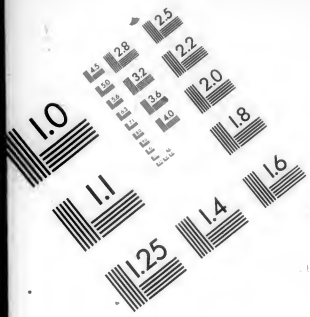
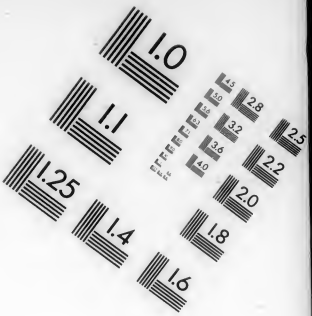
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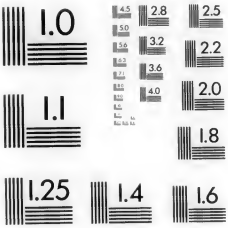
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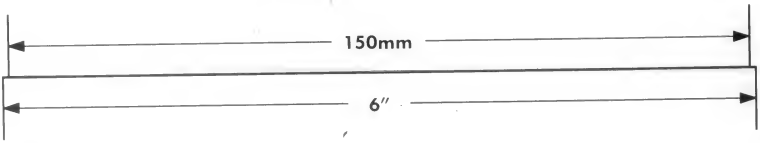
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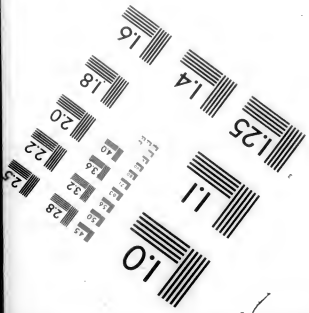
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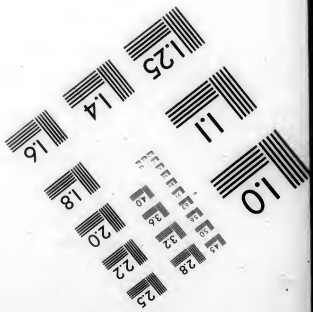






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Vol. 8

Jan. - Dec., 1871

THE

Herald of Truth.

A RELIGIOUS MONTHLY PAPER,

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of Practical Piety.

EDITED BY J. F. FUNK.

VOLUME VIII.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103—105.

Cast thy bread upon the waters, for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 1, 6.

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1871.

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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 1. ELKHART, INDIANA, JANUARY 1871. Whole No. 85.

For the Herald of Truth.

A New Year's Gift.

Another year has passed away,
Which brings us nearer to the tomb;
Should we not all then watch and pray
And seek for an eternal home?

Another year is now begun
Which possibly may be our last;—
Our race perhaps we may have run
Before the present year is past.

This year may close the pilgrimage
Of our short life on earth below:
Let us then heed the privilege
Of being well prepared to go.

This year our destiny may seal,
For future joys, or misery;
Soon Jesus will himself reveal,
In glory and great majesty.

To judge the world in righteousness,
When sinners will be cast away,
To outer darkness and distress,
But saints shall with their Jesus stay.

Wake up ye mortals, and be wise,
As days, and months, and years pass by;
O haste and make a noble choice—
In Jesus trust, to Jesus fly.

What awful scenes may we behold,
Before the present year rolls round—
O let us then not live so cold;
Soon may the Lord us all confound.

O let us think, how short is time,
In which we may great wealth secure—
O Lord, do thou our hearts incline,
To seek for treasures ever sure.

Soon, soon the harvest day may close,
The summer soon be ended too;
Yet we may gather, yet may chose,
And yet avoid eternal woe.

Come, fellow pilgrim, haste away
To Jesus Christ who bids you come,
For here we cannot always stay;
Then let us seek in heaven a home.

Elida Ohio. J. M. BEKSNEMAN.

For the Herald of Truth.

Jesus Only.

"And when they had lifted up their eyes they saw no man save Jesus only." Matt. 17: 8.

God, in his dealings with the children of men, works by means, though his omnipotence, his almighty power, is amply sufficient to enable him to work without natural or visible means. In the creation of the world he simply spake the word and it came to pass. The light appeared when he so commanded and separated itself from the darkness; the waters gathered themselves into one place, the firmament stood fast, the dry land appeared, trees, grass, herbs &c., sprang forth and grew at his simple command. With Adam he held personal converse, and after the transgression made them coats of skins to cover their shame; but a little later in the history of man we find that these direct dealings ceased in a measure and the great Jehovah employed means. He commissioned of his creatures to deal with their fellow-creatures, and to make known unto our fallen race his will and his ways.

In the days of Seth we read, according to Luther's translation, *Then* (at that time) *began man to preach of the name of the Lord.* In the days of Noah, when wickedness and unrighteousness had taken so strong a hold upon the children of men that the Lord, in his righteous judgment, decreed to destroy the world, he commissioned the upright, just and faithful Noah to declare his purposes to the corrupted and wicked world, and warn them of the great danger they were in, while he, according to the command of God, was engaged an hundred and twenty years in constructing the ark, in which he, his family and the seed of every living creature, was to be preserved through that fearful deluge which the Lord was about to bring upon the earth, as a punishment for their disregard of God's will and their gross transgressions.

In later times we find how God performed miracles and many mighty works through his servants, Abraham, Moses, and all the prophets, even until Christ, of whom Moses already testified, saying, "The Lord thy God will raise up unto thee, a prophet, from the midst of thee, of thy brethren like unto me, unto him shall ye hearken." * * * "And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." This is the great Prophet of whom all the prophets until John prophesied, who was to come to save his people from their sins, whom John pointed out as the "Lamb of God which taketh away the sins of the world," and who was the principle actor in the incidents which gave rise to the words of our text, "And when they had lifted up their eyes they saw no man save Jesus only."

Jesus was the center of attraction, the object of honor or dishonor, of worship or persecution wherever he approached. At his advent angels heralded his coming, and sang "*Glory to God* in the highest, and on earth peace, good will toward men," over the event; the shepherds and wise men from the East came to do him homage and worship at his feet, while Herod for fear of his own power and honor, with the hope of destroying a rival for the Jewish throne, sought to destroy his life. When twelve years old, he sat in the midst of the doctors, in the temple, both hearing and asking them questions; when he was baptized, the heavens opened, the Spirit of God descended upon him like a dove, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." When he taught, the people were astonished at his doctrine, for he taught as one having authority and not as the Scribes. He healed all manner of diseases, insomuch that multitudes from all parts of the country came to him and besought his help; multitudes flocked to hear him, and the whole country was in constant agitation in consequence of his great miracles and his blessed words. Even the people of his own neighborhood asked in astonishment, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses, and Simon, and Judas? And his sisters are they not all with us? Whence then has this man all these things?" Matt. 13: 54—56.

So also in the incident related in the first part of the chapter of which our text is a part. He took with him Peter, James and John his brother, and went with them into a high mountain apart. It was his custom often to retire from the busy turmoil of the world, alone, to some private place, and there spend his time, sometimes a whole night, in prayer and communion with the Father. What an example for every professed follower of that devoted and faithful Savior! Should we not also try to imitate him, and also devote at least a portion of each day to prayer, to reflection, to reading the word, meditation and communion with him?

There on the mountain, with his three witnesses, away from the curious multitude, where, no doubt, he also devoted a portion of time to prayer, he was transfigured; that is, his countenance was changed, so that his

face did "shine as the sun and his raiment was white as the light, and behold, there appeared unto him Moses and Elias talking with them. Moses, who had prophesied concerning Christ, that he should be a prophet like unto himself, had like Christ fasted forty days in the mountain with God, and when he came down his face also did shine, so that his people, the Israelites, were afraid of him, and when he talked to them he put a veil over his face, to hide the brightness of his countenance. Elias also as a type of this great prophet, ascended to heaven in a chariot of fire. Thus it seems befitting and proper that these two men of God should appear on the mount with Christ and commune with him during his transfiguration. What the conversation was, is unknown to us, though we may very reasonably suppose that it concerned the great work of salvation which he was about to accomplish for the good of mankind, the great suffering which he was about to undergo, the fearful baptism of sorrow with which he was soon to be baptized. It would however, rather appear from the words of Peter that their conversation was of something of a pleasing and glorious character, for he addressed Christ and said, "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." And while he yet spake, behold there was a repetition of a part of the same scene, which took place at the baptism of Jesus. A bright cloud overshadowed them, and a voice was heard out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." When the disciples heard the voice they fell on their faces and were sore afraid, but Jesus with his never changing love and sympathy, came to them, touching them and said, "Arise and be not afraid. *And when they had lifted up their eyes, they saw no man save Jesus only.*"

There seems to be so much meaning, so much for us to learn from the words, *Jesus only*, that I will try to present them more particularly for our consideration, as words from which we may derive instruction, edification and encouragement.

In the first place, I will remark, that the whole world must look to Jesus for salvation. We are taught that "there is none other name given, under heaven, among men whereby we must be saved," but the name of Jesus. He is the bread of life, the fountain of living waters; the way, the life, and the truth, and there is none other; he came down from heaven and suffered, and bled, and died, rose again from the dead and ascended to heaven; unto him is given all power in heaven and on earth, and he triumphed over death and the grave; he has made a full and free atonement, a reconciliation with the Father, so that the poor, perverted and sinful race of Adam might be released from the condemnation of sin, might obtain forgiveness of sins, and be made heirs with Christ. He promises life to all, and all may come unto him, and be received of him as dear children. All who come to him humbly and penitently, will be received with joy and gladness, for he is not willing that any should perish, but that all should come and be saved; the vilest sinner, may come at the eleventh hour and be saved even as the thief on the cross. But we must come with penitent hearts, we must see our lost condition, we must feel our utter inability to help ourselves, we must come as the prodigal son, and cast ourselves unconditionally at the feet of Jesus and intercede his help, his forgiveness, his grace, his mercy; through his Spirit we must be renewed and made willing to obey in all things. Now in this way all who desire to be saved must come to Christ. Adam, Enoch, Seth, Noah, Abraham and all who lived before Christ, had to come in the same way, trusting in the merit of a coming Savior, even as we trust in him who has already appeared. The king upon his throne, is no better off than the beggar on the street; all are alike welcome, and none has any preference over the other; God is no respecter of persons; wealth and power and honor will not help us; they are often only a detriment to us; we are taught that not many great are called to this gospel feast. The reason is because they will not come. They trust to other things, they look to some other object and will not come down to humble themselves at the feet of the King of kings—they will not look to *Jesus only*.

In the second place I remark, When the sinner becomes awakened, his only refuge, and the only way of true peace is in Christ.

There are many who trust in other things, who look for safety and happiness in other directions. Some look to the church and church ordinances. They seem to believe that if they are baptized, received into the church and observe the Lord's Supper that the great work is done and they are safe. But this is a great mistake; then the work is only commenced, then they have only arrived a little beyond the starting point, and if they have not truly repented, turned to God, been renewed in their hearts and born again, they are worse off than they were before; for what they have done is only a hypocritical delusion, and a positive sin against God.

Others there are who lay so much stress upon the simple ceremony of baptism, whether performed by sprinkling or immersion, that they actually give forth to believe, that if a person is baptized, he will be saved; thus making baptism a saving ordinance. Those who have fallen into this error, are also laboring under a great delusion inasmuch as they look to baptism for salvation, instead of to *Jesus only*. Others console themselves with the erroneous idea that God is too kind, too good and too merciful to be just; that his goodness, mercy and love to man is too great to allow him to exercise his justice as the great Judge of mankind, so that he could not condemn the wicked and disobedient to everlasting darkness and death, and consequently all would be saved, no matter how they had lived, or how they had disobeyed the commands of God. These look to the mercy of God, and not to the atoning merits of Jesus, forgetting that justice and mercy are attributes of equal weight and force with God, and our Savior who will be our final Judge.

Then there are those, who deny works believing that faith alone will save them. They acknowledge God, they acknowledge his law, his commandments; they profess to believe in Christ as the Savior of the world; they profess to believe in all the ordinances of the church, but with the profession of their faith they are satisfied This is therefore a dead faith, and worthless. Now we believe that we are saved by grace, through faith in the Lord Jesus Christ, but if we truly believe in Christ, we will through this faith be led to love him, and if we love him we must obey him, and if we obey him we must work for him; thus works will grow up out of a living faith as the blossoms and the fruit from a good and living tree. Thus the converted, believing child of God will be engaged in every good work, and by his works manifest his faith. Thus the living faith will manifest itself in prayer and praise to God, in meekness of heart, in love to his fellow man, in an humble walk and appearance, in abstaining from every appearance of evil, in a godly and prudent conversation, in endeavoring to lead sinners to Christ, helping the poor and the distressed, visiting the sick and unfortunate, the widows and the orphans, clothing the naked, giving food to the hungry and drink to the thirsty, and thus he will be a light to the world, and an example of piety to all men.

Others again run into the opposite extreme, and by their good works purpose to work out their salvation, and by this means discard the love and grace of God, and the necessity of that only Savior through whom salvation can be obtained They would by the repetition of many prayers, by penance, by torture of the body, by pilgrimages, and abstinance earn that which faith in Christ, and obedience to his commands alone can secure to us.

Others again, in order to avoid the stings of an accusing conscience would comfort themselves with the terrible delusion of unbelief, infidelity, and such like things, so that it really is a matter that fills every god-fearing soul with the most inexpressible sadness and sorrow when it rightly comprehends and considers, how many by-ways to hell the wicked make for themselves, and how prone the impenitent are to choose them rather than to look to Jesus.

When however the earnest and sincere seeker after the truth becomes awakened, and feels his lost condition, he will not stop to cherish all these vain subterfuges, trying to climb up some other way into the sheepfold; he will inquire at once, "What must I do to be saved?" and as soon as he hears that Jesus is the poor sinner's only refuge, with Paul, the jailer, Zacchens and the three thousand on the day of Pentecost, he yields

at once, and casts himself upon his mercy and is willing to be led by the Holy Spirit in the way of life. He diligently inquires, saying, "Lord what wilt thou have me to do?" He confides and trusts in Jesus. He wants only the assurance of acceptance, and with that is satisfied to labor in the Master's vineyard, hoping for the day of redemption, when he shall obtain a blessed and glorious reward.

We must always trust in God, always look up to Jesus. In days of health and strength, in days of sorrow and affliction and when sickness overtakes us, he is the great Physician of the body as well as of the soul. He can restore to health, and he can give everlasting life.

We must not forget him when we are in temptation. He who withstood the temptations of the great arch enemy, and was able to say in his severe trial, "Get thee behind me, Satan," can give us strength to resist him also and triumph over his wily and subtile attacks.

In the hour of death when no human hand can help us, Oh! then we must look to *Jesus only*, for he is a very present helper in the great necessities of that fearful hour. He who triumphed over death and the grave, can help us; he will be our stay and our staff; so that we shall be able to go through the dark valley without fear.

Let us therefore always *look to Jesus* and to him alone, for he is the grand source from which all our help cometh, yes, let us look to "*Jesus only*."

* *

For the Herald of Truth.

Why do you not Profess Religion?

Why is it that not more profess religion? *If religion is a good thing, why not profess it? and if religion is a bad thing, why not reject it?* Are religious persons more degraded or less regarded in society, or do they not stand in equality with others, or is there any possible reason why any one should hesitate a moment to enlist in a good cause, the cause of Christ or religion? Do fathers and mothers show less regard and respect to their sons and daughters in the noble cause of religion than to others? Does it not revive every nerve and sensation of love, and encourage them in their hearts when they see their sons and daughters follow the footsteps of the meek and lovely Jesus, and have a hope and a consolation of meeting them in a better world? When they can thus walk together hand in hand and heart in heart, and console and encourage each other, soothe each other's sorrows in trials and troubles, and make the heavy burdens light. Is it not much better for parents to see their sons and daughters associate with their fellow believers in the Lord and seek their companions in marriage in the same faith, than to wander away in all kinds of society and get so far perhaps as to have no hope for them? Sometimes that love and unity, that should exist in families is weakened, and thus discord and contention resulting from differences of opinions in regard to religious matters may be caused. My dear young friends, is there any reason to be idle? Do you love religion? Do you love religious companions? Do you love to talk about religion? Have you a desire to meditate on God's love both day and night? Do you desire to be like a tree planted by the rivers of water that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper? Psalm 1: 3, 4.

Consider the words of the prophet when he says, "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up like calves of the stall." Mal. 4: 2. The Evangelist also says, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6: 33. Dear young friends, are you not admonished by your kind parents, who desire your souls' salvation? Does not your minister invite you to come through Jesus to the marriage feast? "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

What is wanting? What keeps you back? Is it love of the world? Is it love of fashion? or do you fear destitution? These are only devices of the enemy to deceive you and deprive you of your future happiness.

A certain one says, "With God you have nothing to fear, and without God you have nothing to hope.

Is it not one of the most deplorable conditions if a person has nothing to hope for in the future? Then let us all unite with a strong effort to make our peace, calling and election sure, while it is called to day. O! that we may encourage one another, either by speaking, writing, or by any possible means which may have a tendency to draw us by the cords of love to God. And let us have our minds engaged in religion, so that there be no silence on the walls of Zion; that it may be proclaimed on the pulpit, by the press and by every true worshipper and all who feel an interest in the salvation of their own souls and the souls of their fellow beings; that no effort may be spared, no means left untried to obtain the best and most interesting works on religion, not forgetting the church, nor become cold and inactive in thanksgiving and prayer.

J. K. A.

For the Herald of Truth.

To all who Fear God.

It is the duty of every one to search and study the Scriptures, and to examine himself as to whether he lives according to the commands of our Lord and Savior Jesus Christ. We are taught that he that is guilty in the least is guilty in all, and "he that is unjust in the least is unjust also in much." Therefore my beloved friends, we ought to examine ourselves and see if we are guilty in the least, for if we are guilty in the least, we also know what our doom will be. We are not blind. We know what is required of us, and therefore we should try to be faithful, and doubt not the word of the Lord. We should in the first place love the Lord our God, with all our hearts, with all our souls, with all our minds and with all our strength, for he is a wise, a good, a merciful, and an Almighty God. He, and he alone, is worthy of our love, our honor, our praise and our obedience, for he gave his Son for our redemption and our salvation. In the second place we should love our neighbors as ourselves, as we are taught also by the same Scripture. This is also a duty solemnly enjoined upon us, and if we do this we will in all things be led to look to the interests of our neighbors as well as that of our own; we will deal honestly with him; when we buy of him, we will give him the worth of his property; if he is poor we will bestow upon him what he needs for his daily sustenance, if we are able; in all things we will try to help him, to aid and comfort him, though there are those even among the professors of Christ who so love the wealth and enjoyments of this world that they refuse to aid their poor and helpless neighbors. But we can see the difference of the godly poor and the ungodly rich in the example of Lazarus and the rich man. Lazarus eat of the crumbs which fell from the rich man's table, while the rich man was clothed in purple and fine linen and fared sumptuously every day. But a great change came. Lazarus died and was carried by the angels into Abraham's bosom. The rich man also died and was buried. In hell he lifted up his eyes and cried for Lazarus to come and dip the tip of his finger in water and cool his parched tongue, for his sufferings were almost unendurable. The one had received his good things in this world, while the other received evil things, afterwards Dives suffered torment in hell, while Lazarus was comforted in Abraham's bosom.

Now beloved friends let us consider these things well and try to love God and Jesus our Savior who has done so much for us, and then let us also love our neighbor for he is our brother, and if we love not our brother whom we have seen, how can we love God whom we have not seen.

H. C.

For the Herald of Truth

The Two Worlds.

On entering upon this subject our spirit shrinks back almost appalled at the magnitude of it. Let us glance first at this beautiful world in which we find ourselves living, working and enjoying. With what infinite beauty and variety our bountiful Creator has adorned it! For instance let us go for a moment to that neighboring hill top, and gazing towards the western horizon, behold the king of day as he takes leave of us,

leaving a long train of glory behind which bathes hill tops, trees and clouds in the rich, warm, golden hues of mellow sunlight, and tell me, is it not beautiful? and does it not lead our thoughts onward and upward, and make us wonder? If he has made his footstool so lovely, what must his home be like? that other world of which we shall shortly speak, And then we conclude that earth is not a dark and dreary prison-house as many world-weary and false hearted theorists would make you believe. It is true, earth is full of farewells to the dying, and bitter tears must sometimes fall from our eyes, and along our life's path many open graves may lie, into whose gloomy depths, one by one, we may see our loved ones laid, never again on earth to gaze into the once loving eyes, or to feel the warm pressure of the hand. But with all these shadows falling across our pathway, this world is still a pleasant place. We have much to enjoy; many sweet friendships are left us, and many avenues of happiness and enjoyment are constantly opening to us, which if rightly used, may make this earth almost an Eden. Foremost among these sources of pleasure are the ever new beauties of nature; spring time in all her lovliness of singing birds, painted flowers and springing grass; summer with her abundant harvest, luxuriant growth of leaf and flower, and her glowing sunsets; autumn, rich in all the gorgeous coloring with which nature dyes her regal robes, that are soon to become her winding-sheet, while stern winter, grim and forbidding as he may seem upon first acquaintance, is not without its beauties and pleasures too. Over all the loveliness that adorns the face of nature, is the smile of God, shining out in every gift and grace which makes this our earthly home so happy.

Besides these we might speak of a thousand other forms of beauty and sources of enjoyment that are found in this world, and also of the many false joys, which often delude weak man and make him forget the true life and the better world beyond. When we view the fair adornment of this our waiting-ground, this vestibule to that world which lies around us like a cloud, a world we do not see, we ask, What must the grand audience-chamber be? and here our questionings must be satisfied with the very little that inspiration has told us of that sweet and better country. Yes all these spirit longings of ours shall be satisfied if we have been the true worshippers and faithful servants of God; these aspirations after purer and better life shall all be realized. Imagination coming to the aid of revelation, we are able to picture to ourselves something of the glory and beauty of that place where tears are forever banished.

There is the tree of life with twelve manner of fruits and yielding its fruit every month. There too, is the river of life upon the banks of whose silver streams grows this wonderful tree of immortality. All through that high, eternal noon (for there is no night there), we may wander among these cooling shades, breathe the fragrant air, and drink in the fullness of joy for evermore without any fear of its palling on the senses. We may walk the golden streets, and gaze on the crystal walls, strike the angel harps, and join the angel's worship without one fear of weariness or fatigue. C. S. P.

For the Herald of Truth.

Help One Another.

"When thou makest a dinner, call not thy friends, nor thy brethren, neither thy rich neighbors, lest they also bid thee again and a recompense be made thee." Luke 14 : 12.

We are now again close to the holidays, when it is customary to make feasts or great dinners, and at this time we should especially keep the words of our Savior which we have quoted above, in our minds, so that we do not by our extravagance and excessive feasting become an offense to God. And if we make a dinner let us not select or invite those only from whom we expect a recompense. Our gifts should not go to the rich and opulent, but to the poor and destitute.

During this season there is much money spent in excessive eating and drinking. Now if only some of the money thus spent would be given to the poor, how many poor children's hearts would be made happy, how many fathers and mothers would be made to rejoice over the kindness of their neighbors? How much love and friendship would be occasioned in the community by such acts of kindness and love? But often the poor are neglected and despised without any cause. Brethren these things ought not so to be. If there are any poor in our congregations we should not let them suffer for daily food, for clothing and for shelter; John says, "Whoso seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3 : 17. The Savior also says, "He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." Luke 3 : 11.

Now beloved brethren and sisters, how many of us are willing to do this? How many are buying one suit of clothes after another, one farm after another, without ever offering a dime or a morsel of bread to assist the poor and needy? Can it be that the love of God is in a church where one lives in pomp and plenty, and another in want and poverty? and both being brethren of one soul and one body.

Now I hope I have not offended any one of my readers, for I know we must all confess that we have come short of doing our duty in charity.

Your well wisher.

JONAS BLAUCH.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

On Dress.

BY JOHN WESLEY.

I am not fond of saying the same thing over and over; especially when I have so many things to say, that the day of life (which with me is far spent) is not likely to suffice for them. But in some cases, it is needful for you that I should and then it is not grievous to me. And it may be best to speak freely and fully at once, that there be the less need of speaking on this head hereafter.

When we look into the Bible with any attention, and then look round into the world, to see who believes and who lives according to this book: we may easily discern that the system of practice as well as the system of truth there delivered, is torn in pieces, and scattered abroad like the members of Absyrtus. Every denomination of Christians retains some part either of Christian truth or practice; these hold fast one part, and those another, as their fathers did before them. What is the duty, meantime, of those who desire to follow the whole word of God? Undoubtedly to "gather up" all these "fragments", that if possible, "nothing be lost;" with all diligence to follow all those we see about us, so far as they follow the Bible; and to join together in one scheme of truth and practice what almost all the world put asunder.

Would you have a farther rule with respect to both? Then take one, which you may always carry in your bosom, "Do every thing herein with a single eye," and this will direct you in every circumstance. Let a single intention to please God prescribe both what clothing you shall buy, and the manner wherein they shall be made, and how you shall put on and wear them. To express the same thing in other words; let all you do, in this respect, be so done that you may offer it to God, a sacrifice acceptable through Christ Jesus; so that consequently, it may increase your reward and brighten your crown in heaven. And so it will do, if it be agreeable to Christian humility, seriousness and charity.

Shall I be more particular? Then I exhort all those who desire me to watch over their souls," wear no gold, (whatever officers of state may do; or magistrates, as the ensign of their office.) no pearls, or precious stones; use no curling of the hair, or costly apparel, how grave soever. I advise those who are able to receive this saying, Buy no velvets, no silks, no fine linen, no superfluities, no more ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering or showy; nothing made in the very height of the fashion, nothing apt to attract the eyes of the bystanders. I do not advise women to wear rings, ear-rings, necklaces, lace, (of whatever kind or color) or ruffles, which by little and little, may easily shoot out from one to twelve inches deep.

Whoever, therefore, says, "There is no harm in these things," may as well say, "there is no harm in stealing or adultery."

Whoever acts with a single eye, does all things to be seen and approved of God; and can no more dress, than he can pray, or or give alms, to be seen of men.

"O, but one may be as humble in velvet and embroidery, as another is in sackcloth." True; for a person may wear sackcloth, and have no humility at all.

As to the advice subjoined, it is easy to observe, that all those smaller things are, in their degree, liable to the same objections as the greater. If they are gay, showy, pleasing to the eye, the putting them on does not spring from a single view to please God. It neither flows from, nor tends to advance, a meek and quiet spirit. It does not arise from, nor in any way promote, real vital godliness.

At least, all unnecessary expenses of this kind, whether small or great, are senseless and foolish. This we may defy any man living to get over, if he allows there is another world. For there is no reward in heaven for laying out your money in ornaments, or costly apparel; whereas you may have an eternal reward for whatever you expend on earth.

Consider this more closely, here are two ways proposed of laying out such a sum of money. I may lay it out in expensive apparel for myself or in necessary clothing for my neighbor. The former will please my own eye, or that of others; the latter will please God. By the, former, I obtain the applause of men; by the latter, the praise of God. In this way I meet with the admiration of fools; in that, I hear from the Judge of all, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

But we may be assured, the wisdom of the world will find out abundance of objections to this. Accordingly, it is objected, First, "If God has given us plentiful fortunes, if we are placed in the higher ranks of life, we must act suitably to our fortune. We ought to dress according to our rank, that is in gold and costly apparel." Not to insist that none of you are of this rank, I answer, where is this written? Our Saviour, once occasionlly said, "Behold, they who wear gorgeous" (splendid) "apparel, are in kings courts;" but he does not say, they ought to be even there; he neither enjoins nor countenances it. And where is this either enjoined or allowed by him or any of his Apostles? Bring me plain, Scriptural proof for your assertion, or I cannot allow it.

But did not God give express command by Moses, that some even among his chosen people should be adorned in the most exquisite manner with gold and precious stones, and costly array? Indeed, he did; he expressly commanded this with regard to Aaron and his successors in the high priesthood. But to this I answer, First, this direction which God gave, with regard to the Jewish high priest, can certainly effect no believer in this day.

"But for what then are gold and precious stones? Why have they a place in the creation?" What if I say I cannot tell? There is an abundance of things in the creation of which I do not know the use. For what are crocodiles, lions, tigers, and scorpions? Why have so many poisons a place in the creation? Some of them are for medicine; but whatever they are for, in whatever manner they may be useful, they are certainly not to be used in such a manner as God has expressly forbidden.

"But we cannot carry on our own trade without dressing like other people." If you mean only conforming to those customs of your country that are neither gay nor costly, why should you not dress like other people? I really think you should. Let an Englishman dress like other Englishmen, and not like a Turk or a Tartar. Let an English woman dress like other English women, not like a French woman, or a German. But if you mean conformity to them in what God has forbidden, the answer is ready at hand. If you cannot carry on your trade without breaking God's command, you must not carry it on.

Some years ago, when I first landed at Savannah, in Georgia, a gentlewoman told me, "I assure you, sir, you will see as well-dressed a congregation on Sunday, as you have seen in London." I did so, and soon after, took occasion to expound those Scriptures, which relate to dress, and to press them freely upon my audience, in a plain and close application. All the time that I afterward ministered at Savannah, I saw neither gold in the church, nor costly apparel; but the congregation in general was almost constantly clothed in plain, clean linen or woolen.

And why should not my advice, grounded on Scriptnre and reason, weigh with you as much as with them? I will tell you why: you are surrounded with saints of the world, persons fashionably, reputably religious, and these are constant opposers of all who would go farther in religion than themselves. These are continually warning you against running into extremes, and striving to beguile you from the simplicity of the Gospel.

You have been, and are at this day, "in perils among false brethren; I mean not only those of other congregations, who count strictness all one with bondage, but many of our own; in particnlar those who were once clearly convinced of the truth; but they have sinned away the conviction themselves, and now endeavor to harden others against it, at least by example; by returning again to the folly from which they were once clean escaped.

O let us walk more charitably and more wisely for the time to come! Let us all cast aside, from this very hour, whatever does not become men and women professing godliness; whatever does not spring from the love and fear of God, and minister thereto. Let our seriousness "shine before men," not our dress. Let all who see us know that we are not of this world. Let our adorning be that which fadath not away; even righteousness and true holiness. If ye regard not weakening my hands, and grieving my spirit, yet grieve not the Holy Spirit of God. Do not ask, "But what shall I do with the gay or costly apparel, and with the ornaments, I have already? Must I suffer them to be lost? Ought I not to wear them, now I have them? I answer there is no loss like that of using them; wearing them is the greatest loss of all. But what then shalt thou do with them? Burn them, rather than wear them; throw them in the depth of the sea. Or, if thou canst with a clear conscience sell them, and give the money to them that want; but buy no more at the peril of thy soul. Now be a faithful steward, after providing for those of thine own household, things needful for life and godliness, feed the hungry, clothe the naked, relieve the sick, the prisoner, the stranger, with all that thon hast; then shall God clothe thee with glory and honor in the presence of men and angels; and thou shalt "shine as the brightness of the firmament" yea, "as the stars forever and ever."—*Free Methodist.*

How to Read the Bible with Spiritual Profit.

(*Concluded.*)

XXI. *Set upon the practice of what you read.* Ps. 119 : 66, "I have done thy commandments." A student in physic does not satisfy himself to read over a system, or body of physic, but he falls upon its practice. The life-blood of religion lies in the practical part. So in the text, "He shall read in the book of the law all the days of his life, that he may learn to keep all the words of this law and these statutes, to do them." Christians should be walking Bibles. Xenophon said, many read the laws of Lyenrgus, but few observe them. The word written is not only a rule of knowledge, but a rule of obedience; it is not only to mend our sight, but to mend our pace. David calls God's word a "lamp to his feet" Ps 119 : 105. It was not only a light to his eyes to see by, but to his feet to walk by; by practice we trade the talent of knowledge, and turn it to profit. This is a blessed reading of the Scriptures, when we fly from the sins which the word forbids, and espouse the duties which the word commands. Reading without practice will be but a torch to light men to hell.

XXII. *Make use of Christ's prophetical office.* He is the Lion of the tribe of Judah, to whom it is given to open the book of God and loose the seals thereof. Rev. 5 : 5. Christ doth so teach, as he doth quicken. The philosopher says, Light and heat increase together; it is true here, where Christ comes into the soul with his light, there is the heat of spiritual life going along with it Christ gives us a taste of his word. "Thou hast taught me how sweet are thy words to my

taste." 119:102, 103. It is one thing to read a promise, another to taste it. Such as would be Scripture proficients, let them get Christ to be their teacher. "Then opened he their understanding, that they might understand the Scriptures." Christ did not only open the Scriptures, but opened their understanding.

XXIII. *Tread often upon the threshold of the sanctuary.* Wait diligently upon a rightly-constituted ministry. Prov. 8:34: "Blessed is the man that heareth me, watching daily at my gates." Ministers are God's interpreters; it is their work to open and expound dark places of Scripture. We read of *pitchers* and *lamps* within the pitchers Judg. 7:16. Ministers are earthen pitchers. 2 Cor. 4:7. But these pitchers have lamps within them, to light souls in the dark.

XXIV. *Pray that God will make you profit.* Is. 40:17. "I am the Lord thy God, which teacheth thee profit." Mark David's prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. Pray to God to take off the veil on the Scriptures, that you may understand it; and the veil on your heart, that you may believe it. Pray that God will not only give you his word as a *rule* of holiness, but his grace as a *principle* of holiness. Implore the guidance of God's Spirit. Neh. 11:20. "Thou gavest them thy good Spirit to instruct them." Though the ship has a compass to sail by, and a store of tackling, yet without a gale of wind it cannot sail; though we have the word written as our compass to sail by, and make use of our endeavors as the tackling, yet unless the Spirit of God blow upon us we cannot sail with profit.

When the Almighty is as *dew* to us, then "we grow as the lily, and our beauty is as the olive-tree," (Hos. 14:5, 6), by the anointing of the Holy Ghost. One may see the figures on a dial, but cannot tell how the day goes unless the sun shine; we may read many truths in the Bible, but we cannot know them savingly till God's Spirit shine into our souls. 2 Cor. 4:6. The Spirit is a Spirit of wisdom and revelation. Eph. 1:17. When Philip joined himself to the Eunuch's chariot, then he understood the Scriptures. Acts 8:35. When God's Spirit joins himself to the word, then it will be effectual to salvation. These rules observed, the word written would, through God's blessing, become an "engrafted word." Js. 1:21. A good scion grafted into a bad stock changes the nature of it and makes it bear sweet and generous fruit. So when the word is grafted savingly into men's hearts, it sanctifies them and makes them bring forth the sweet "fruits of righteousness" Phil. 1:11.

Thus I have answered this question, how we may read the Scriptures with most spiritual profit.

In Conclusion.

1. *Content not yourselves with the bare reading* of the Scriptures, but labor to find spiritual improvement and profit. Get the word transcribed into your hearts Ps. 37:31, "The law of his God is in his heart." Such as profit by reading the book of God are the best Christians alive; they answer God's cost, they credit religion, they save their souls.

2. You who are profited by reading the holy Scriptures, *adore God's distinguishing grace*, Bless God that he has not only brought the light to you, but opened your eyes to see it; that he has unlocked his *hid treasure*, enriched you with saving knowledge. Some perish by not *having* Scripture, and others by not *improving* it. That God should pass by millions, and the lot of his electing love should fall upon you; that the Scriptures, like the *pillar of cloud*, should have a *dark side* to others but a *light* side to you; that to others it should be a *dead letter*, but to you the *savor of life*; that Christ should not only be revealed *to* you, but *in* you,(Gal. 1:16);—how should you be in a holy ecstasy of wonder, and wish that you had hearts of seraphims burning in love to God, and the voices of angels to make heaven ring with God's praises!

But some of the Godly may say they fear they do not profit by the word they read. As in the body, when there is a fainting of the vital spirits, cordials are employed, so let me apply a few divine cordials to such as are ready to faint under the fear of non-proficiency.

1. You may profit by reading the word, though you come short of others. The ground which brought forth thirty-fold was good ground. Matt. 13:8. Say not that you have obtained no profit because you are not equal with other eminent saints. Those were counted strong men among David's worthies, though they did not attain to the honor of the first three. 2 Sam. 23:19.

2. You may profit by reading the word, though you are not of quick apprehension. Some impeach themselves because they are slow of understanding. When our blessed Savior foretold his sufferings, the apostles themselves understood not, and it was *hid from them.* Luke 9:45. The author to the Hebrews speaks of some who were dull of hearing. Heb. 5:11. Such as have weaker judgments may have stronger affections. A Christian with little knowledge may be kept from sin, as a man that has but weak sight yet is kept by it from falling into the water.

3. You may profit by reading Scripture, although you have not *excellent memories.* Many complain their memories leak. Christian, are you grieved that you can remember no more? Then, for your comfort,—

1. You may have a good heart, though you have not so good a *memory.*

2. Though you cannot remember all you read, yet you remember that which is most *material*, and of which you have most need. At a feast we do not eat of every dish, but we take so much as nourishes. It is with a good Christian's memory as it is with a lamp: though the lamp be not full of oil, yet it has so much as makes the lamp burn. Though your memory be not full of Scripture, yet you retain so much as makes your love to God burn.

Then be of good comfort, you do profit by what you read, and take notice of that encouraging Scripture, John 14:26, "The Comforter, which is the Holy Ghost, he shall bring all things to your remembrance."

Modest Apparel.

A minister calling to visit a lady was detained a long time while she was dressing. At length she made her appearance, bedizened in all the frippery of fashion and folly. The minister was in tears. She asked the cause of his grief, when he replied, "I weep, madam, to think that an immortal being should spend so much of that precious time which was given her to prepare for eternity in thus vainly adorning that body which must soon become a prey to worms." Half an hour is surely sufficient for dressing. If you spend *hours* in furnishing your *exterior*, your *interior* must be very poorly furnished indeed If the young women would spend the hours they consume in dressing, in furnishing their minds with religious information, and in the performance of deeds of charity, how much more happy they would be, how much more useful would be their lives.

Mothers, take care how you bring up your daughters. Let them never imagine that they were made to dress well, and show off themselves and their finery at balls and public places. Listen to the following deathbed scene of a young woman of twenty, and tremble for your daughters if you have encouraged them in the follies of life. As she lay on her bed of death, and had heard from the minister who was called in, of death, judgment, and eternity, she trembled, and in her dying hour she called for some of her fine clothes. When they were brought, she looked up to her mother and said, "*These have ruined me.* You never told me I must die You taught me that my errand in this world was to be gay and dressy, and to enjoy the vanities of life. What could you mean? You knew I must die and go to judgment. You never told me to read my Bible, or go to church, unless to make a display of some finery. Mother, you have ruined me! Take them away, and keep them as a remembrance of your sin and my sad end."

O mothers, if you would not have your daughters hurling consuming thunderbolts like these upon your guilty heads, teach them to „adorn themselves in modest apparel" and live for eternity. But the daughters of industry need also to be warned against extravagance in dress and vanity of mind. Where good wages are received, the wives and daughters of working men are sometimes tempted to expend large sums in dress quite above their station. This is very unwise. By all means be neat and clean in your dress, but do not spend your money on showy or expensive articles. Let your clothing be substantial and becoming, but rather lay aside your money than spend it on extravagant dress. It may be found of great service at a future day, when work may be scarce, or sickness lays its heavy hand on the bread winners of your household.

Young women who work in factories and other places, which are honorable to your sex, take heed to the word of God when it enjoins you to "adorn yourselves in modest apparel, with shamefacedness and sobriety." Servants, if you would be respected by your employers avoid trying to dress like ladies. Dress cleanly, modestly, and neatly, as becomes your station, but not in gay clothing. Some girls spend all their wages in outside show, when their interior clothing is quite worn out. Do not act the vain hypocrite by throwing a showy, expensive dress over rags, but be well dressed throughout. Showy dress would be on you the advertisement of a vain mind, which designing men, moving in a sphere above yours, may read and act upon to your everlasting disgrace. Therefore take care! Do not hang out the colors of vanity if you do not wish to be swathed in the rags of infamy. Dear young friends, I seek your highest welfare while I write these few words of warning, and that you may have inward principle to guide you. Come to Jesus for pardon and the new heart. Learn of Jesus, and, like him, you will become meek and lowly in heart, and that will preserve you at once from gaudy dress and crooked ways.—*Good News.*

For the Herald of Truth.

Home.

We have no "Eden" home in this world, but if we are faithful, we have the promise of a dwelling place in the Heavenly Mansions, which is also a paradise, prepared for the immortal souls of all true followers of Christ, or God's chosen people. Home, here in this world, is not at all times a comfortable place, for after the fall of man, God said that he should eat his bread in sorrow all the days of his life.

"The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." The Psalmist also compares the life of man as being, no more than the breadth of a hand. Thus we see that sorrows and afflictions take an end. But the life of man is not composed of burdens alone, as many gloomy and depressed minds sometimes imagine it to be.

When the sky is covered over with dark clouds that pour down rain, attended with raging winds and hiding the light and warmth of the sun from us, then we hope that the sun will again come forth some other day with all its former brightness. Why should not this be a consolation in time of trouble knowing that the same one who caused the sun to rule the day and its rays to warm the earth, also sends the Spirit that worketh hope and patience, also a mild, gentle and meek disposition. These are all very desirable, and he who possesses them, has a home feeling that enables him to be contented wherever his dwelling place happens to be in this world.

Columbia, Pa. A. M. H.

The Lord's Prayer.

If it were asked, of all the books that have been written, which is the greatest, there could be but one answer, The Bible. If it were asked, of all that is in the Bible what is most admired, most loved, and in everyday life is of most worth to man, we suppose the correct answer would be The Lord's Prayer. How simple in its language, how grand in the lessons it teaches, how tender in the love which it reveals, how precious in the confidence which it inspires. Like a beautiful picture, we like to look upon it again, and again Like a delightful song, our ears love to hear it repeated, ever, and over.

When weary and tired, discouraged—seemingly friendless, as each of us sometimes feels, how precious the words, Our Father. When the world seems gloomy and dark, sin ruling, and sorrow the inheritance of men, how cheering to think of In Heaven. When we think of the good things we have from *Our Father's* hand—His mercy, His love, His kindly care, the words leap to our lips. Hallowed Be Thy Name. Then as His love dwells within us, and we feel and know the light and joy of the life He gives, looking about us upon the wickedness and woe of so many of our fellows, how naturally we pray, Thy Kingdom Come. When poverty threatens and want seems near, plans fail, and our labor yields no fruit, we think of the prayer He taugh us, and confidently ask, Give Us This Day Our Daily Bread.

When we have disobeyed the commands of God, forgotten duty, and in weakness or folly, have done that which is wrong, with trembling lips we pray, Forgive Us Our Trespasses. When others do us wrong, and thoughts of the injury rankle in our minds, with what force we are reminded of our duty, by the words, As We Forgive Those Who Trespass Against Us. When trying to do right, and yet in our weakness falling into error and sin, with anxious tones, we ask that he will Lead Us Not Into Temptation. When danger threatens, and that which we fear comes upon us we remember that he taught us to pray, Deliver Us From Evil, and know that he will do it. Looking abroad upon our whole lives, and upon that of the world, recognizing His power, His ever-present providence, with reverence we acknowledge, Thine Is The Kingdom, The Power And The Glory.

How precious, indeed, the prayer our Savior has taught us. Infant lips have lisped it, their little cares have grown lighter, and growing up under its influence, their lives have become holy, happy, and useful. Strong men, in the battle of life have been too weak to stand without his aid, but with it, have achieved victories, that only eternity can measure the grandeur of. Death, and the gloomy grave have no terrors, when the light of this life grows dim, to those who can truly, lovingly say, Our Father—Thy Will Be Done—Amen.

For the Herald of Truth.

The Parents' Duty.

Why do we oft neglect our duty,
As parents, to admonish those
Whom God has given to our protection,
And has in friendship bound us close.

Is it not that we're faintly sleeping,
And dreaming that some future day,
We'll tell them of their souls' salvation,
And lead them on the narrow way?

But first we'll grasp for worldly riches,
To have them stand in honor high,
And then we'll lead them back to Jesus,
Before they're old enough to die.

Such is the case, I fear with many,
Who are called Christians here below,
But who must turn and seek salvation,
Or land in endless grief and woe.

Christ says, First seek the heavenly kingdom,
And all things I shall add to thee,
That thou mayest need to make thee happy,
For time and for eternity.

Then let us strive with our dear children,
To seek a treasure that will stay,
Which thieves will never try to pilfer,
Nor moth and rust will ne'er decay.

Though years have passed since father left us
His dying words in memory live,
And oft in trials and temptation,
A word of admonition give.

Our life at last is but a shadow,
Which in a moment is no more,
Then let us seek that life eternal,
Which lasts when earthly joys are o'er.

R. Shafer.

Herald of Truth.

Elkhart, Ind., January 1871.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .05 cts. on the dollar as long as gold at about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For January 1871.

NAMES OF THE CHURCHES.		JANUARY.		
Elkhart	Church	1	15	29
Yellow Creek	"	1	15	29
Shaum's	"	8	22	
Holdeman's	"	1	15	29
Blosser's	"	8		
Christophel's	"		22	
Culp's	School-house		15	
Jones'	"		15	
Mixel's	"		15	
St. Joseph co., Ind.				
Pleasant Hill, Branch co., Michigan.		8	22	
Clinton		8	22	
Lake School-house, La-Grange co., Ind.		1	15	29

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

A Happy New Year.— With the commencement of our labors for another year, we wish to all our readers, *A Happy New Year.* May the grace of God abide with us all; may wisdom and understanding from above enlighten our minds; may the Spirit of God dwell in our hearts, guide and direct us, and lead us into all truth; may we all seek more and more often heavenly treasures, set our affections on things above, follow the footsteps of the meek and lowly Savior, and be obedient to all his commands. Thus we may gain true happiness, enjoy the favor and love of God, and spend a pleasant and happy year, if our lives are spared, and if called home, we may have the hope of entering a better rest and enjoying the blessed year of eternal jubilee.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscribers' names, with $4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take hold of this matter? Try it friends! We shall make this offer until January 1st, 1871.

NOTE.—Inasmuch as many of our patrons will renew their subscriptions during the present month, and others will perhaps have opportunity to gather new names during the winter, we shall extend the time of this offer until further notice, and shall feel glad to have our friends send in new names on the above considerations at any time.

Fire.—On Tuesday morning, the 29th November, the sash factory of Elijah Longacre and John Gabel, in Lebanon, Lebanon Co., Pa. was destroyed by fire. It is supposed to have been the work of an incendiary. There was no insurance on the building, and the loss is estimated at $2100, which the church there is going to make up, and thus help the brethren to bear their heavy loss. This is right. Let the brethren help one another, and bear each other's burdens, and thus fulfill the great law of love, Do unto others as ye would that they should do unto you..

How to Head a Letter.—Always be sure and write the name of your Post Office, county and state at the head of your letter. Some persons are in the habit of writing the name of the township in which they live at the head of their letters, which does no good to the person who receives it, and will leave an editor (unless he remembers what the writer's P. O, is), at an utter loss what to do with it. Some persons cannot understand why we do not know their Post offices, being we have sent them the paper so long. It is true, we do know a great many of the names of our lists, and they are like old friends, and we hope to keep them much longer, but where there are several thousand such names and Post offices to remember, the task is too great for the mind. For this reason we write in love these instructions.

Write Plain.—As the time has come again, when many of our patrons will renew their subscriptions, we hope they will observe to write their names, the name of their post-office, county and state in a plain hand. Always state whether a new or old subscriber, and if he has changed his Post office, mention where his paper has been sent to previously, as well as the Post office to which he wants it sent hereafter. This will avoid mistakes and save us much trouble.

To those who Remove.—Sometimes parties after taking the paper for a time, at a certain office, remove to some other place, and forget or neglect to inform us of the fact, and the paper goes on, sometimes for a long time, before we find it out. This is a loss to us, and as there is no one to receive it the postmaster throws it into the waste basket, so that it does no one any good. Now, if our friends under these circumstances will remember the *Herald* and just drop us a line, it will save us something, and thus also help the good cause in which we are engaged a little, and the little makes the much. We no doubt all remember the beautiful stanza.

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Our Family Almanac.—Our Family Almanac is now ready for delivery. It contains a number of interesting articles on various subjects, besides matters of general information to all. The calculations are made by Lawrence J. Ibach after the manner of the old Pennsylvania Almanacs.

The new Almanac is a little larger than the one for last year, has a cover of colored paper, is well printed with good sized type, and in all respects is an Almanac that will recommend itself to all.

Price per single copy, - - - .10
" per dozen, - - - - .70

All orders will now be promptly filled.

Correspondence.

A Visit to Fairfield county Ohio.

On the 4th of October, I left home in company with my wife, and took the cars at Delphos, for Fairfield county, Ohio. At Lima brother Henry and wife, who had been with us, on a visit from Elkhart, Ind., Bro. Moses Brenneman and wife and Bro. C. Culp joined our company. We proceeded on our journey, but by reason of the bad connections of the trains we got along very slowly and did not reach our destination until the evening of the 6th, when we arrived at Bro. C. C. Beery's in the neighborhood of our dear old home, where I and all except two of my father's family were born and raised. While there we had six or seven attentive meetings, and to our great joy, we found the church in peace and harmony throughout. During the time that we were there we had communion, in which all that were able to be present took part. Two sisters were not able to be present on account of sickness. Old sister Stemen, wife of deacon Nicholas Stemen is palsied and almost helpless, but seems to bear her affliction with patience and resignation to God. She also had a desire once more to partake of the emblems of the body and blood of Christ. Accordingly a small company of us assembled at her residence in the evening and complied with her request. Sister Lydia, wife of Bro. Jacob Huber, was also afflicted, so that she was not able to attend our meetings, and at her request we also had meeting at their house, where the sacrament was administered to her.

At one of our meetings a deacon was ordained; the lot falling upon Bro. Benjamin Huber. We hope and pray to God that he may be and remain a man of honest report, full of the Holy Ghost and wisdom; one that can *rule his children* and his own house well, which is required by the Scriptures of every bishop, minister and deacon. We went from place to place, visiting the friends, brethren and sisters as much as we could, and among the rest, Bro. Henry, Bro. Moses and myself went about nine miles to visit an old German man, who used to work for my father, when I was a boy; having heard that he was still alive, we had a desire to see him. He is now nearly one hundred and three years old, and is still able to be about, and converses freely.

There were also at our last meeting in this neighborhood four precious, young souls baptized and received into the church, and two others were reclaimed. May the Spirit of God lead and guide them into all truth, until they reach a happy end in Christ Jesus.

We then took our departure and returned homeward as far as Canal Winchester, where there is a small congregation of brethren and sisters. We spent about three days there and celebrated the communion of the Lord's supper with them. We then took our leave from the brethren and sisters there, and Bro. George Stemen took us to Columbus, where we took the cars at 9 o'clock in the morning, and by 4 o'clock in the evening reached Delphos, Ohio, where my son met us, and conveyed us home the same evening. We found all well.

We now return our hearty thanks to the brethren and sisters, for their love and kindness, and for the trouble they have had with us, in conveying us from place to place. May God reward them for it in the future.

GEORGE BRENNEMAN.

A Visit to Stark County Indiana.

In compliance with a request from Daniel Stauffer and wife, of Stark county, Ind., who have been sick a great deal during the past summer, I left home on Thursday the 3rd of November, to visit them. Calling at Bro. Jacob Beidler's by the way, he consented to accompany me. We arrived at the residence of Jonas Troyer (Omish Mennonite minister), where we made a short visit and the same evening went to D. Stauffer's, and found them still in delicate health. He had been quite low with conjestive chills, from which but faint hopes were entertained of his recovery. His wife also was only able to be up a part of the time during our stay with them. We trust however that, by the will of the Lord, they may recover their usual health again in due time. No doubt they have occasion to say with David, "It is good for me that I have been afflicted." "Before I was afflicted I went astray." They had evidently learned to feel their need of a Savior to whom they fled for refuge, to lay hold upon the hope set before them in the Gospel, and found to the comfort and joy of their hearts that he is a present help in every time of need. We conversed with them freely and found them willing and desirous to submit to the yoke and cross of the Savior. We held two meetings in their house, and one in a neighboring School-house, which they however were not able to attend.

We had very attentive audiences and the Lord seemed to be near on those occasions. The hearts of our friends, for whose special benefit our visit was intended, seemed to be glowing with love to the dear Savior they had found. And to confirm their faith and love by their works they earnestly desired to be baptized and received into the church. Feeling as did Peter to ask the question, "Can any man forbid water that these should not be baptized?" we submited ourselves into the hand of God to fulfill their desire. There are no members of our church in this neighborhood, save brother and sister Stauffer, and it is their most earnest wish to be visited by the brethren. Ministers especially should visit them. Land in this neighborhood is yet cheap, and those of small means might do well by going there. Our Omish Mennonite brethren have been moving there for the last few years, and seem to be well satisfied with the place. They have their meetings regularly. Jonas Troyer is their minister.

From here we had intended going to Porter county, Ind., near Valpariso in compliance with a request to preach a funeral sermon, but finding that our time was too limited, we deferred it a week longer, and went, on Saturday the 5th, to visit our brethren in St. Joseph county, near Lakeville. In this vicinity we held two meetings and also enjoyed ourselves exceedingly well with the brethren and sisters. We felt that it was good for us to be there. From here we returned home on Monday, and God be thanked, found our families in usual health.

DANIEL BRENNEMAN.

Elkhart, Ind.

A Visit to Porter county, Indiana.

According to previous arrangement, in compliance with a request to preach a funeral sermon upon the death of John Holdeman's child, I left home on the morning of the 12th of November, and was met at Chesterton by J. Holdeman and wife, who conveyed me to their house near Valparaiso. I remained in this neighborhood over Sunday, and met with the people three times for public worship. The congregations though small, seemed very attentive, and eager to hear the word, and an earnest desire was manifested that they might frequently be visited by the ministering brethren. There are in this neighborhood no members of our church. There are those however whose faith is in unity with ours, and who hold in sentiment to the same non-resistant principles for which we contend.

The belief was expressed that if frequently visited, a church might be organized in this place.

Ministering brethren, let us not forget our duties, but remember that "the night cometh when no man can work." Father Herrington brought me to Chesterton on Monday. On the way we were informed of a most shocking occurrence which took place near Valparaiso on Saturday night. A young man, for some unknown cause, shot an old man, through the window, whilst seated by the light, reading, and the same night put an end to his own existance by shooting

himself also. O wretched state and condition to which frail humanity may be brought, by yielding to the temptations of the powers of darkness! Oh frail child of dust, beware! Keep thyself close to thy God and Savior, and no evil can befall thee. To Jesus is given all power in heaven and on earth, and he has promised to be with his people always, and to keep them "in the hour of temptation." By the blessing of God I arrived home in safety and found all well. Many thanks to the kind friends with whom it has been my privilege to form an acquaintance, for the love and kindness manifested. May God's gracious blessing attend you all, and help you to be faithful and obedient in the glorious cause of our salvation through Christ Jesus, Amen.

DANIEL BRENNEMAN.

Children's Department.

Little Pilgrim.

Little pilgrim here below,
Journeying through a world of woe,
Dost thou know the path of life
Is a path of endless strife?

Every moment, every hour,
Some unseen satanic power,
Filled with cruel, hellish hate,
Lurking in thy path doth wait.

Little pilgrim, watch and pray,
Trust in Jesus day by day;
He hath conquered hell and sin,
In him thou shalt victory win.

—*Child's World.*

Happy New Year.

A happy New Year to you, my little friends. Now another year of our life is gone, and how have we improved its days? Have we tried to mend our ways, and lived more obedient to God? Have we tried more than ever before, to make others happy? Have we lent them a helping hand wherever and whenever we could? Do we feel that it is good for us to be in this world, and that we ourselves have been made better, and others benefitted and made happy by us, and that the name of God our Creator has been glorified through us the past year? These are things which we ought to think of, and wherever we see that we have not improved our time and opportunities the past year, determine this year to do better, and ask God to help us.

I have talked a great deal to you through the Children's Column, the past year, and a good many of you have talked to me by writing little letters, which I enjoyed very much.

I expect, if the good Lord spares my life and health, to continue to work for your good, and I want you in return, to work for my good by writing me now and then a little letter. In this way, although we cannot be together and see each other, and talk together face to face, we can enjoy ourselves, encourage each other, and work for each other's good, and help each other on the way, and at last meet (O just think of it!), in that happy, happy place, and see each other face to face, and (O glorious thought!) *see the Lord and our Savior* and unite our voices in singing sweet songs of praise to him for ever and ever.

As said, another year of our life is gone, and with it a good many of our near and dear friends; many of you, I know, when you read these lines, will drop tears as you think of the dear ones you followed to the grave the past year, and if we can have the glad assurance of those loved ones that they are gone to live with Jesus, should this not prompt us to try more and more to live in the fear of God, to love and obey him, to turn away from all wickedness and sin, that we may at last meet them and our dear Savior in that happy world above.?

May God bless you all, my dear little friends, and help you to be good children, is the prayer of your

BROTHER HENRY.

Do not want to be Laughed at.

Not long since a mother talked to me about her children, and said they obeyed her very well, only they wanted their clothes more fashionable than she was willing they should. Her youngest daughter, who was perhaps twelve years old, said that if they did not have their clothes something near like other people, they would be laughed at and made sport of. Well the little girl was right; those who do not love and obey God, and make light of his commandments, as though he did not mean what he said, do laugh at those who love and obey him and try to keep his commandments. Good people never laugh at those who try to please God, and we must not forget that he has said, "Come ye out from among them, and touch not the unclean thing (the wickedness and foolishness of the world), and I will receive you and will be a Father unto you, and ye shall be my sons and daughters." We must not forget that Jesus says, "If any man will come after me, let him deny himself (forsake everything that belongs to this world, that is vain and foolish), and take up his cross, and follow me." Again we read, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

Now then, children, whose friend do you wish to be? or who would you like to have for *your* friend, the wicked people of this world or God? I think you will all say, I want God to be my friend. Well then, if you want him to be your friend, you must become willing to be laughed at by the people. They who are not willing to be laughed at in this world, must be laughed at and rejected after they die. If we are not willing to be laughed at, we will be the enemies of God, and hear what God says about his enemies, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19: 27.

Would you not rather have God to be your friend and be laughed at now, than to be laughed at by him and never be permitted to live with him in heaven? "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." Psalm 2: 4. "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming." Ps. 37: 12, 13. "I also will laugh at your calamity; I will mock when your fear cometh," Prov. 1: 26. Read also the rest of the verses of this chapter. Hear what the Bible says about those who laugh at others and do not obey God, "Woe unto you that laugh now, for ye shall mourn and weep, Luke 6: 25.

Jesus our Savior also was laughed at, as we read, "And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him." Mark 10: 34. "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him.

Now I hope this little girl, and all the little girls and boys who read this, will hereafter try to please and obey God, and be willing to be laughed at for Jesus' sake.

BROTHER HENRY.

The Two Voices.

There seem to be two voices whispering to us, all the time, and we are all the time obeying one or the other of these voices. One of these voices is whispered by God's Holy Spirit, the other is the voice of Satan, who is our enemy. The voice of God tells us that it is wrong to lie, to steal, to swear, to disobey our parents, wrong to be proud, self-righteous and haughty, or high-minded. And at the same time Satan whispers into our minds and tries to make us believe that those things are not wrong; he tells us that we may lie, cheat those with whom we deal, &c. He makes people belive that if they do not follow all the fashions of the world, dress fine and gay, and take part in all kinds of amusement, they will be nothing thought of, and will be mocked and laughed at. The voice of God whispers and says, Be not high-minded and proud; follow not the modes and fashions of the world; they are foolish and vain, and are an abomination in the sight of God. It says, Stay away from worldly amusements. The voice of Satan says, What harm can there be in these things? Let the Bible say what it may, I do not think it is wrong to have a little sport sometimes; there can be no harm in going to the circus, the ball, the political gatherings or the theatre; I see no use in going through the world without seeing anything. The voice of God says, Stay away from those places; it will do you no good, but will lead you into bad company and into wickedness; it even whispers through the Bible, and says, "Flee also youthful lusts." And again it says, "Abstain from all appearance of evil." Again, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4: 14, 45.

Let us therefore obey the voice of God, that we may be happy. Every time we disobey the voice of God and obey the voice of Satan we feel miserable and unhappy, for as soon as we disobey God his voice again tells us that we have done wrong, that we have sinned and will be punished for it; but whenever we disobey Satan that wicked one, and obey God we feel happy, and if we continue to obey him we shall also be happy, unspeakably happy, in the world to come.

"Therefore now amend your ways and your doings, and obey the voice of the Lord your God." Jer. 26: 13. B. H.

What I Propose.

I propose this year to make the Children's Department as interesting and profitable to the children as I possibly can. I will try each month to give them an original and true story, and will select such reading as I think will interest and benefit them. And I must still beg my friends to help me in this work, and send in such reading matter for the children as they can understand and appreciate. Articles for the children want to be written in a plain, simple, child-like style. And friends, Shall we be careless in this matter, and wait until these lambs have wandered and strayed away from the fold and gone into the wilderness, before we try to rescue them? or shall we try to keep them in the fold and feed them with nourishing, wholesome food, and lead them in the paths of righteousness and holiness?

With all my pleading with my friends for help, but few have come to my assistance. Why is it friends? Do you think it is not necessary to say much to the children? Why dear friends, the children need more care than the older ones. Those who have grown up to man-hood and woman-hood, nearly all know their duty, and have the Gospel preached to them every Sabbath if they are willing to hear it; and if not, we cannot force them to do so. It is true, the greater part of the children (or at least those of christian parents), also have the privilege of hearing it, but it is oftentimes in such language that they cannot comprehend, for there are not very many ministers who ever think of speaking to the children.

It is our duty to labor for the benefit of all, and with the help of God to lead as many souls to Christ as we can; to spread the Gospel and labor for the glory and honor of God wherever we can; but we ought to labor most where there is the most danger of souls being led astray, and you know the children are much easier persuaded and led astray than those who have grown up and become strong.

Reading the Bible

I hope my little friends will be pleased with the plan I have proposed for reading the Bible. I want all the little readers of the Herald to join in. I expect to be one of the number myself, and will *try* to read a chapter every day.

I cannot promise the children anything for reading, this year, as there would be too many, and I would not be able to give a present to each one; but I believe God will reward them for studying his word, and the reward which he will give them if they are obedient will be worth more than the whole world.

The verses in large print are intended for the little ones to commit to memory who cannot read well enough to read a chapter in the Testament each day. I will call this little task "Food for the lambs."

Letters from the Children.

[The following little letter was mislaid by some means. It should have appeared some months ago.]

Dear Brother Henry, This is the first time that I write to you. I am 13 years old. I commenced the first of January to read a chapter and learn a verse every day, and have read through the Testament, and commenced with the Bible.

New Paris, Ind. ANNA SYMENSMA.

Brother Henry, I am a reader of the Herald of Truth, and like it very much. I read the Testament through and a part of the Bible, and studied a verse every day. Next year I will read two chapters every day, and my sister will also join in, and I hope many more children will join with us in this good work.

Lebanon, Pa, AARON C. LONGACRE.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

January 1.	Heb. 4	January 16	1 Pet.	1	
2	5	17		2	
3	6	18		3	
4	7	19		4	
5	8	20		5	
6	9	21	2 Pet.	1	
7	10	22		2	
8	11	23		3	
9	12	24	1 Jn.	1	
10	13	25		2	
11	Jas. 1	26		3	
12	2	27		4	
13	3	28		5	
14	4	29	2 John		
15	5	30	3 John		
		31	Jude		

FOOD FOR THE LAMBS.

Let not mercy and truth forsake thee. Bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. Prov. 3: 3, 4.

For the Herald of Truth.

Serious Reflections.

Remember now O! mortal man, that thou hast a soul to be saved or lost! to be happy or miserable for ever in the world to come. This night thy soul might be required of thee, and O! what would the consequence be? think of it, is there anything more important? Is there anything of greater moment, or that should more seriously occupy your thoughts, than the eternal state of your precious soul? And to whom have you dedicated the same? was it to Jesus, who so dearly bought it with his own blood? Surely none can have a better claim to it, than he who has so painfully redeemed it. Will you now meditate upon these questions sincerely, and ask yourself, What have I done for Jesus? who did so much for my poor soul. Surely you should say with the poet, if you have not already said so:

"Holy Jesus, lovely Lamb,
Thine, and only thine I am;
Take my body, spirit, soul;
Only thou possess the whole."

J. M. B.

To all my Christian Friends.

Wakarusa, Ind, Nov. 18th, 1870.

Dear and beloved brethren and sisters in Christ, I wish unto all of you the grace and love of God, and hope and trust he will be with us all through the journey of life, and at last save us in heaven. This is my desire and prayer.

Further, I will tell you that I am still sick. I have now been confined to my bed over a year. During all this time I have not been able to be up at all. I get very tired and lonely sometimes. I should like very much to fill my place in the church and participate in singing and praying with my brethren and sisters. It is true, I can pray at home, and find the Lord precious to my soul—I have often found him so—and it is indeed encouraging, when we cannot go

to church, that we can find him at home; yes, we can find him near and dear at any place. I have many trials, troubles, afflictions and sorrows to go through in this world, but still I am encouraged to go forward on the good way of life, and I would also exhort my Christian friends, do not grow weary; pray for me, pray for yourselves, pray in spirit and in truth; pray without ceasing, and if thus we do, our heavenly Father has promised to be with us, to preserve us; and though in this vale of tears we may meet with many difficulties and temptations his assistance is sufficient to help us through them all.

Oh! my Christian friends, I would say to you all, be not idle, for the time is precious, and there is none to spare. Let us work while it is to-day, for the night cometh when no man can work. Let us all be up and doing while it is called to-day; to-morrow it may be to late; let us therefore pray for one another, that we may hold out faithful unto the end, and at last meet where parting will be no more, where all is joy and peace and happiness, where we may always be with saints and angels and with our dear Savior, who has done so much for us all.

Your unworthy sister in Christ,

ELIZABETH BRUBAKER.

REMARKS.—We rejoice that the beloved sister, still amid all her sorrows and afflictions is so strong in the faith, and encouraged to persevere in the way of life. Dear sister be faithful, be strong, be of good courage, and remember that God hears the prayers of his saints, and in due time he will release them from all their sufferings and give them a home in the heavenly mansions, a place of peaceful rest and joy and happiness. Think of the words of Paul, when he says, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And again, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 4:17; 12:10.

Things Seen and Unseen.

One of the characteristic features of the present age is the growing influence of sense above that of spirit—the love of *show* above that of peaceful, contented enjoyment in the things of the world. As civilization advances amongst us, life becomes more and more artificial; the sweet, calm, unadulterated things unseen, gradually lose their power over the mass of the worldly-minded. Hence artificial means are constantly invented and resorted to, in order, if possible, to gratify this artificial life.

It is not alone the poor, despised, degraded drunkard who is intoxicated with that which charms him from *without;* nor is he alone led to growing excess by the glittering of the serpent within the poisoned cup. She is intoxicated, who, charmed with the gaudy trappings of fashion, passes through the street, her hair dishevelled, her body bending under the yoke of her idol-god. She is, like the staggering inebriate, the object of ridicule to some, whilst to the thinking and considerate she is the object of commiseration. The reader of the Scriptures is constantly reminded when beholding her, of the "bravery" of her ornaments as described in the third chapter of Isaiah.

He is intoxicated, who, trading in gold, or speculating in stocks, or rushing after worldly gain of any kind, is so charmed by the glittering prize as to forget the common duties of life, and to risk bodily health, the balance of reason, and life itself, in pursuit of the things that are seen. It may be said of many who are found in some places of exchange as the Psalmist said of those "that go down to the sea in ships, that do business in great waters"—"they reel to and fro, and stagger like a *drunken* man, and are at their wit's end."

In short, the intemperate taste which finds its gratification best in artificial pleasures, artificial literature, artificial forms of worship, artificial preachers, and artificial sermons even, proves conclusively that a great characteristic feature of this age is that the power of sense and sight is fast predominating over the inward power of spirit and faith. It is this that tempts so much to avarice, covetousness, pride, and envy; thereby the love of show is gratified. It is this that greatly counteracts the influence of our holy religion even where the worship is the simplest in form. The thoughts and affections are lost upon and corrupted with the things that are seen and earthly, and a distaste is naturally formed for the things that are unseen, spiritual, and heavenly.

This feature of our times is sadly felt working its way even into our blessed Christianity; and hence the growing tendency to ritualism in some branches of the Protestant Church. The charms of sight and the love of show having overcome the inward power of faith, many are forsaking this and its spiritual simple mode of worship for forms more and more artificial and sensuous, and more attractive to the eye of sense. It comes to pass now, as in all ages of Christianity, that the lower the type of vital godliness, the greater the power of showy forms; for man is naturally a religious being, and he will manifest it toward some object and in some way. But these unevangelical *seen* things of worship react upon the *unseen*, until the spiritual feature is abandoned and the worshipper becomes an *idolater*. Thus unconsciously, perhaps, the Creator is changed into the creature; and what he calls religious enjoyment is but the gratification of a carnal or æsthetic taste.

The spiritually-minded Christian will, with Paul, look at the things seen as comparatively unimportant and "temporal;" in this he differs unmistakably from the worldling, who looks only with the eye of sense upon them; to him they are all important and enduring; whilst the idea of *looking* at the things which are not seen is an absurdity: it is just as the apostle says, "The natural man receiveth not the things of the Spirit of God: for they are *foolishness* unto him: neither can he know them, because they are *spiritually* discerned." But the heavenly-minded Christian has, in addition to the natural mind and eye, the far more reaching and heaven-penetrating eye of faith, and has for its medium the word of God illumined by the Spirit; which word, like a mighty telescope, enables him to look at the glorious things far beyond the objects of the natural eye. Yes, as the astronomer, with his telescope pointing upward, darkness all around him, with ears closed to the noise of the dance and revelry of the midnight pleasure-seeker, and with his eyes intent upon the things unseen by the common eye, sees suns immeasurably far beyond the nearest star; whose light, though traversing space at the rate of millions of miles a minute, "requires ages to reach the earth"—sees suns in God's illimitable abyss, with countless millions of worlds revolving around those suns as so many "beautiful diamond points glittering through the black darkness beyond;" so the believer with the midnight of adversity or of sorrow all around him, or with his eyes of sense shut against the world's overweening temptations, his ears closed to its charms, and with his eye of faith guided by the divine word toward the spiritual heavens, the Christian philosopher can look at the things which eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive; yea, more, with open face, that is, with unobstructed view, he can behold, as in a glass, the glory of the Lord, and be changed into the same image from glory to glory, even as by the Spirit of the Lord!

J. H. KAUFMAN.

For the Herald of Truth.

What We Can Do.

We can all do good. Youth can be no obstacle in doing good, for the Bible tells us of a Samuel who served the Lord in his youth, and of a Timothy who in his early days learned the Scriptures daily. Our hearts (being sinful by nature) prevent us from doing good. Hence the first thing necessary is, to have pure hearts that our minds may be filled with holy desires. But how can we purify our hearts? 'With *us* it is impossible, but with God all things are possible. Pray to him faithfully and frequently to forgive your sins and he will hear and answer your prayer. Think of him as the giver of every blessing you enjoy, and love him because he loves you. Love to study his Word and thus show your gratitude for the glorious promises which he has revealed unto you. Remember that to do good is to obey his commands. You must be obedient to your parents; kind and loving to your brothers and sisters; and always do to others as you would have others do to you. This is called the "Golden Rule," and should be the gauge of all your actions. If you are in doubt as to the justice of your conduct toward your friend, ask yourself this question, "Would I desire him to do so to me?" This will always tell you whether you are right or wrong. We must also be diligent, for Christ has taught us that idlers can not enter the kingdom of heaven, and how unwise it would be for us to venture our everlasting peace to save a few years of labor while here. Oh! if so much may be lost, let us strive to do all the good we can and pray to our Father in heaven to give us a home in glory. * *

An Alphabet of the Titles of Christ.

A is for Advocate, Alpha, Amen
All titles of Jesus, the Savior of men.
1 John 2: 1; Rev. 1: 8; 3: 14.

B is for Bridegroom, for Bishop, for Bread;
The soul that receives him with manna is fed.
Matt. 25: 1; 1 Pet. 2: 25; John 6: 35.

C is for Captain, for Chief Corner-stone,
And safe is the man that buildeth thereon.
Eph. 2: 20; Heb. 2: 10: 1 Pet. 2: 6.

D is for Day-star, Deliverer, Door;
Who enters this way shall have life evermore.
2 Pet. 1: 19; Rom. 11: 26; Jn. 10; 9.

E's the Everlasting Father who stands,
Inviting his creatnres with wide open hands.
Isa. 9; 6; 55: 1.

F is for Faithful, and true is the name,
For He who doth bear it is ever the same.
Rev. 19: 11.

G is for Governer, God over all,
Who offers salvation to great and to small.
Ps. 22: 28; Rom. 9: 5.

H is the Holy and Harmless High Priest,
Who bids us by faith on his flesh and blood feast.
Heb. 7: 26.

I is Immanuel, bringing God near,
TheSon whom we worship and serve without fear.
Isa. 7: 14.

J is for Jesus, for Judge and for Just;
Happy are those who in him put their trust.
Matt. 1: 21; Jas. 5: 9; Acts 3: 14.

K is for King, and as such he shall reign,
When death is destroyed, and his enemies slain.
1 Tim. 6: 15; 1 Cor 15: 25.

L is for Lamb, for Lord, and for Lion,
The meek Galilean, the ruler of Zion.
John 1: 29; 20: 13; Rev. 5: 5.

M is Messiah, the promised of old,
By good men expected, by prophets foretold.
John 1: 41.

N is for Nazarene, humble the name,
But glory shall crown it, and scatter its shame.
Matt. 2: 23.

O is for Omega, the End and the Last,
For he shall endure when ages are past.
Rev. 22: 13.

P is for Passover, Prophet and Priest;
May peace the world o'er and good will be increased.
1 Cor. 5: 7; Jn. 7: 40; Heb 8: 1.

Q is a Quickening Spirit, we read,
The second Man Adam, the Savior we need.
1 Cor. 15: 45

R is for Refuge, our Rock of defence;
Not sorrow nor Satan shall drive us from thence.
Jer. 16: 19; 1 Cor. 10: 4.

S is for Shepherd, for Savior, for Shield,
With the sword of the Spirit the saints take the field.
Tit. 1: 4; 1 Pet. 2: 25; Prov. 30: 5.

T is for Teacher, whose lessons are Truth,
Unto him let us cry as the guide of our youth.
Jn. 3: 2; 14: 6.

U 's that Unspeakable Gift from above,
The Father sent down in his infinite love.
2 Cor. 9: 15.

V is for Vine, and its branches we are,
If abiding in him much fruit we shall bear.
John 15: 2.

W 's for Wonderful, for Witness, for Word,
The Way to be saved, but from which we have erred.
Isa. 9: 6; Rev. 3: 14; 19: 13; Jn. 14: 6.

X our eXample in trial or pain;
With him we shall suffer, with him we shall reign.
1 Pet. 2: 21.

Y is the Yoke that his followers wear;
By his help we are able the burden to bear.
Matt. 11; 29.

Z was his Zeal, and it wrapped him around,
May we put it on, and in goodness abound.
Isa. 59: 17.

—*Child's World.*

The Kind of Preaching Needed.

The "Christian Standard" has the following upon the kind of preaching needed at the present, which we commend to the consideration of all our brethren in the ministry:

"Christ's Gospel must be preached in Christ's own way. We neither can improve upon the matter nor the manner. That there is a want felt and acknowledged among us, in modern sermonizing, no one can deny. What we blame in others, let us be on our guard lest we fall under the same. 'The truth as it is in Jesus' is what we want; and what the world, and every age of the world, wants. It is just as much needed to-day, as in the era of its first proclamation. The world has not outgrown it. It must be constantly preached, as it was preached by Peter and Paul, as 'the word of life,' 'the word of God,' 'the word of salvation.' Everything else will grow old and become *effete*—but this, never. It always has on it the dew of its youth. It is the regenerating word 'that lives forever.' The name of Jesus must rest upon and give sanction to all we preach, or it is not what he requires at our hand. The truth, and not our conceptions of the truth, must be preached. 'The truth as it is in Jesus,' and not as it is in Calvin or Wesley, in Strauss or Renan, must be preached. The truth in its simplicity and purity must be preached. Not the truth as Hugh Miller or Mansell or Sir William Hamilton teaches it. We do not need scientific or phrenologic truth in the pulpit. The public lecture, the book and the periodical, devoted to these matters, discuss them better and more fully than the people. We do not want a Gospel adapted to the learned few, but we must have, or we shall perish, *the Gospel* adapted to the wise and the unwise—to parents and children, to day-laborers, to servants—to the great multitude.

The working days of the week are saturated to fulness with secularism; and with all that the world gives or can give. When we meet together in the house of God, we want food for the soul—life-giving, life-sustaining food. The Church is cursed to-day with half truths which are no truths; with sermons *about* the truth instead of the truth itself. The truth is becoming more and more a sensational institution—a rostrum for the sale of patent nostrums, a place for the rendition of the Romance of the Gospel. Anything but God's own word is now preached. 'The broad gage Church,' —'Liberal Christianity'—'The Church of the Future,' indicate what the pulpit is catering for. We want plain, simple, earnest, faithful preaching and teaching of the Word. We want expository lessons from the Bible, and every part of the Bible; not the pretty, sensational and rhetorical conceits of fleshly minded men, who take their lessons from Beecher or Robertson.

'O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?' Alas! we have made him a *stranger* and a *way faring man*, when he should be in all our Churches, and in every sermon."

Outside the Gate.

BY JOSEPHINE POLLARD.

"Him that cometh to me, I will in no wise cast out.

I stood outside the gate,
A poor, wayfaring child;
Within my heart there beat
A tempest, loud and wild.
A fear oppressed my soul,
That I might be *too late;*
And oh! I trembled sore,
And prayed, outside the gate.

"Mercy!" I loudly cried;
"Oh! give me rest from sin!"
"I will," a voice replied;
And Mercy let me in.
She bound my bleeding wounds,
She soothed my aching head;
She eased my burdened soul,
And bore the load instead

In Mercy's guise, I knew
The Savior long abused;
Who often sought my heart,
And wept when I refused.
Oh! what a blest return
For ignorance, and sin!
I stood outside the gate,
And Jesus let me in!

Oracles of Reason.

2. We should mind that first and most which is most needful. It is not needful that we be rich and great in the world; but it is needful that we have the favor of God, an interest in Christ, and a new nature.

2. We should serve and please Him by whom we live, and without whom we cannot subsist. Of two evils the *least* is to be chosen; we should, therefore, chose affliction rather than iniquity.

3. Great pains are well bestowed where great gains are expected. And do we not look for a kingdom which cannot be moved? When we grow dull, and stupid, and indifferent, think—Do I work now as one that is working for *heaven?* Is this running, striving, wrestling?

4. It is good to be sure in matters of consequence; great things should not be left at uncertainties. And when our precious souls are at stake, should we not make sure work? build upon a rock?

5. We should provide most carefully for that state which is to be of longest continuance. We know and believe we must be *somewhere* forever; and reason teaches us to lay up in store for the 'time to come.' We all profess to believe the 'life everlasting;' but do we indeed believe it? There is more of practical atheism, deism, infidelity, and Sadducism among us than we are aware of.

6. We should be concerned to do that at the present time, which must be done some time, or we are undone to all eternity.

MATTHEW HENRY.

For the Herald of Truth.

Trust in God.

Trust in God, should be our pass word
As through life we journey on;
There are trials and temptations
Ere our pilgrim course is run.
But if we rely on Jesus,
He will lead us safely through;
He will tell us through his Spirit,
What to leave and what to do.

Trust in God, though you are wealthy,
You still need a helping hand;
For without his kind assistance
You'll not reach that happy land.
Though you've laid up stores of riches,
If on God you don't rely,
You will find yourself forsaken
In the hour you come to die.

Trust in God, ye poor and needy,
Hear the Savior kindly say,
"Blessed are the poor and humble,"
They've a kingdom which will stay.
Though you here perhaps may hunger,
Christ says, "I'm the bread of life."—
He is willing to protect you,
If you lead a christian life.

Trust in God, repentant sinner,
Seek a Savior's smiling face;
He is able, he is willing
To redeem you through his grace.
And ye who have learned to follow,
Hold out faithful to the end;
And though all the world forsake you,
Jesus is your constant Friend.

Elkhart, Ind. R. S

Christ never designed his church to be a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays.

Married.

On the 1st of October, at the house of the bride's father, by Rev. George Brenneman, MOSES BRENNEMAN and MARY STEMEN, both of Allen county, Ohio.

On the 20th of November, at the residence of Jonathan Good, the bride's father, by Peter Musser, JOSEPH MUSSER, of Lancaster county, Pa., and FANNY GOOD, of Berks county, Pa.

On the 27th of November, in Lancaster county, Pa., at the house of the bride's father, by Bishop George Weaver, SAMUEL HURST, of Earl township, and MARY MARTIN, of East Earl township, both of the above mentioned county, Pa.

On the 24th of November, by Rev. Felger, ABRAHAM BRENNEMAN, of Wayne county, Ohio, and ELIZA KILMER, of Holmes county, Ohio.

In purest love these souls unite,
That they, with christian care,
May make domestic burdens light,
By taking equal share.
And when that solemn hour shall come,
And life's short space be o'er;
May they in triumph reach that home,
Where they shall part no more.

JACOB KILMER.

On the 15th of December, by Rev. M. F. Rainwater, H. C. BRENNEMAN and ELIZABETH WITCHER of Ray county, Mo.

On the 1st day of December, at the house of the bride's father, by Pre. Daniel Brower, AMOS SCHMIDT and LYDIA BRENNEMAN, both of Putnam county, Ohio.

At the same time and place, by the same, ADAM R. HARTMAN, of Elkhart county, Ind., and NANCY BRENNEMAN, of Putnam county, Ohio

On the 8th of December, by C. Raabe, HENRY BRENNEMAN and ELIZABETH SHENK, both of Putnam county, Ohio.

The above three are two sisters and a brother of one family. May God bless them that they may not grow careless, and forget their vow, but live in obedience to God and in peace with each other.

Died

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 29th of June, in Manor township, Lancaster county, Pa., SUSANNA, daughter of L. and Martha FORRY, aged 11 days.

[The above was mislaid until now.]

On the 24th of October, in Marshall county, Ind., son of Stephen and Hannah LANTZ, aged 1 year, 3 months and 17 days. Text, "All flesh is as grass,"

On the 25th of November, in Stark county Ind., CHRISTIAN BERKEY, aged 59 years, 7 months and 3 days. The deceased was a member of the Omish Mennonite church. On the 27th his mortal remains were brought to its resting-place at the new Omish Mennonite grave-yard. He leaves a bereaved widow and four children, among whom only two could be present at his burial. Text, Jn. 5: 25—30. G. J.

On the 23rd of December, in Logan county, Ohio, son of Daniel and Martha YODER, aged 5 months and 18 days. His disease was Jaundice and Inflamation of the Lungs. He was buried on the 25th in the family grave-yard, on which occasion funeral remarks were delivered by the writer from Matt. 18: 2—5. J. P. KING.

On the 27th of November, in Rockingham county, Va., of Scrofula and Consumption, ELIZABETH GOOD, consort of Henry Good, deceased, aged 52 years, 11 months and 9 days. Funeral services were held on the 28th, attended by a large concourse of friends and relatives. Text, Rev. 14: 13.

Take thy rest mother, thou hast tugged and toiled many weary days of thy life. Rest then, from the unspeakable sorrows and afflictions which thou hast borne. We will try to finish *our* work and follow thee, and soon we hope to rest with you.

In in Elkhart county, Ind., December 21st, MARY ANNA, wife of Jacob N. WENGER, and daughter of Valentine and Mary Hartman, aged 28 years, 7 months and 24 days. A husband and three little children, with many relatives are left to mourn her unexpected departure. Funeral services by J. Wisler, C. Bear, J. M. Christophel and D. Brenneman from Is. 38: 17. As a devoted sister in the church, a loving wife and an affectionate mother, her loss will be deeply felt. Yet we feel that none need mourn as without hope. "Blessed be God and the Father of our Lord Jesus Christ who hath begotten us again unto a lively hope."

In Elkhart county, Ind., November the 12th, of Bilious fever, PHILIP SCHMELTZER, aged 79 years and 6 months. The deceased was the father of six children, four living and two dead—leaves 38 grand children and 5 great grand children. He was for many years a faithful member of the Menuonite church. Though destined to be a sufferer in this world to that extent that for years he was in a manner helpless as a child, from which however it pleased the Lord that he could recover again to enjoy a reasonable state of health. He meekly bore the ills of life in humble resignation to the will of Him whom he recognized as his friend, and to whom he promised to be faithful.

Evidently he felt to say with the Apostle "I know whom I have have believed and am persuaded that he is able to keep that which I have entrusted unto him."

Father, sweetly rest thee now,
Undisturbed by pain or woe:
In submission thou didst bow
To the ills of life below.

Now from all thy labors rest,
In the bosom of thy Lord:
Now enjoy that state so blest,
God has promised in his word.

D. B.

On the 12th of December, in Conoy township, Lancaster county, Pa., Bishop PETER EBERSOLE, aged 80 years and 6 days. Funeral discourses were preached by John Stauffer, Nathaniel Shobe and Peter Nissly, from Rev. 14: 13. The deceased. brother was well two weeks before and took part in the sermon, in the communion of the Lord's supper, at Bossler's Meeting-house. A week after he was present at his own Meeting-house, admonishing as duty required. He was a sincere follower of Christ; beloved by all who knew him. He was 40 years a preacher in the old Mennonite church and 20 years a bishop. He had a large field of labor to perform, in Lancaster, Lebanon, Dauphin, York and Cumberland counties. On the 9th of December he was driving home from Elizabethtown, when he was prostrated by a stroke of Palsy, and rendered helpless and insensible. There was no person with him but a little girl, but the horse kept the road, and when passing the house of M. Shenk the girl gave the alarm; the horse was stopped by the family, and one of the men drove him home. After he was brought home, and saw his children and grand-children standing around his bed, he wept, but could not utter a word. On the 14th his remains were brought to their final resting-place, where a large concourse of friends and relatives were present. The Meeting-house was filled to overflowing numbers. In the midst of life we are in death. P. N.

On the 6th of September, in Middle Woodbury township, Bedford county, Pa., of infirmity of old age, MARIA, widow of Martin HOOVER, aged 89 years, 2 months and 1 day. The deceased was a faithful member of the Mennonite church. Funeral discourses were delivered by Jacob Snyder and J. Eshleman, from Jn. 5: 25—29.

D. H. BYERS.

On the 9th of December, in Lancaster county, Pa., MARY ELIZABETH, daughter of Jacob and Elizabeth MELLINGER, aged 7 months and 29 days. Funeral discourse was delivered by Benjamin Herr in the German, and Amos Herr in the English, from Rev. 14: 13.

Dear little babe, hast thou only come on a short visit, and wilt thou leave us already? We loved thee so dearly, must we now see thee dying? Oh! Can you no longer stay, must we bid thee a long and sad farewell?

Yes, dear parents, the death angel is come and I must go. Weep not for me. My dying does not part our love—you love me still. The Savior loves you too; trust in him, and soon he will bring you to where I am going. There We will be together to part no more. Farewell, till you meet me in heaven.

* *

On the 5th of December, in Wheatfield township, Niagara county, N. Y., after a brief illness, BARBARA HABECKER, aged 74 years, 2 months and 9 days. The deceased was born in Manor township, Lancaster county, Pa., from whence the family emigrated about 36 or 37 years ago to New York state. She leaves an aged husband, one daughter, three grand-children and many friends to mourn her loss. She and her husband lived together in the holy bonds of matrimony for 54 years. She has been a faithful member of the Mennonite church ever since the writer became acquainted with her, which is about 38 years. Her life has been an exemplary one. Funeral services by John Lapp, from Heb. 5: 9.

A. WITMER

On the 12th of November, in Dover township, York county, Pa., JACOB WITMER, aged 73 years, 11 months and 4 days. He was buried on the 14th. Funeral services were held by Frederick Stauffer and Jacob Hershey from Is. 38: 1. The deceased was a member of the Mennonite church and had been blind for about 16 years.

On the 30th of November, in Spring Garden township, York county Pa., of Consumption, MAGDALENA, daughter of David and Anna WITMER aged 33 years and 7 days. She was buried on the 2nd of December at Witmer's Meeting-house. Funeral services by Abraham Witmer and Frederick Stauffer, from 1 Pet. 1: 24, 25. The deceased was a member of the Mennonite church.

DAVID WITMER.

On the 30th of November, in Benjamin M. WEBER, Ontario, of Consumption, BENJAMIN M. WEBER, aged 57 years, 9 months and 2 days. He was buried on the 2nd of December at Eby's Meeting-house. Funeral addresses were delivered by Joseph Hegy and David Sherk from Rev. 14: 12. 13. He bore his afflictions with Christian fortitude, and had a great desire to depart and be with Christ. During his sickness he frequently asked God's blessing upon his family, and with tears exhorted them to hold out faithful to the end. He leaves a widow and seven children to mourn their loss, but not as those having no hope. Good-by, children and wife, I must part with you for my home is in heaven and I have no rest here below. F. H. M.

On the 22nd of September, in Mahoning county, Ohio, ELIZABETH CULP, aged 87 years, 8 months and 8 days. She died of the infirmities of old age. She suffered but little pain and calmly fell asleep. She was buried on the 24th, when funeral discourses were delivered by the brethren Jacob Culp and Peter Boesinger.

The deceased was born in Lancaster county, Pa., and moved to Mahoning Co, Ohio, 54 years ago, where she resided until her death. She united with the Mennonite church more than sixty years ago, and remained faithful until death.

She was the mother of 12 children; had 110 grand-children, 120 great grand-children, and 1 great great grand-child. JOSEPH CULP.

On the 1st of January 1871, in Elkhart, Elkhart county, Ind, of Consumption, MARY ANN, wife of Jacob EYMAN, aged 28 years, 8 month and 2 days. She was Buried at Yellow Creek burying ground on the 2nd. She was a member of the Mennonite church and died in the hope of a blessed acceptance with God. Only an hour or two before her departure, she desired to have the hymn sung, "O when shall I see Jesus?" and a prayer offered, saying, *I think I am going home,* meaning that the time of her departure was at hand. She expressed her willingness to go, and just about ten minutes after the old year had passed into the new, her spirit calmly took its flight as we have reason to hope and trust, to the world of light and peace and joy. She leaves a husband and two children to mourn their loss.

* *

Letters Received.

John P. King, Tobias Miller, Abm Nolt, Maria Aker, J Walter, L C Rogers, J Kilmer, J T Naffzigger, A Zurfluh, W H Hendricks, Nicholas Smith Henry K Ebersole, Saml F Wise, A S Moser, D H Byers, A Hershey, Benj Eicher, J S Nensehwanger, A Witmer, I H Moyer, J Jutzi, M Horst, Messenger, Joseph Culp, Jacob Kauffman, H Eyman, D Barnes, D J Miller, Jacob Beiler, Chr Herr, Jacob Bossler, John Steffen, D Troyer.

MONEY LETTERS.

A—John Amstutz $1 50; Jos Augspurger $4 25; C U Amstutz $2; J U Amstutz $5; James Augspurger 70 cents.

B—John Bechtel $1; Barbara Belsley $1; Jacob Beiler $1 60; David Burkhurd $2 50; Benj Baro $1; Monro Bowman $2 20, Moses Bowman $1 10; Jacob Baumgartner $4; H Bally $1 20; Anna Boorse $1 10; H H Blauch $2; Jd Blosser 20cts; Jacob Bowman $1 50; John Burky $1; John Boek $1 10; Jacob Bowman $1; Elizabeth Brand $1 10; Henry Brubaker $7; H C Brenneman $1; John Birky $2 10; C P Brenneman $2; Joel Blosser $1 50; Jacob Basinger $1 50; Peter Basinger $1; Daniel Bergey $2; David Bowman $1; C Birkelbach $3; J N Brubacher $4 50; J K Brubaker $1 10; John Byler $1 50; J J Berntreger $4 10; S K Bare $1 30; D Boesinger $3 50; Chr Beehler $7 85.

C—James Coyle 75cts; John Culp $1; Christian Croft $2.

D—Ruth Ann De Haven 50cts; Samuel Denlinger $2; H Denler 25cts; Ann Detweiler $2; C F Detweiler $1; Jacob Diller $3 65; Mary Deardorf $1 50; Peter Donner $3; Samuel Detwiler $1 10.

E—C M Erismun $1; Moses D Eash $6; Abm Eshleman $1 50; Jacob Engle $4.

F—Jos Florry 70cts; John N Funk $1 10, K H Fisher 10cts.

G—Joseph Good $1; H L Gable 70cts; Jacob Geil 25cts; Sebastian Gerig $5 50; J S Good $1; Joel Good $1 10; Jacob S Gingrich $1 10; John M Greider $5 50; Martin Good $1 60; Peter Gantz $1 60; Samuel G Grove $1 75; Wm Graybill $1 50; David Gehman $3; Elizabeth Good $1 10.

H—Dr. Herring $1; Chr. Heuning $1 50; Samuel Hirstein $3; C J Hochstettler $3; Jos F Herr $1 60; A. Hunsicker $1 70; Fanny Herr $1 50; Henry A Hartman 70cts; John Herr (Miller) $2; Peter Holter $1 70; Samuel Hoover $1 10; John Hartman $2 70; Jacob Hauter $9 60; J Harnish $2; Wm Haldeman $3 85; J R Hoffer 70cts; J M Herr 20cts; Joseph Hershey $4; John H Hess $1 25; Jacob L Hoover $1 50; Peter Hartman (2) $3; David Hooly $1; J D Hershey $1 10; Magdalena Hershey $2; Henry Hartman $1 50; Jacob Headings $1; Daniel Hoover $1.

I—Maria Imhof $1.

J—N Johnson $17; Jos Joder $1.

K—J J Keniph 70cts; Annie Kratz $2 20; Jonnthan Krichbaum 75cts; Jonas Kindy 25cts; S B Kenaga 20cts; Jacob M Kehr $1 50; H M Kratz 70cts; Samuel Kindig $4 20; John Kauffman $6 75; Jonathan Kauffman $4 50; Joseph Kulp 30cts; Catharine Kornhaus $1 20; Peter King $1; Joseph Kinsey $1 33; Jos H Kreider $20; Mattie A Kagey $1 50; Martin Kagey $1 50 A Kramer $1 45.

L—John N Long 70; Peter C Lehman $1; J B Liehty 50cts; C Lefever $1; Jacob Lehman $1 50 Elias Leaman $1; P Y Landis $2 60; J B Landis 30cts; Benj Lapp $1; A S Lehman $1 50; H C Landis $2 45; I Leatherman $1; Mary Landis 50cts; C C Lehman $1; J C Lehman $1 50.

M—John Miller $4; T Moyer $1 10; John Matt $1; J Musser 10cts; John Musser (Mt. Joy) $3; Chr Miller $1 25; Abraham Miller 75cts; E R Miller $2 20; Solomon Miller $1; J B Metzler $1 50; H Musselman $1; J B McConnel $1 70 C P Martin $2 65; Aaron A Miller $1 10; D Martin $1 50; C K Mast $3; Tobias Miller $1 60; Samuel Metzler $1 50; B. F. Miller $1 60; Chr. Metzler $1 50; Noah Mast $3.

N—A B Nissley 40cts; C Nafziger 75cts; P Newhauser 10cts; D Neuschwander $2; Abm M Nice 35cts; Jacob Nusbaum $1; P. L. Nafziger $1 50; Fanny Neff 10cts; Peter Nissly $1 50; Jacob Neweomer $1 50.

P—John Plank $1 85; Samuel M Pletcher $1; John J Plank $3.

R—J. C. Rutt $1; M. B. Ressler $3 20; Jer. Rode 13cts; Jacob Ramer $3; Barbara Ruvenacht $1 60; Noah Reesor $1 08; Christian Risser $2 50; Frank A Rose $1 85; M D Rosenberger $1 10; F A Roder $3; J W Risser $1.

S—Mary Snavely $3; Jacob v d Smissen $1 80 Elias Schneider $1; Peter C Steiner $5 10; Susanna Seehrist $1; A Sensenich $4; Elizbeth Sweigart $1 50; John Stauffer $1; David Springer $1; Rev S. F. Sprunger $1 40; Jos Schertz $2 10; Sarah Scheerer $2; Peter Schwartzentraber $1 20; J Shoenbeck $1 10; Daniel Schmucker 25cts; Daniel Schneider $2 72; H E Seiberus $1; J B Schmeltzer 60 cts; Henry Schantz $1 10; Mrs P H Schneek $1; B Strickler $1 10; Peter Shantz $1 65; John Strohm $2; Philip Schmutz $3 70; John Stoltzfus $3; Joseph Shertz $4 50; A Stauffer $2 20; Alexander Stahl $1; Frederic Stauffer $3; Christian Stoner $1 50; Henry Shenk $1 50; Henry Strasesler $2 16; Jacob Smith $1 70; Michael Schluneeker $1; Chr Schneck $3; Chr Stuckey $3; J C Steiner $1; Michael Shank $1 50; Michael Souder 50cts; M W Shenk 70cts; S P Steiner $1.

T—Jeptha Troyer 10cts.

U—John Unsicker $2.

W—Wm Wertz $3; Chr Wirkler 10cts; Samuel Warner $5; Val Warfel $2; Henry Walter $1 10; J Wenger $3 50; M Weber 65cts; J G Wenger $1 65; David Witmer $1 50; Christian Williard $1; John Welty $1 50; Abm Welty $1; Abm Witmer $1; David A Wenver $3 50; J Wiker $1; Christian Wismer $5 50.

Y—Jonathan C Yoder $2; Samuel Yoder $1 50; Daniel Yoder 50cts; L B Yoder 25cts; Reuben Yoder $4 50; Daniel Yoder $1 40; J E Yoder $1; David Y Yoder $1 50; David C Yoder $1 10; Joseph Yoder $1.

Z—Jonathan Zook $2 10; John Zehr $1; J M Zimmerman $2 20; Shem Zook $1 25; Christian Zimmerman $3 75; Peter Zehr $1.

For Books.—C Welty $12; J C Hunsicker $28.00.

TIME TABLE.

Michigan Southern & Northern Indiana Railroad.

Passenger trains on and after Dec. 4th, 1870, leave Elkhart as follows:

GOING EAST.

Mail,	(Main Line,)	10,30, A. M.
Toledo Accommo'n, Mail	(Air Line,)	10,15, " "
Special New York Expr.,	(Air Line)	1,05, P. M.
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,15 A. M

GOING WEST.

Special Chicago Express	(Air Line,)	4,40 P. M.
Night Express,	(Main Line)	2,35 A. M.
Pacific Express,	(Air Line,)	4,25 A. M.
Mail,	(Main Line)	6,00 P. M.
Mail,	(Air Line arrives,)	4,15 P. M.
Grand Rapid Express	(arrives)	5,40 P. M.

Passengers from Grand Rapids will arrive at Elkhart at 5,40 P. M.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	10,30, A. M.
Night-Express,	1,45, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HARCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

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THE HARMONIA SACRA, published by Jos. Funk's sons.

Price per single copy, Postage prepaid	$ 1.40
" " doz., Express charges at purchasers expense	12.00
" " " prepaid	14.50

THE SONG CROWNED KING, published by Rubush and Kieffer.

Price per single copy, postage prepaid,	$0.60
" " doz.	6.00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by Rubush and Kieffer. Price per single copy, 35 cents, per dozen $3.60, postage prepaid

THE GOLDEN CITY SONGSTER by Rubush and Kieffer. A work of 32 pages of New Music and Hymns. Price per single copy 10 cents, per dozen $1.00 postage prepaid.

Persons residing near Bremen Ohio, may obtain the above books of C. C. Peery, of that place.

THE ALLEGANY COLLECTION by A. N. Johnson. A collection of new and excellent church music of 330 pages. Johnson's system for learning to read music is unsurpassedby any now published. One copy prepd. $1.40, per doz. $12.

For any of the above Music Books address

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Elkhart, Ind.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " " "	$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition,	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail.	25
Per dozen, by express at purchasers' expense	$2 50

For larger quantities special rates will be given on application.

GERMAN CATECHISM OR QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express,	12 50

ANGENEHME STUNDEN IN ZION. The little Book, *"Angenehme Stunden in Zion,"* written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

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" dozen, " " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German language, worthy of being read by all.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued.

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" " German	.60
English-German Testaments	.75
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English Bibles " "	1.00
German Testaments, small size	.20
" " large size, with clasps	1.50
" " with notes	2.00
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Prince of the House of David, English,	2.00
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Adlers " " "	2 80
Adlers large " " " by express	7 00
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Websters Dictionaries, 75, 90, 1 20, 1 45 &	2 50
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" " " Illustrated	1 85
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Huebners Bible History, English	1 75
Fleetwoods Life of Christ	3 75
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Menno Simon's Foundation (Ger.)	2.00
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Unparteiische Lieder-Sammlung (amisches Liederbuch)	.60
Spiegel der Taufe (Ger.)	.40
Ernsthafte Christenpflicht	85
Johann Arnd's Complete works (Ger.) including Arnd's Wahres Christenthum, Paradies Gærtlein, &c.	4.00
Buck's Theological Dictionary "	3 25
Bibles, 1 00, 2 00,	4 00
Cottage Bible, with notes, in two volumes, per volume by express	4.00
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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 2. ELKHART, INDIANA, FEBRUARY 1871. Whole No. 86.

The Desire of Virtue.

Keep thou my spirit, Lord,
Thot I may always seek thy face,
In every place may feel thee near,
And more—thy love embrace.

Guide thou my steps aright,
So that I never from thee stray,
Keep me beneath thy loving care,
Close then, O, let me stay.

Do clouds of sorrow come,
Do evils rise on every side,
Then to my Savior I can flee,
For he's my Light, my Guide.

Cheer up and ne'er despair,
Though each day you weary be,
Think of the joy of the blessed,
O'er life's troubled sea.

JER. RODE.

From the Advocate of Peace.

The Books Our Children Read.

BY DANIEL HILL.

Whoever reads history, ancient or modern, must be struck with the prominence given to *war*. This comes not altogether from the desire of the historian to dip his pen in blood, but from the fact that the history of most nations is a history of their wars, and if these bloody items were left out there would be little else to record. But whilst this is true as to facts, much depends upon the historian as to the effect which his record may have upon the reader. If every record of battles, sieges, and campaigns, contained a faithful history of the *guilt*, as well as what is generally termed the *glory*—"the pomp and circumstance of war"—a full detail of its horrors and sufferings, as well as glowing descriptions of "mighty murderers," the influence of their perusal might not be so pernicious upon the mind of the young reader, as when only one side is given, and that with a studied effort to make war appear both honorable and glorious. Not only are the historical books which our children read and study at home, and at school, colored with blood, but the same is true of much of the literature, both poetry and prose, that we meet with almost everywhere, both among ancient and modern authors.

There is one class of literature which we might naturally suppose would be free from this taint. I refer to that written especially for the entertainment and instruction of children attending Sabbath schools. One would think in the wide range of subjects there were plenty to choose from, without selecting military heroes, and holding them up to the fervid imagination of the young reader, as model Christians worthy of their admiration and imitation.

In the series of books recently published by the American Tract Society, one is entitled, "Life Illustrated," being a memoir of Capt. M. M. Hammond, who belonged to a rifle brigade in the British army. This man is held up as a model Christian, without the least hint, so far as I have been able to discover, that the work of human butchery is in the least degree contrary to the principles of the gospel of the Prince of Peace.

His biographer thus speaks of him: "Essentially a soldier, an ardent and intelligent lover of his profession, Capt. Hammond would have hailed, with an interest second to none, the prospect of an actual campaign, had no other stake than his own been risked by the claims of war. But there were thoughts at such a time that repressed the throb of *pride* which may lawfully rise in a soldier's breast when ordered to take the field. The desolate wife, the sweet unconscious child, the broken-up home — these might well bring sadness to his heart." But there is not the least hint that he cared aught for the wife of him whom he was taught to believe his foeman, and whom he would take pride and glory in making a widow! Nothing for the "sweet, unconscious child," that he would gladly consign to orphanage. Nothing for the "broken-up home" of him into whose heart he was anxious to plunge the deadly sword. Notwithstanding he claimed to be a follower of Him who said, "All things whatsoever ye would that men should do to you, do you even so to them."

He seems to have been very much grieved and pained at the oaths and bad language used by his companions in arms, without seeming to reflect that he who said, "Swear not at all," said also with equal emphasis, "Thou shalt not kill." He was shocked that men should violate the first of these commandments, and yet, he gloried in the privilege, and made it the study and business of his life, to violate the second. It seems passing strange to me that those professing to love and follow the Lord Jesus Christ should thus deliberately "strain at gnats and swallow camels," for the guilt of killing a fellow-being, if we consider the suffering it brings upon others, is certainly as much greater than swearing as a camel is larger than a gnat.

The last act and hour of this Christian(?) warrior is thus described. They were storming the Redan, one of the strong fortifications of Sevastopol: "Pressing forward then himself into the heart of the work, with a color-sergeant and one or two devoted men who had bound up their fate in his, his sword is seen flashing far advanced in personal combat." "I saw an officer of the rifles," said one immediately after the action "whose name I do not know, a fine, tall man, behaving heroically." Another officer said of him, that he never saw so brave a man, and that he fought desperately. And the colonel of the rifle brigade speakes of him as "exhibiting a daring seldom equalled and never surpassed *in the history of strife*." "Once or twice in that deadly fray his form appears through the embrasures, and for a few moments before his strong arm the Russian foeman retires and closes again." The closing scene is thus described: "The deadly bayonets close around him; the sword drops from the *uplifted hand*, and he sinks into the arms of an officer. But with angels and seraphs, and the host of heaven, who were waiting on the other side of the river, there were hymns of joy that day. Eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things that God hath prepared for that happy ransomed spirit."

"This storming of Sevastopol was the final conflict of the Crimean war. At midnight the enemy were seen retreating to the north, and in the morning Sevastopol was in flames."

When Captain Hammond was found after the battle, he is thus described: "An expression of sweet peace rested on the placid features. A very small puncture close to the heart told how instantaneous must have been his death And many of those who looked through their tears read in that fixed calmness of death the seal of the promise, 'Mark the perfect man, and behold the upright, for the end of that man is *peace*.'" I can conceive of nothing more palpably unchristian than the last acts of this man. See him, sword in hand, dashing amongst the Russians, as one eager for the fray. His

sword gleams for a moment in the air, and then nerved by a strong arm descends cleaving the head of a fellow-man, for whom Christ died. Reeking with gore, it is again uplifted, and again descends, crashing into the brain of a foeman. Men whom he had never met before. Men who had never wronged him, and if they had he was bound by the law of Christ, not only to love, but to *forgive*, "For if ye forgive not men their trespasses, neither will your Father in heaven forgive your trespasses." In the heat and frenzy of the battle, his hands and garments dyed in human gore, striving with all his might to butcher his fellow-men, the deadly bayonet enters his heart, and without a moment in which to prepare, his soul is summoned into the presence of Jehovah. How awful the thought, for "Not every man that sayeth Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." "Men do not gather grapes of thorns nor figs of thistles." And again, "God is love, and they that dwell in Him must dwell in love." And again, "Follow *peace with all men*, and holiness, without which no man shall see the Lord." And again, "Ye know that no murderer hath eternal life abiding in him." And again, "Now if any man have not the spirit of Christ, he is none of His."

And yet in view of all this, the writer of this biography says there were hymns of joy that day, with angels and seraphs, and the hosts of heaven, over that happy, ransomed spirit. When we reflect that war cannot be prosecuted without violating some of the plainest and most positive commands of Christ and His apostles, and that it is in direct antagonism to the whole spirit of the gospel, it seems almost like blasphemy to hear men, calling themselves Christians, talk thus. If a man, with a hungry family looking to him for bread, should be caught in the act of stealing, and shot down, no one would be so presumptuous as to affirm, that there would be joy in heaven over his "happy ransomed spirit," and that it would be welcomed to the paradise of God. And yet, killing is no less a violation of the command of Christ, than stealing, and produces infinitly more suffering and misery to mankind. We pity the heathen mother, who, ignorant of the gospel of Christ, and having no knowledge of the plan of salvation, throws her child into the Ganges, or willingly sees its young life crushed out beneath the wheels of the car of Juggernaut. And yet the same *Christians (?)* who weep over her benighted condition, and send missionaries out to labor for her conversion, are themselves bowing down to an idol equally heathenish, and worshipping at a shrine equally bloody. Whilst she does these things ignorantly, they do even worse, with an open Bible in their hands. May we not reasonably fear that it may be said of those who teach this bloody religion, "It shall be more tolerable for Sodom and Gomorrah, in the day of judgment than for you." The soldier who fights and dies, is less criminal than his religious instructors, who teach that war is in harmony with the gospel, and that death on the battle-field is a passport to heaven.

It may be said this view of the subject of war leaves little margin for soldiers who die in battle to be saved. I answer that it is for this very reason that I feel it my duty, as a friend to their never-dying souls, to warn them of their danger. I believe soldiers may be saved. That many of them have been saved. But it is just as all sinners are saved, by "repentance toward God, and faith in our Lord Jesus Christ."

Parents look well to your libraries and the books your children read. Religious teachers, you may plead the merits of the blood of Jesus, but let not your garments be stained with the blood of your fellow-men.

For the Herald of Truth.

An Exhortation.

Dear readers of the *Herald*, this is the first day of the new year, and it ought to cause us, who are yet by the grace and mercy of God, spared in the day of salvation, to reflect upon our state and condition, and try by the assistance of God, to amend our lives while it is yet to day with us. We know not what may be to-morrow, but to-day, while God speaks, let us not harden our hearts. How often has God, by some providential act, spoken to us; perhaps through the removal of a loved son or daughter, or by taking away from us a kind christian father, or loved christian mother, or a kind brother or sister; and with all this we have not seemed to take warning. How many warnings and exhortations have we received through the *Herald of Truth*, and to-day we are still standing, halting between two opinions. I am convinced of the fact that there are many of my friends who are readers of the *Herald* are fully persuaded of its truths, and that the doctrine harmonizes with the teachings of God's word. Oh, dear young friends, be no longer led to and fro by the enemy of souls, but come and be resolved with me to go to Jesus; come with a broken and contrite heart; give heed to convicting grace; be willing now while it is called to-day; now is the accepted time, now is the day of salvation; to-day while God, through mercy spares you, be willing to give your hearts to him; don't say next year, or when I get this or that accomplished; don't let the enemy delude you in putting it off from time to time; many have been deceived by such delays; but be thou not delayed by such vain pleas. Come while God in mercy strives with you; come while God's ministers are laboring to persuade you to be reconciled to Jesus; come while Jesus invites you to come, and take of the waters of life; come while you have the sound exercises of reason and are on this side of eternity; come, dear friends, whoever you may be, come and make the start with me; don't grieve God any longer; he has plead so long with us; and often he has dealt so kindly with us, let us no longer displease him, but serve him with all our might, soul and strength; though we should meet with many temptations and sore afflictions, let us not grow weary in well doing, for in due season we shall reap if we faint not. Oh yes, the loved one will speed us on our way to that blessed rest, that home prepared for all God's children, who have been brought from darkness into his marvelous light. We may meet with many foes, but let us not fear, for our Captain is well skilled; he will give the command. We may have friends or relatives that stand in our way. In this I have my trials, but I am not disheartened; they have no salvation to give in the dying hour; father, mother, brothers and sisters may oppose, but my hope is in God; he shall be my staff and stay. My anchor holds fast to King Emmanuel's ship; it will carry me across the heaving wave and land me safe in the harbor on Zion's shore. Oh! that God would still pierce my heart deeper and deeper with his Spirit, until I become a perfect man in Christ Jesus. Oh! that God would melt my heart and make me truly humble, that I might become an obedient child and be submissive to all his teaching. Pray the Father, ye chosen ones, that he shall make of me a faithful disciple, showing an upright walk and conversation, that I may never bring a disgrace upon his cause; yea that I may walk in the light as he is in the light; pray that I may not be overtaken by the enemy, who is going about as a roaring lion seeking whom he may devour. Who of my readers will set out with me to serve the true and living God? in meekness and lowliness of heart, renouncing all things that are contrary to sound doctrine. Come friends, let me hear of good tidings through the *Herald*.

A Young Brother.

Medway, Ohio.

For the Herald of Truth.

Do you know whose servant you are?

Dear reader, do you know whose servant you are? do you know that you are a servant of God? are you a member of the visible church and living where the gospel is often proclaimed? then let this question reach your ear, Do you know whose servant you are? do you know that your sins are forgiven? do you know that God owns you for his child? does the Spirit of God bear witness with your spirit, that you are a child of God? can you cry, *Abba Father* or do you think we cannot become certain that we are servants of God? the apostle Paul knew that he was a servant of God, and we have the same Savior for our friend; if we are the servants of God why should we think it impossible for us to know it? It appears to me that he who goes on from year to year satisfied because he has made an outward profession of religion, without once knowing that he is a servant of God, and still rests satisfied in such a condition, is still asleep in sin and trying to Save himself. Dear reader, if you are living thus, O, rest not satisfied until you know whose servant you are, and upon what foundation you are building, on the rock, or on the sand. Is it not worth trying to find out whose servant you are, and where your treasure is? If you would start out on a journey to a certain place and did not know the right way, would you not earnestly inquire after it, or would you start out on your journey with the thought that you were perhaps on the wrong road and still go on for months and years without trying to find out whether you were on the right way or not? Perhaps you think this would be very unwise, O, would it not be less wise for us to journey on for years and not know whether we were not on the road to eternal ruin? Dear reader, beware of selfrighteousness, for you cannot save yourself; the sinner can alone be saved through faith in Christ. If we could save ourselves it would not have been necessary for God to send his Son into the world to die for us on the cross. Dear reader, perhaps you know from experience that you cannot save yourself; perhaps you well know that you are a servant of the Lord; if you are a servant of the Lord, be faithful; trust in the Lord; cast your care upon him for he careth for you; he will not leave nor forsake his own; let us be faithful in the service of our Lord.

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For the Herald of Truth.

Behold a Greater than Jonah is here.

Luke 11: 31.

These words were spoken by our Lord and Savior while he was preaching to unbelieving people. Ninevch was a great city, and the wickedness of its people came before God, and he called Jonah to preach unto them; but Jonah undertook to flee from the presence of God, and went into a ship on the sea: but the presence of the Lord was there, and he caused a great wind to come on the sea, and when the shipmen became aware that Jonah was the cause of it, they cast him into the sea, where a great fish swallowed him and the sea ceased from her raging.

Jonah was three days and three nights in the belly of the fish. He prayed to God, and the fish spewed Jonah out upon dry land, and he went into Nineveh and told them that in forty days their city should be overthrown.

So the people believed God, proclaimed a fast, and put on sackeloth, from the greatest of them even to the least of them. They repented of their sins and their city was saved.

Now the Lord says, "Behold a greater than Jonah is here." Whom does he mean that is greater than Jonah? He means himself, and why is he greater than Jonah? Because he is the only Son of the Most High God, and came into this world to redeem all the fallen race of mankind. He came not only to warn the people of one city, of the dangers of which they are encompassed, but he preached to the whole world the glad tidings of salvation. He did not only say that the souls of the inhabitants of one city should be lost, if they did not repent and leave off from their evil ways, but we learn that all, throughout the whole world who do not forsake the worldly things, the pleasures, lusts, and allurements of this world, must pe cast from the presence of God. He died and was buried, and the third day rose from the dead, was on earth about forty days, and then ascended to heaven, where he is now sitting at the right hand of God making intercession for us.

We also learn by him that the day is coming when the world will come to an end, when he will again make his appearence, but not as he did once when he was born as a poor child in village of Bethlehem, but he will come as the great King of the whole world, when all nations must appear before him, and be rewarded according to their deeds done in the body.

We who are yet in the land of the living should carefully examine his word which contains many glorious promises. But those promises are all conditional, and in order to have them granted unto us we must comply with his requirements and it is an easy matter to comply with them, for he says, "My yoke is easy and my burden is light.

B. W. Bare.

For the Herald of Truth.

The Civil Oath.

The teachings of the Gospel in reference to oaths are so explicit that many professing christians belonging to other denominations scruple to take an oath. I will not attempt to write an article on this subject, but merely wish to *quote* some thoughts from a correspondent of a well-known religious journal who says:

"The civil oath is not now required of those who interpose the objection of conscientious scruples. There certainly is ample reason for such scruple. The prohibitions of the New Testament are as definite and uncompromising as could be framed into speech. Hear Jesus: "It hath been said by them of old time 'thou shalt not forswear thyself.' But I say unto you, swear not at all; neither by Heaven, * * nor by the earth, nor by Jerusalem, * * nor by thy head * * but let your communication be yea, yea, nay, nay; for whatsoever is more than this cometh of evil." Was ever plainer speech? James says, "Above all things, my brethren, swear not, neither by Heaven, nor by the earth, neither by any other oath. but let your yea be yea and your nay, nay, lest ye fall into condemnation." Can speech be clearer than that? There is nothing in the Scriptures elsewhere to help us construe these words in other than their obvious meaning. I have never seen any effort to escape their surface meaning which did not appear strained, casuistical and vain. I cannot be rid of the conviction that the Quakers and a few more have had the right of it against the practice of Christendom. Let us get back to the teaching of Jesus and his apostles! Our courts, and offices and legal documents? Well, the testimony of men now weighs according to the character of the giver of it. A common liar isn't believed in court in spite of his oath, and a man of integrity is believed if he affirms deliberately—his convictions. The Quaker's testimony isn't found less valuable than that of another man. In the army all papers are verified upon the "honor of an officer and gentleman," and no oath in the world is more likely than that affirmation to assure their validity, nor is any more impressive. Who ever supposed the faithfulness of any officer or place man to depend on his oath? If he would not be faithful and efficient without the oath, he will not with it. If he be a man of integrity he will stand true without the oath. It is a matter of actual practice, what impressiveness is there in the administration of an oath? Even in the courts a crowd of men stand and hold up their hands while the clerk runs through its form. But this is its very best estate. Go into the clerks', and notaries' and justices' offices and hear and see! The oath is profaneness, monstrous and utter. Ribald, drunken officials slur over the form for ribald and drunken oath-takers."

This is strong language certainly; but is it any too strong? The same writer goes on to argue as follows:

"Either the oath is something or nothing. If nothing but a legal form let us have done with the solemn verbiage and use some rational form of affirmation. If it be the thing it was meant to be, viz: a solemn imprecation of God's pitiless wrath upon any falsehood in my speech or breach of faith in my office, then mortal man has no right to use it or impose it. I may well pray that God will pity and forgive any sin I have done or may commit; that he will give me penitence and pardon for any breach of trust of which I may be guilty, but God forbid that I should invoke His eternal vengeance on any possible act of my future! Think of the oath of office in this light. Who will ever dare imprecate God's unpitying wrath upon himself if he in anything fails to execute his office to the very uttermost of his wisdom and ability? I for one shudder at the thought when I remember the frailness of men. No man of conscience and piety would dare take office on condition of such an oath except that the oath is held to be a mere formality essential to the legal holding of the office. That is the point to which the practice has come. Let us, therefore, put our legal forms in such shape that they shall not insult God and all reverent men.

One point more. The oath avails for another most pernicious result. It provides two standards of sacredness for truth. If it does anything it says to a man. "Why, the thing you said just now, to matter about. The thing you are just going to say, you must be careful about." Now truth is sacred always and everywhere, and never more or

less sacred. Anything that conveys the impression of the necessity of truth in one place beyond its necessity in another, is direct assault on the bulwarks of morality and will tend to tone down moral sense until men will lie freely out of court. When that is true, they will lie with equal freedom in court."

We rejoice at such an utterance from a direction whence we could hardly expect it. Let us be thankful for the God-given blessing of a government that does not insist upon administering an oath to a subject having scruples as to the lawfulness of oaths.

N. G. R.

For the Herald of Truth.

"Love Your Enemies."

As I was reading the solemn account of the crucifiction of our Savior, my mind was greatly affected with the words of Jesus on that occasion, in reference to his tormentors, when he was suffering the most intense agony at their hands, "*Father, forgive them, for they know not what they do.*"

Oh what human heart can conceive the love that filled the Savior's breast at that time, and which ruled all his words and actions. Often does my heart feel sad as I think of the many times I have resented injuries, which at the time seemed almost unpardonable, but which after a few hours of calm reflection were found to be scarcely worthy of a passing thought, much less of the angry feelings, which had found refuge in my breast. And as the years glide along, and I read and meditate upon the Savior's love toward us, poor sinful mortals, the more am I constrained to love Him and to humble myself before Him, and earnestly to pray for more of the spirit of my dear Lord and Master, who, "when he was reviled, reviled not again, but returned good for evil unto all."

Dear readers you may not all have felt as I have on this subject, but I have no doubt there are some whose experience may have been nearly the same; and now, dear friends, with a heart full of love to Jesus and the dear souls he has died to save, let me entreat you to join with me in trying to cultivate more of the Savior's love in our hearts, that when we feel that we have been injured, we may also instantly have the mind to say, "Father forgive them; they know not what they do." Then would our peace flow continually as a river; our joys increase from day to day; our pathway to heaven grow constantly brighter, and our last days be our best days.

MARY C. M. PONTIUS

An hour passed in sincere and earnest prayer, or in conflict with, and the conquest over a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools with them.

For the Herald of Truth

Thanksgiving Day.

[FROM AN AGED BROTHER, IN DAUPHIN COUNTY, PA.]

The subject of my letter is thanksgiving day. The day appointed by the Governor of Pennsylvania also by the President of the United States on the 24th day of November, 1870. I can remember yet the first thanksgiving day that was appointed by the Governor of Pennsylvania. I read the message of the Governor in the Newspaper, and ever since that I always took a great interest in such days when they were appointed by our Government. I always thought it was the Christians duty to thank the Almighty God, that our Government gives the people of the United States such good advice; could we not take a day in a year, to thank the Almighty God for the great blessing he bestowed upon us? when we look back as far as 1861, when the war begun, what a time we had for four years! but the Almighty God again permitted peace to bless our land. We should be willing to lay aside all our worldly affairs on the day appointed by the Government as a day of thanksgiving, but to my sorrow I see the contrary; wherever I cast my eyes, I see the people at work, plowing, hauling, butchering, &c., without any regard to the advice of our Government. Oh! let us try for a moment, to look back in ancient times. What sore trials our forefathers had to go through? often times they were forbidden to serve the Lord Jesus Christ; but now we have have all the privileges to serve the Lord to the best of our understanding. We read of the apostles, how they had to be in secret places to serve the Lord, for fear of the Jews; our Savior once said, If we love any thing more than him, we are not worthy of him. Now we will try to ascertain, what was the cause that the people did not obey the Government. Because they loved the world more than the Savior so they are not worthy of him. We read in the holy scriptures that if we gain the whole world and lose our souls what shall we profit? Again, We read of the city of Ninevah when Jonah told them that the city would be destroyed in forty days, the King went off the throne, and gave orders to fast and pray for mercy, to the Almighty God; perhaps they might be saved. And though they had no promise, yet they humbled themselves so much that the Almighty God had mercy on them and saved them. Do we believe now if the Ninevites had been disobedient to the orders of the King, that they would have been saved? No, we have no reason thus to believe. If they had not been obedient to the orders of the King, we must believe that the city of Ninevah would have been destroyed as Jonah told them. My dear brethren in the Lord, let us go hand in hand to serve the Lord Jesus Christ, in all our christian duties, or we cannot expect to be saved in the Ark of the New Testament, any more than those without the Ark in the days of Noah, and were all destroyed by the flood. We read in Math. 24th: 37, 38, 39. "But as the days of Noah were, so shall also the coming of the Son of man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." O sinner, then continue no longer wantonly; prepare, for eternity. What would it profit you to have in your possession the whole world, with all its glory and lusts, if you should suffer the loss of your soul? What can a man give in exchange for his soul? Can the heart exercise of the fleshly lusts and affections, afford the least comfort on the death bed? I think not. O ye deceitful pleasures of the eyes, ye have drowned us from the true riches in God. O my dear brethren in the Lord, I admonish you therefore as pilgrims and strangers, abstain from the fleshly lusts which war against the soul.

J. C. R.

For the Herald of Truth.

A Proposition.

In the December No. of the Herald, I noticed an article under the title, *Remember the Poor* That article is good, and we have a brother in our neighborhood who is just in the condition mentioned in the first part of the article, and had it not been for the kindness of his neighbors, he would have suffered.

This brother lives in a rented house, which he can rent only for a month at a time; he he does not know whether he can have it the next month or not, so that his mind is continually harrassed, about a home, and where he will get to the next month, in case he cannot have the house any longer.

Now could not something be done for such brethren, so that they would not be under the necessity of roving about from one place to another, and perhaps remove entirely from the neighborhood of the church, and thereby be deprived of their religious principles' and often be led astray and backslide.

To help this matter I would propose the following plan: Let a fund be raised, by small contributions, from the brethren throughout the entire church, perhaps ten cents or so, from each member would be sufficient and let a home be purchased where such a person could live comfortably with his family enjoy the privileges of the church, and be a good and faithful member as long as he lives. This however would necessarily have to be confined to members of the church, otherwise the charities of the church might be misused Whenever there is such an applicant for a home, there should trustees be appointed from the church where he resides; they should receive the contributions, purchase the house and preserve the title in themselves and their successors for the church. These trustees should also first inquire into the circumstances of the man, and see if he is really in need, and deserving of their charities, and then through the Herald of Truth make known the facts in the case, so that the contributions might be sent in from the different churches to their trustees for the intended purpose. The Brother for whom this is done should then have the use and benefit of said property as long as he lives, or as long as he continues a faithful member, and if by industry and faithfulness or otherwise, he becomes able to purchase said property, the said trustees shall sell it to him at a fair price, and put the money at interest for another applicant. Should the contributions exceed the need, said trustees should keep it until needed for the same purpose, for another applicant. Should not enough be received some well to do brother could assist in the purchase and receive rent in proportion to the money he invested.

HENRY SHENK.

Elida, Allen County, Ohio.

After perusing the above, I came to the conclusion that it is not enough for us to say to the poor and needy: Eat and drink and clothe yourselves, but that it is our duty to lend a helping hand wherever we can. Therefore I willingly endorse the above proposition and am willing to aid in the cause wherever called upon.

Elida, Ohio. A. A. GOOD.

[REMARKS.—At the request of the brethren we give the proposition, to our readers for their consideration. We are living in age in which avarice—the desire after wealth, and the efforts to accumulate property has so taken hold upon the minds of the people (christian professors not excepted), that the poor in the church are very often entirely too much neglected. There seems to be such a coldness on the part of many brethren in the church (though there are also many noble exceptions) that they can seldom be induced to give anything for the charitable purposes. We find in the scriptures many very forcible admonitions regarding this duty, and we must by no means think that we can escape or avoid or go round this duty and be unblamable; God requires it of us and no one must expect to excuse himself.

But that the above plan is the best to be pursued in providing for the necessities of those who are too poor to help themselves, we are not just prepared to say, though we should be satisfied with any plan, that would answer the purpose, which the church in general might see fit to adopt. But our idea concerning this matter is this: That each individual church should try and take care of and provide for its own poor. If they are not able to do so, let them make the matter known to the churches abroad, and ask their assistance. If the brethren in Allen county feel that their brother referred to needs such a home, let them see what can be done, to provide one for him; then if they are not able to accomplish the object themselves, let them call upon the surrounding churches for help. There are in most all the churches the proper officers to attend to this matter, and they should see that their work is not left undone. We believe this would be the most simple method. Each church should regulate these matters within itself, to meet in the best manner the circumstances in which it is situated, and the well being of all its members.—*Editor.*]

Prayer.

Prayer is one of the first duties that man owes to his omnipotent Creator. It appears that almost all Nations, civilized and enlightened, half civlized, barbarous, or savage, are convinced that there is a higher power than man; a more perfect being. One who presides over them; One before whom it is their duty to bow; One who requires of them reverence and fear. If those who are living in darkness see that there is an object of worship, one from whom come all blessings, surely we, who are living in an enlightened country, and in an age of civilization, can more fully appreciate the power of that superhuman Being, and more fully comprehend the duties required of us; although it seems that we are less devout than some who have lived in darker ages. As Christians, prayer is our first duty. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." It is evidently, one that is very much neglected, even among professors of religion; those who profess to be a light to the world, who should be a bright ornament in the Church of Christ. They, even they, sometimes neglect to perform this duty, because of the presence of men that are known not to engage in this duty; it is painful that even in the presence of professed fellow christians, this backwardness is sometimes felt. We should not feel backward or embarrassed at the presence of the worldly man, and shrink from our duty, much less at fellow professors? Shall we not remember, that every religious man will respect the individual who is not ashamed to acknowledge his dependence upon his Maker? "He deserves only contempt who can cherish any other feeling than reverence for the consecrated hour of man in audience with the Deity" are not all men frail and feeble mortals, like we, indebted to the great Fountain of good for all that we have and are? We are all destined to the same grave, and to the same final Judgment. The king upon his throne, and the beggar in his rags, are the same in in the eyes of the Omniscient. Let us never again hesitate, to engage in prayer, or the performance of any other religions duty, on account of the presence of men.

The apostle Paul admonishes us, to pray without ceasing." I have sometimes heard, the minister of the Gospel say, that it is not necessary for us to be constantly on our knees, praying with which *remarks* I fully agree; but I fear at the present day, we are much too seldom upon our knees praying. Prayer is the food of the soul. How much more careful should we be that we procure nourishment for the soul, which is immortal; than for the body which shall soon moulder to dust? Upon the food of the soul depends its condition, when the body shall be hid in the cold grave. If it is nurtured by the bread of Heaven the blessings of the Holy Spirit, which are alone obtained, by our earnest prayer, through faith, it will be blest even in this world of sorrows, and when owned by the Lamb, in the presence of the Father, it shall feast upon the love of God, and fully realize the joys, it here anticipated.

Let us not neglect prayer. Let us pray in the presence of men. Pray without ceasing; be often upon our knees praying; pray for the bread of Heaven, the blessings of the Holy Spirit; and for all men.

J. S. C.

Rockingham County, Va.

Responsibility of Women for War.

There is no end to motives which should constrain women to use their influence against war. It has inflicted on them a world of evils. Its enormous taxes lead millions of them on the brink of starvation. Their fathers, brothers, and husbands are compelled to go to the field of carnage, and leave not a few of them to want. Not a battle can be fought without sending grief through hundreds or thousands of domestic circles.

Look at the siege of Magdeburg—at the occupation of Moscow by the French — at their career in Spain and Portugal — at the barbarities of the Prusian troops in France—at the treatment of women in every country where war rages — babes stabbed at their mothers' breasts — little infants not a year old lying in the mud disfigured by wounds — women beheaded or bayoneted—daughters dishonored at the feet of their Parents.

Women can prevent war, if they will. They are the mothers of men, and leave on their children an indelible impress of themselves. The hand that rocks the cradle will be found in the end to rule the world, and the voice which whispers in the infant and youthful ear lessons of truth or error, of goodness, or of guilt, will yet give tone to morals, law to society, and character to the whole human race.

We *must* win the young to peace, for their character is moulded almost entirely by female hands. As mothers and teachers, they are the chief educators of mankind.

But alas! look at the usual training of the young, even under pious mothers. What are the first toys of children? Toys of war. What pictures do they most frequently see and admire? Pictures of war and warriors. What songs do they often hear, especially when a people are mad with excitement and blind with rage? Songs of war. Whom are they still taught to hold in the highest admiration? Heroes, men of blood. What books are often most eagerly read by the young? Tales, real or fictitious, of war and warriors. The glow-

ing canvas, and the breathing marble, and the glittering sword, and the gilded epaulette, and the waving plume, and the prancing steed, and all the witchery of fife and drum and bugle horn, are suffered to beguile the young into a blind, wild admiraton of what, if seen in its true light, they would regard with almost instinctive disgust and abhorrence.

Even pious mothers will purchase feathered caps, and tin swords and wooden guns for their sons, and encourage them in forming little companies of juvenile volunteers to prepare in beardless boyhood for the trade of human butchery Thus have Christians been scattering broadcast the seeds of war, and they started back aghast to see the harvest of death which they have produced waving in blood and fire all over Christendom. How came Alexander and Napoleon to be such bloody butchers as they were? Were they *born* monsters? No more than ourselves. They were *educated* to do as they did.

On the plat of green before his father's house, in Corsica, Napoleon, in his boyhood was permitted to go forth with the mock accoutrements of war, and there sport day after day with its mock manoeuvres, until his boyish bosom began to swell and kindle and glow with the passions in embryo which afterwards sent him like a comet of wrath over a scathed and desolated continent. He was subsequently sent to the military school in Paris and there completed his preparation for a life of bloodshed and infamy. It was in the power of Napoleon's mother to have saved her son from becoming the scourge of Europe. It may be in the power of mothers who read this to save their sons from becoming imilar scourges of the human race.

The Happy Man.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated at the school of Obedience, and lives now in the town of Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of Self-denial. He wears the plain garb of humility, and has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness. He often walks in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning upon Spiritual Prayer, and sups every evening upon the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the Word.

Thus happy he lives and happy he dies. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a person; in order to gain which, pray fervently, believe firmly, wait patiently, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ and hope for glory. A true gentleman is God's servant, the world's master, and his own man. Virtue is his business, sturdy his recreation, contentment his rest, and happiness his reward. God is his Father, the church is his mother, the saints are his brethren, and he is a friend to all that need him. Heaven is his inheritance, religion is his mistress, loyalty and justice his two maids of honor, devotion is his chaplain, charity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer, piety the mistress of his house, and discretion his porter to let in and out as is most fit. Thus is his whole family made up of virtues, and he is the true master of the family.

He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to glorify the name of God, and do good to mankind. Take him in two words—he is a man—a Christian.—*Selected.*

A Hebrew Wedding.

The wedding of Adolph Dinkelspeil and Nancy Lyon was celebrated on Wednesday evening, In the Hebrew Reformed Temple on Fulton street. The hour was fixed at half past six o'clock, but long before that time the building was crowded with those anxious to witness the ceremony. The officiating priest, Marx Moses, is very popular and always draws a large crowd.

At the appointed time the bridal party entered, and came up before the altar, and after the choir had sung "God of Israel," Marx Moses the priest offered the following prayer:

O, Lord and Father, Thou hast ordained the covenant of matrimony among mankind, and hast sanctified it through the words of Thy holy law. Father of love, let Thy benediction come upon the covenant, which this bridal pair is going to establish. Let Thy blessing also rest upon all who participate in this solemnity. Amen.

He then addressed the couple in the following language:

My Dear Friends: You stand before me this day for the purpose of becoming united in the bands of holy matrimony in accordance with the laws of Israel, and in this moment you intend to make such a step, which will be important to you during your life as it will touch yourself, your parents, and your dear relations. You approached to the altar of the Lord, for the purpose of entering into a covenant, which no power on earth should put asunder, and which shall last until you reach that celestial home—not made by hands. Your fate will from this moment be only one; you will participate together in grief and joy, poverty and welfare, and only the grave should dissolve the hands which will unite you from this moment. You now pledge yourself unto each other, to love and support each other in good and evil days, to become only one being in love and peace.

O, that a feeling of love, of pure love and harmony would last in you until that glowing hour will come, when you will bid each other farewell, for the better land from whence no earthly man returns. O, that the Lord may grant upon you and each one of you the fulfillment of our sacred prayers and solemn wishes of this day. May the purity of your heart and the holiness of your soul shine like the sun in the morning of glory. Amen.

And now, my dearly beloved, it is the duty of my trust to ask you, my dear bridegroom, will you have this bride standing by your side for your wedded wife, and will you show to her matrimonial love? Then answer I will. I will. Will also you, my dear bride, this bridegroom standing by your side, honor as your wedded husband, and always show to him matrimonial love, then answer I will. I will. Now, then, let us elevate our eyes and hearts to the all-seeing God, who knows all things, for this your consent was not only declared before me, but also before Him who even knows the silent emotions of your hearts. He who has been your protector hitherto and will be your shield henceforth. He will confirm the act of your wedlock by His authority, which we are now going to perform according to His ineffable name. Amen.

After singing a passage the priest presented a ring to the bridegroom and bride, pronouncing the words: "Behold, thou art wedded to me according to the law of Israel."

After another passage had been sung by the choir, one of the bridesmaids placed a ring on the finger of the right hand, and the groom said:

"Behold, thou art wedded to me with this ring according to the laws of Israel."

Each then took a sip out of a goblet of wine and the priest, Moses, blessed the bridal pair as follows:

O Lord, bestow upon this bridal pair your best blessing which Thou hast pronounced to thy servant, the Lord bless thee and keep thee, the Lord make his face to shine upon thee, the Lord lift up his countenance upon thee and give the peace. Amen.

The priest then made the following declaration: "I declare thee lawfully married according to the law of Israel and also according to the laws of Illinois."

As the vapor that rises from this earth and forms into clouds, and those clouds come between us and the sun, and hide it from our view for a time; so the dark clouds that come between us and our Savior, and hide his smiling face from us for a season, often arise from our own sinful hearts.

We cannot believe in the experiences and projects of great souls until we have had such ourselves.

For the Herald of Truth.

On the Death of Willie S. W. Bly,

Who died Dec. 25th, 1870, aged 12 years, 3 months, and 18 days.

Oh! Willie! Willie! dearest one,
How oft I've pressed thee to my heart,
My precious, precious, only son,
And wept to think we soon must part.

I've watched the progress of disease,
Many a weary night and day;
And O! my heart's been ill at ease
As I have seen thee fade away.

With onward march the spoiler came,
In vain we strove his work to stay;
He soon convulsed thy tender frame,
And stole thy gentle breath away,

'Tis done, 'tis past, the struggle's o'er,
Thou'rt over Jordan's chilly wave.
With pain thy lungs will heave no more,
We've laid thee in the silent grave.

'Twas on the holy Sabbath day,
A day of sweet and sacred rest,
Thy loving spirit passed away,
To mansions of the early blest.

A link is in our circle broke;
Strong ties of nature now are riven—
We'll meekly bow beneath the stroke,
And seek to meet with thee in heaven.

By faith I see thy spirit now,
Amid a bright seraphic throng;
Celestial beauty crowns thy brow,
I hear thee sing the victor's song.

Bible Lessons.

OUR HOME.

1. What has been the confession of all the good concerning their home?

They have "confessed that they were strangers and pilgrims on the earth." Heb. 11 : 13.

1. And what do they mean by this?

"They that say such things declare plainly that they seek a country." ver. 14.

3. What kind of a country do they seek?

"They desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." ver. 16.

4. What is said about the glory of their home?

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2 : 9.

5. What great honor shall be conferred upon those who share Christ's home with Him?

"They shall be priests of God, and of Christ, and shall reign with Him a thousand years." Rev. 20 : 6.

6. Does the Bible tell where that home will be?

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5 : 10.

7. What is said about their occupation there?

"Therefore are they before the throne of God, and serve Him day and night in His temple." Rev. 7 : 15.

8. Will there be any want in that home of glory?

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them." Rev. 7 : 16, 17.

9. Will there be any sickness or sorrow there?

"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21 : 4.

10. What promise of Jesus has made it sure that such a home will be given to those who follow Him?

"If any man serve me let him follow me: and where I am there shall also my servants be." John 12 : 26.

11. What will be excluded from that blessed home?

"There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21 : 27.

"We speak of the home of the blest,
That country so bright and so fair,
And oft are its glories confessed:
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within:
But what must it be to be there!

O, Lord, amidst pleasures or woe,
For glory our spirits prepare,
That shortly we also may know,
And feel what it is to be there."

E. A. A.

For the Herald of Truth.

A Child's Rebuke.

A Christian mother was one Sabbath-morning mopping her floor, when her little boy was standing by her side. "Mother," said he, "aint this Sunday?"

"Yes, my child," was the fond mother's reply.

"Well, did'nt you say it was wicked to break the Sabbath?"

"Yes I did."

"Well then you will never go to heaven if you work on Sunday."

I need scarcely say that this cured her from breaking the Sabbath so wilfully. She had often told her children not to do anything that was wicked; but here the dear child had to warn her of her own wicked deed, and although years have passed, yet that mother never does any unnecessary work on the Sabbath; but that child's voice seems to tell her she will never get to heaven if she breaks the Sabbath.

Parents, warn your children, and perhaps they will break you of some of your own faults.

R. S.

Anathema Maran-atha.

Pope Pius IX., individually, and his council collectively, have renewed the *anathemas* of the Council of Trent against all heretics. While "the fourth beast, exceedingly terrible" and cruel, thus indicates his real disposition and intentions, we need not fear his curse if we have taken refuge under the blessings of the Lord, promised to those that fear — to those that hope in his mercy. Yet let us learn something from our enemy.

. . . . Does the Bible pronounce no curses upon the offender? Hear it! "Cursed is every one that continueth not in all things written in the book of the law, to do them." — Deut. 27 : 26; Gal. 3 : 10. "Christ hath redeemed us from this curse, being made a curse for us."—Gal. 3 : 13. Oh, reader, if you have not accepted this offered deliverance, how fearful is your position! You are still "under the curse," and your condition is only the more dreadful, because of your indifference to it. Awake, thou sleeper! arise from the dead! Christ will give thee life!

Dr. Edward Robinson says, "*Anathema*, that is a curse, or ban, signifies properly something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated. Thus Jericho and Achan were accursed. Joshua 6 : 17, 21, and Joshua 7.

"Another kind of anathema, very peculiarly expressed, occurs in 1 Cor. 16 : 22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." This last word is made up of two Syriac words, signifying 'the Lord cometh; that is, the Lord will surely come, and will execute this curse by condemning those who love him not. At the same time, the opposite is also implied, that is, the Lord cometh also to reward those who love him."

As Christians, then, we should "bless them that persecute us," bless and "curse not." Disregarding the curses hurled by impious Rome, that "daughter of Babylon who is to be destroyed," we should, as a friendly warning, rather than as a threat, echo the apostle's words, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."—*Free Methodist.*

When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed, and when ye exalt him, put forth all your strength, and be not weary: for ye can never go far enough." Ecc. 43 : 30.

"All things are double, one against another and he hath made nothing imperfect.

One thing establisheth the good of another; and who shall be filled with beholding his glory." Ecc. 42 : 24, 25.

Herald of Truth.

Elkhart, Ind., February 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it it best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For February 1871.

NAMES OF THE CHURCHES.		FEBRUARY.			
Elkhart	Church		12		26
Yellow Creek	"		12		26
Shaum's	"	5		19	
Holdeman's	"		12		26
Blosser's	"	5			
Christophel's	"			19	
Culp's	School-house		12		
Jones'	"		12		
Metzler's	"	5			
Mixel's St. Joseph co., Ind.	"		12		
Pleasant Hill, Branch co., Michigan.		5			26
Clinton		5		19	
Lake School-house, La-Grange co., Ind.			12		26

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

Our Brethren in Germany.—

We would call the attention of our brethren to the letters in another column of this paper, from the brethren in Germany, in regard to those who have suffered from the war. It now appears plainly that they are in need, and as the request has been made, let us also try and do something for them. We have already received something towards this cause, and all others who feel willing to give anything will please send it to us, stating in their letter what it is for, and we will send it all together through a draft to Bro. Schmitt, in Germany, who will distribute it to the sufferers. The money may thus be sent securely and with no danger of being lost or misapplied.

Dietrich Philip's Handbuechlein.—

As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen $1.75
Without " " " $1.60

Any one sending for 12 Books will receive one gratis.

The Church in Elkhart.—

Since the 4th of December we have had regular preaching in the town of Elkhart, and for many reasons which we cannot all at present enumerate, it seems necessary that we should have a regular meeting here. We are holding our services in a private house at present, but propose, as soon as it can possibly be done, to build, for the use of the church, a meeting-house. And as the several churches in this immediate vicinity, have during the last several years, had to raise considerable sums of money for various purposes, which has fallen heavily on many of them, we propose to call on the church at large for assistance in this matter. Our people here will furnish the lumber, and we expect to get at least a portion of the work done in this manner, but there are some things for which we need the money, and if any of our friends feel sufficiently interested to send us something to aid us in this matter, we shall receive it with the most heartfelt thankfulness.

The need of a house and place of worship will be apparent to every one, when we state that our nearest meeting-house is seven miles distant, and the roads often in bad condition, and there are a number of our members in, and close by the town, to whom it will be a great convenience; and inasmuch as there is a minister and deacon to take charge, and we have the consent of our bishop and fellow ministers, there can be no objection to us having a church, where we may, on the Lord's day, and at other times when necessary, assemble ourselves to worship God.

The Works of Menno Simon.—

We suppose many of our readers have been anxiously looking, for a long time, for this work to make its appearance; but several causes have delayed the book much beyond our own expectations. The work however has now so far advanced that it will not be very long before it will be completed, and we are necessitated, on account of the size of the book to make some little change in the price also. In our first estimate we calculated on 600 pages, but using a large type, the work will cover nearly 900 pages. Now in order to cover the extra expense of labor, paper &c., we add 25 cents to the price, making the price of the complete work, bound in leather, $4.50 per volume.

We find however that there are those who would like to have that part of Menno's works which is contained in the German Menno Simon's Book, published by Baer's Sons, and which was translated into English, and published some years ago by Elias Barr & Co., Lancaster, Pa. Now in order to accommodate those who wish that part only, we will bind it in a volume by itself, in cloth binding, and sell it for $ 1.50, and when the whole work is out we will bind the balance of the book also by itself, in binding to match the first volume; so that those who wish afterwards to get the whole work can do so, without being obliged to purchase the complete volume, and thus purchase the first part over again.

In order that we may be properly understood, we will repeat the prices.

Vol. 1., bound in cloth, containing nearly 300 pages, $1.50

Vol. 2., bound in cloth, containing over 600 pages, $3.00

The complete works, bound in one volume, in leather, containing about 900 pages, $4.50

Any one sending for 12 Books will receive the thirteenth gratis.

The Martyrs' Mirror.—

The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Our Family Almanac.—

Our Family Almanac is now ready for delivery. It contains a number of interesting articles on various subjects, besides matters of general information to all. The calculations are made by Lawrence J. Ibach after the manner of the old Pennsylvania Almanacs.

The new Almanac is a little larger than the one for last year, has a cover of colored paper, is well printed with good sized type, and in all respects is an Almanac that will recommend itself to all.

Price per single copy, - - .10
" per dozen, - - - - .70

All orders will now be promptly filled.

Warning.

A young man of about 18 or 19 years of age, who gave his name as Erman recently made his appearance among the brotherhood in Allen county, Ohio, having spectacles to sell. He represented that his parents with five children, of which he was the oldest, left Holland about 8 months ago and came to America; that his father died while they were at sea; that his parents belonged to the Mennonite church in Holland; that his father was a spectacle maker and oculist; that the spectacles which he sold were made by his father; that his mother with the four remaining children was in Cincinnati in extreme want, and that his mother had sent him to look up Mennonites, and sell as many spectacles as he could, in order to enable them to pay their rent and remove to some other place, if he could find a house.

Out of sympathy his spectacles were purchased of him at a very high price, and he was advised to bring his mother and brothers and sisters to us and they should be provided for. He seemed to be highly pleased with this offer.

But since, it has become plainly evident that these representations are a deception. We have discovered that when he came among the Brethren (Tunkers) he represented that his parents belonged to the Brethren church. He inquired particularly after the Mennonites, and therefore we advise the brethren to be on their guard.

J. M. B.

Remarks. — The same young man also made the round here in the Elkhart church, having exactly the same story, as far as we have learned. He sold spectacles and a brother had promised him a house. He had also sent some money in a letter to Cincinnati, to his mother which was lost &c. He was advised to call at our office and have us forward another amount in some safe way for him, but he did not come. He is evidently a deceiver, and the brethren had better bestow their charities and their sympathes on some more worthy object. Editor.

Correspondence.

Letter from Germany.

Deutschhof, Rhein Baiern,
December 18th, 1870.

Dear Bro. Funk, I feel prompted to write you a few lines, since I saw in the November number of the *Herald*, a proposition in which you are endeavoring to carry out the admonition of the apostle Paul; Gal. 6: 9, 10, "Let us not be weary in well doing," &c. Hence I inform you that our church has been visited by the destroying hand of war, namely those belonging to our church who live on the Manors of Schafbusch, Geisberg and Gutleuthof, lying on the borders of France.

I noticed by the paper that you also receive the *Gemeindeblatt* from Baden, in which Bro. Christian Schmutz, gave a detailed account of how greatly the beloved brethren have suffered by the destroying hand of the war. Several churches have already sent in their contributions for the sufferers, and we have also borrowed money for them (hoping that after the war is over, the government will to some extent at least make good their severe loss), but it is still not sufficient to relieve their necessities. Therefore, beloved brethren, if you will contribute something for the relief of the suffering members of our church, we shall receive it thankfully, and will gladly distribute it to the sufferers, the receipt of which we will acknowledge either in the *Mennonitische Blaetter* or in the *Gemeinde Blatt*.

Myself and fellow minister, Daniel Schmitt send you and all who in love remember us, our sincere love and best wishes, and if you have opportunity give also my love to Peter Neff in Chicago.

From your brother in Chsist.

Fr. Schmitt, Bishop.

A Letter From France.

Pulversheim, Dept. Haute-Rhein,
France, December 20th, 1870.

To Bro. John F. Funk, Elkhart, Ind., N. A.

Dear Friend, I received your letter of the 31st of October, on the 8th of November, and learned therefrom that you are anxions to know how it is at the present time in reference to our several circumstances.

As you are aware we have war. The Germans are with us in great numbers. We are burdened, it is true, but thanks be to God, our necessities are not yet so great. But where the armies have had engagements, as along the Lower Rhein and Lotharigen the necessities of the people may indeed be much greater. The Germans send large quantities of provisions, with which to supply their armies, from their own country; what may yet come however, we know not, as both parties engaged in the war, are still collecting large armies so that we look forward to great and severe battles, and it must shortly appear how the matter will be decided; by the time you get this letter to read, much, no doubt, will have been done. Should we through these circumstances come to great need, as may easily happen, we will thankfully accept your kind and christian-like offer. In that case we will take the liberty to inform you of the fact, or you may be informed of it through the papers.

We have up to the present time enjoyed the privileges of our faith without hindrance, excepting that there is no regard for the consciences of those who believe war and force to be not in accordence with the teachings of Christ. All the young men who are called out must go, and what are we to do? for if one is called out and is not willing to go, he will be compelled by force to go, as our law, in regard to this matter, makes no exception on account of religious belief. The principle which they maintain is: When the country is in danger, all shall mutually join in repelling it.

I have up to this time received the Herald of Truth regularly. My nephew Benjamin Eicher of Iowa who ordered it sent to me, informed me in a letter which I received from him that with you an effort is being made to reunite us two parties (Omish and Mennonite) but that as yet nothing has been accomplished, which I regret. I perceive that both parties are inclined to maintain their party spirit and each believes that they are right, but these are opinions only.

Several years ago I gave *Bro. Rupp* 20Fr to give to B. Eicher to give to you for the Herald; no doubt you have received them.

Please send me an account of what I yet owe.

My love to you, beloved brother, and friend and I commend you to God and the word of his grace.

Your friend.

J. Eicher.

A Visit to Clinton and Haw Patch.

On Saturday the 10th of December, Bro. Daniel Brenneman came to my house on his way to visit our Omish brethren in Clinton township, and on the Haw Patch, in Noble county, Ind. I accompanied him. We went to Clinton the same day, and stopped with Bro. Joseph Weaver's. From there we went to visit the aged brother, John Nusbaum, but he was not at home; he had gone to Lagrange to preach there the next day, (Sabbath). How eager the aged brother seems to be, to spread the Gospel news abroad. I wish that all our ministering

brethren might feel it their duty not always to stay at home, and depend on others, even as the Gospel says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you." It does not say, wait until you are called, but to go out of love toward God and man, and proclaim the Gospel to all our fallen race. [But to continue our journey. After leaving brother Nusbaum's we went to Tunker meeting close by, and afterwards went home with Bro. Samuel Nusbaum and stayed with him all night. The next morning, being Sabbath, we started for the place appointed for worship, stopping on our way with a young brother and sister, whom we tried to strengthen and encourage, but had not time to stop long, as we had some distance to go to the appointed place of worship. It was in the Omish Meeting-house, in Clinton township. There we had the pleasure of attending an Omish meeting, for the first time of my life, and met a goodly number of brothers and sisters, but few with whom I was personally acquainted; but I hope they are all acquainted with our Lord and Master, and this is worth more than our personal acquaintanee here. After meeting we went home with deacon Hoover, stayed until towards evening and then went to Bro. Shrock's also a deacon in the Omish church; then attended an appointment at a school-house near by, where a large number of brothers and sisters were present. The house was filled to overflowing, but good order prevailed. Bro. Brenneman spoke in the English language and the Omish brethren in the German. It seemed to me, from the love that seemed to exist among the brethren and sisters, as though the Spirit of God was there.

After meeting we went home with Bro. Schrock, and stayed with him all night. The next day we went to Bro Garber's; here we met Bro. Emanuel Hostetler and wife who accompanied us to Haw Patch. We went to Bro. Bowman's; he and his wife also went along. We also stopped with a sick brother, after which we went to the Omish Meeting-house to worship there, but it happened to be a rainy evening, still there was a goodly number of people assembled. After meeting we separated for the night. Bro. Brenneman, Bro. Schmucker and wife went home with an old brother, and I and Bro. Hostetler went to this sick brother and spent the rest of the evening in admonishing each other out of the word of God, until a late hour. After prayer we retired. The next morning Bro. Brenneman and Bro Schmucker came there, and after prayer we started for our homes. On the way we stopped with the aged brother Conrad and spent our time in reading and talking out of the word of God; then we started for home and arrived there that evening, and found our families, thanks be to God, all well. [I will try by the help of God, to make a few comments.

First, I wish to remind us all what beautiful lessons we may learn by looking at our earthly travels, and comparing them to our spiritual travels; how anxious we are to have the right road when we are journeying from place to place; if we are on a strange road we ask and inquire from every one we meet, and if we find we are on the wrong road we turn back, and try to get on the right one; but still there is time lost, which we cannot recover. Now this spiritual road upon which we are all travelers is described in the word of God, and how careful ought we to examine ourselves whether we are on the right road or not, and if we find that we are not on the road that leads to eternal life, let us immediately turn round and hasten to get on the right way. so that we can land in heaven. This road is easy to be found, if we are only willing to ask the Savior to direct us in the right way. I know he will do it; but we must deny ourselves and take upon us his yoke which is the word of God.

Now there may be some who think that we are out of place by calling the Omish, brethren; but we should not be too ready to censure others, for Christ himself said (Mark 3: 35), "For whosoever shall do the will of God, the same is my brother and my sister and mother." Now I think if there was more visiting done, there would be more union of thought.

Written out of love to all the readers of the *Herald*.

JOSEPH HOLDEMAN.

Account of a Journey.

On the 12th of December, 1870, In company with Bro. Eli Gerber, I started for Missouri. We arrived at St Louis on the morning of the 13th, and stopped at the St Clair Hotel. This is a good house. After this we had the pleasure of viewing the city, and also the work of bridging the great Mississippi, for the purpose of crossing with the railroad.

On the morning of the 14th we took the cars on the Pacific Railroad, and rode 249 miles westward to Pleasant Hill, in Cass county, where we arrived in the evening and remained all night. On the 15th Bro. Kanagy came and took us to his home, 9 miles distant.

On the 16th and 17th we visited among the brethren and sisters. On the 18th there was meeting in the Cass County Mennonite Meeting house, where a large number had assembled. On the 19th we had meeting again at the same place. The 20th we spent again in visiting round. The 21st the communion of the Lords supper was celebrated.

On the 22nd we again proceeded on our Journey in company with Bro. John Unzicker (who took us with his team) and David Sharp. We proceeded to Porter county and staid all night with brother Isaac Yoder, who settled there, near Altona. On the 23nd we arrived in St Clair county and staid all night in Johnson city. On the 24th we came to Chistian Gerber, in Hickory county, and spent the night with him. We had now Journeyed 85 miles; the weather was very cold and the earth covered with snow.

On the 25th there was meeting in a school-house there, and a goodly number were present. The 26th I spent in visiting among the brethren and sisters. On the 27th we had a meeting at Bro. Riche's, where Pre. Samuel Yoder of Cedar county, Pre. Peter Lehman of Hickory county, and Pre. John Snyder of Montcau county were present, and also a large audience. In the forenoon there was preaching, in the afternoon Bro. Carl, F. Kuntze was ordained to the office of Bishop over the church in Hickory county. On the 28th brethren Unzicker and Sharp started for their home in Cass county. On the 29th we again had meeting in a schoolhouse. On the 30th and 31st I visited many brethren and sisters. I was not aware that there were so many living there.

On the 1st of January (New Year's day) we again had meeting where so large a number were assembled that there was scarcely any room to seat them, but all seemed to enjoy the meeting even though they had to sit on the floor. I here thought of the words of the prophet Amos, where he says, that the Lord will send a famine for the hearing of the word of the Lord, Amos 8: 11, as it seemed to me there was a similar desire to hear the word of the Lord.

On the 2nd Bro. Adam Hochstettler brought me to Warsaw, in Benton co., while Eli Gerber remained with his brother.

On the 3rd I took the stage at Warsaw, and arrived at Windsor in the evening where I took the cars and went by the way of Sedalia to St Louis, where I changed cars and arrived safely at home about 4 o'clock in the afternoon. I found my family all well, thanks be to God for the same. I also feel very thankful towards the dear brethren and sisters, for the kind reception they gave me. May the Lord bless them in Christ Jesus. May the God of peace strengthen both them and me and all men in faith and in love, seek peace and holiness without which no man shall see the Lord. May our dear Father in heaven also bless the work which I with my feeble efforts endeavored to accomplish through our Lord, Jesus Christ. Amen!

DANVERS, ILL. JOSEPH STUCKEY.

A Visit to Branch Co., Michigan.

On the 24th December, Bro. Daniel Brenneman and myself went to visit the brethren in Branch county, Mich., where we attended two edifying meetings. We visited our brother and fellow laborer Abm. Friesner (He has since died; see deaths in another column), who was very low with consumption, which had reduced him almost to a skeleton, so that he was almost helpless, and could not speak above a whisper. His faith in Jesus seemed to be strong and unwavering; he seemed as though he could scarcely await the time of his deliverance when he should be with Christ, which is far better. His conversation reminded us of the language of the apostle where he says, "There is no fear in love, but perfect love casteth out fear."

We tried to admonish and instruct one another from the word of truth while with the brethren and sisters. May God add his blessing to the weak effort that has been made in the promotion of the Gospel.

On the 26th we again returned. At Elkhart Bro. Brenneman left me and I came on home and found my family in usual good health, for which the Lord be thanked for his proteeting eare.

SAMUEL YODER.

South Bend, Ind.

Extracts Erom Letters.

"Bodily health is a great blessing, but O! the health of the soul is of much greater importance. The body lasts but for a short time, and then is no more, but the soul is eternal. I have been visiting two sick men yesterday and to-day, one apparently in the last stages of dropsy, and most of his time flighty in his mind. He is now over eighty years old, and has lived a life of earelessness.

"The other one is lying on his death bed, by an attack of palsy. Yesterday about three o'clock he laid down to sleep and is sleeping still, a warning of the uncertainty of life to us all, and that we should always be prepared to meet our God. May he grant that we also may be ready when the messenger of death is sent, that we may depart in peace."

"My prayer is that we may all be one in the Lord, one in faith, one in spirit, and finally one in heaven, there to rest throughout all eternity, with Christ our head." [This is a prayer which should even be in the heart of every member of the Church.]

Children's Department.

Have a Kind Word for All.

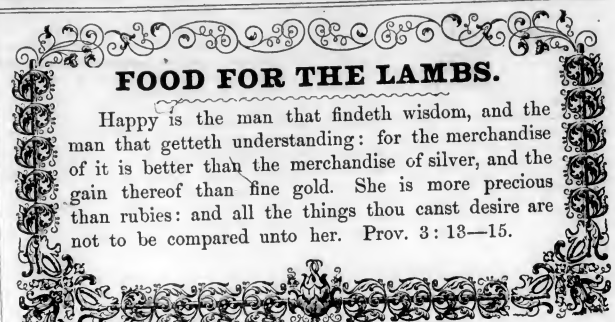
Drop a kind word in the ears of the poor,
That you meet in your path every day;
And change, if you can, their countenance sad,
To a smile as they pass by your way.

To the needy, lonely, and distressed,
To the sick that are writhing with pain,
Speak pleasantly, kindly to them,
That they all may some comfort obtain.

To the orphan, left in this rough world alone;
Speak words of consolation and cheer.
That his sorrows less oppressive may be,
That a smile on his face may appear.

Speak kindly and oft to the lame and ill,
To the heart-broken pilgrims you meet;
That your life may be blest with happiness here,
That at last your reward may be sweet.

—*Western Home*



For the Herald of Truth.

Rainy Weather.

Dear children, you may think perhaps, that I have taken a queer subject to write to you upon; but I think it is one that concerns your present life very much. We all know how hard it is to be disappointed, especially when we have set a time to go somewhere, and on that very day it commences to rain; and continues raining all day, and even for two or three days at a time, so that you cannot go to school, or out of doors to play. Now I am afraid that some of my little friends do not behave themselves as well as they ought at such times, but are very eross and fretful, causing their parents, and especially their dear mother a great deal of trouble. I fear also that they forget who it is that rules the weather. Now I know that you don't really want to be wicked, but you don't think how bad it is, and I fear that some of you are guilty of complaining against the *wisdom* of God in some such words as these, "*O, I do wish it would stop raining! It's nothing but rain, rain, rain, all the time.*"

Now let me ask you, Who makes it rain? You answer, God; for no one on earth has the power to do such a thing. God is very good to us; much better than we deserve. He will do what is just right, for he never makes a mistake, and it displeases him very much when his children are so sinful as to complain of him.

God looks with sorrow down,
On every sin we do;
But Oh, what joy it gives him, when
We try his will to do.

Our heavenly Father is very anxious that his children should do what is right, and especially the little ones; they are the objects of his tender love and care. Jesus the good Shepherd calls you his lambs. He is always near you. He feels sorry for you when you are in trouble; he rejoices with you when you are happy; for he was once a little child himself, and understands all your joys and sorrows. He loves to have you ask him to help you to be good, for he is able and willing to do so.

Now my dear little friends, let me tell you what to do, when the weather disappoints you and makes you feel bad: do not give way to fretfulness, and ill-natured feelings, but go right to God, fall upon your knees, and ask him to help you to be good for Jesus' sake, and he will certainly help you, if you really desire it.

As you grow up, you will have many trials and sorrows, but God will give you grace to bear them all if you will only pray to him for his help. May he help you for Jesus sake, is the prayer of your friend

MARY.

For the Herald of Truth.

Advice to the Children.

[The following good advice to the children was written by a dear, sick sister, who has been confined to her bed for more than a year. I hope the children will read it carefully and try to remember what she says. Thank you, dear sister, for your kind help.]

Dear young friends, I am a well-wisher to your souls, and would say to all of you who read the Herald, try and obey Brother Henry's words, and you will never be sorry. I know that his heart is aching in your behalf. Your dear Savior also loves you dearly; he bled and died for us all; he loves your young and tender hearts. He mercifully watches over us by day and by night, and gives su all we need, if we ask him with a true heart, and try to obey him at all times. Perhaps some may say, "I wish to be good, but what must I do to be good? I advise you to read the Testament, and you will find therein what to do; and if you cannot read, pray to God and he will tell you what to do. Sigh and wish to God sincerely for a praying heart, and you will receive it; for he says "He that asketh receiveth." Perhaps some will say, "I would rather read novels; they are more interesting than the Testament." But my friends, if you will try once and again, I know you will find the Testament interesting too.

Perhaps some will say, "What is it to

you? work for your own soul, and you will have enough to do, and I'll do better when I get ready or when I get old." True enough; but my dear children, who of you can tell how long you may live? To-day is the accepted time; to morrow it may be too late. Yes, forever too late; and what is then undone is forever undone.

Again, some may think, "If I would now turn to God, I would have no sports and no pleasures in the world." But this is a great mistake; it is Satan that puts such thoughts into your minds, to keep you from doing better. He tells you many things, and tries to prevent you from becoming good. But my dear young friends, let me tell you, that when you serve the Lord, you will find your pleasures in different things than you did before. You will then be spiritually-minded; you will then like to be with the children of God, and will love to hear them speak of the goodness of God. You will then have a changed heart. The world cannot have so much pleasure as a child of God can.

It is true, we sometimes meet with troubles, sorrows and temptations; but we must not give up; we must pray to God to help us to endure them all with patience, and he will do it if we trust in him. I, for my part, have experienced all these things; therefore I speak thus to you, my dear children.

May God help you all to do good, is my desire. So much from your well-wisher and friend.

ELIZABETH BRUBAKER.

Afraid of God.

Some years ago, a band of missionaries in the Fiji Islands found their home surrounded by a troop of savages armed for battle. Being both unable and unwilling to fight, they shut their door, and began to pray.

Presently the howling of the savages ceased. Then one of the missionaries went out, and found one savage there. Said the missionary, "Where are your chiefs?"

"They are gone. They heard you praying to your God; and they know your God is a strong God; and they are gone.

The savages were right at last. God is a strong God, strong to help those who love him; strong to punish his enemies. This strong God is the friend of loving little children. What good news this is for the weak and helpless!—*S. S. Advocate.*

Tamahana

A New Zealand chief, so-called, who visited England a few years ago, was remarkable for the deep spirituality of his mind and his constant delight in the Word of God. One day he was taken to see a beautiful mansion—one of the show-places near London. The gentleman who took him expected to see him greatly astonished and charmed with its magnificence and splendor; but it seemed, to his surprise, to excite little or no admiration in his mind. Wondering how this could be, he began to point out to him its grandeur, the beauty of the costly furniture, brought from all parts of the world, the view from the windows etc. Tamahana heard all silently; then, looking round the room upon the walls, replied: "Ah! my Father's house finer than this." "Your father's house!" thought the gentleman, who knew his father's home was but a poor mud cottage. But Tamahana went on, "My fathers house finer than this;" and began to speak, in his own exprssive, touching strain, of the house above—the house of "many mansions"—the eternal home of the redeemed.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day until the 16th of March.

Days.	Chapter.	Days.	Chapter.
Feb. 1	Rev. 1	Feb. 23	Matth. 1
" 2	" 2	" 24	" 2
" 3	" 3	" 25	" 3
" 4	" 4	" 26	" 4
" 5	" 5	" 27	" 5
" 6	" 6	" 28	" 6
" 7	" 7	Mar. 1	" 7
" 8	" 8	" 2	" 8
" 9	" 9	" 3	" 9
" 10	" 10	" 4	" 10
" 11	" 11	" 5	" 11
" 12	" 12	" 6	" 12
" 13	" 13	" 7	" 13
" 14	" 14	" 8	" 14
" 15	" 15	" 9	" 15
" 16	" 16	" 10	" 16
" 17	" 17	" 11	" 17
" 18	" 18	" 12	" 18
" 19	" 19	" 13	" 19
" 20	" 20	" 14	" 20
" 21	" 21	" 15	" 21
" 22	" 22	" 16	" 22

Well Done.

I have already heard from twenty of my little friends who have learned a verse and read a chapter each day of the year 1870, and I have sent them their presents. These little ones have certainly done well. Now if they will try to remember what they have read and learned, and become obedient to the same, God will say to them when he comes to take his children home, "*Well done*, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord."

I feel glad that I gave out this inducement for the little ones to learn the word of God, as it may be the means, by the blessing of God, to lead them early to the Savior, and their precious souls be saved; and if I felt able I should make the same proposition again.

I hope my little friends will all be faithful in reading the Scriptures in the way I proposed. I am sure it will do them good, and they will never regret it, but will be glad when they become men and women that they have read the word of God when they were young.

Let us not become weary in well doing, for in due season we shall reap, if we faint not.

BROTHER HENRY.

For the Herald of Truth.

First Thoughts.

Brethren and sisters, and all my dear readers, What are your *first thoughts?* Are they about business matters, contemplating how you can make the most money to-day, so that you may heap up earthly treasures? Earthly treasures! Treasures which moth corrupt and thieves may steal. If such is the case, Oh let us for a moment reflect upon what we are doing. Let us lay up treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. Such treasures are worth as much as ten thousand such worlds as this.

Let us not negleet so great salvation, but let our first thoughts be directed heavenward. When you rise from your slumbers, employ your tongue and heart to *praise* and *adore* Him who sits on high; he who rules the skies. What are we? Nothing but dust and ashes. Why then should we be proud? Oh, then let us humble ourselves. The Scripture says, "Condescend to men of low estate." Let us be meek and lowly in heart, for this is acceptable in the sight of God. God will resist the proud, but to the humble he will bestow his grace abundantly.

O then let our first thoughts be how we may please the Lord, do his will, and work out our souls' salvation, so that we may once and eternally be happy. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. O what a gracious promise!—Everlasting life!—where there is no more sickness, sorrow, pain or death. O what a happy home for all saints, where we can sing hallelujahs to the Lamb. What a joy this should create within our every breast! Dear reader, think of that joy, that happiness, when we shall appear in glory; and on the other hand, what a woe, a misery, if we should be cast into the fire where there is weeping, wailing, and gnashing of teeth!—horrible to contemplate. O it makes me shudder, my blood runs cold to think of that awful doom, and yet how many are traveling towards that place of torment! Stop now if you are traveling the dowuward road, I entreat you for Christ's sake. Think of your duty before it is forever too late.

Wakarusa, Ind. J. B. CULP.

Do not take away from any one, opinions that render him happy, if thou canst not give him better ones.

Simplicity of the Gospel

There is progress in science. The arts are moving onward. The people of the world are becoming educated. The present is pre-eminently an age of progress. But true and vital religion changes not. The Gospel of the blessed Jesus is to-day precisely what it was in the days of the apostles. It was perfect then—it is the same at the present period. And, more, God's method of converting the world to himself is substantially the same that it was when the first ministers were commissioned to go forth, preaching Christ and baptizing in his name. The theme of the pulpit is Christ crucified, Jesus and the resurrection—to the Jews a stumbling block, and to the Greeks foolishness; but to them that believe, the power and the wisdom of God. With the ushering in of the new dispensation, salvation was to be by the foolishness of preaching. There can be no improvement in this direction. Heaven's method is the most effectual.

In expounding the Word but little of human philosophy or worldly wisdom is required. Profound discourses, in the popular acceptation of that term, will accomplish little good. True evangelism is characterized always by directness, earnestness and simplicity. Satan would have the preacher make a show of scholarship, that the people's admiration might be enlisted. He would have him dazzle and amuse the people. The metaphysician in the pulpit is rarely wise in winning souls; he is wanting in the essential elements of an evangelist.

The apostles deplored any turning aside from the doctrines of the cross. St. Paul would glory in nothing else. In writing to his brethren he gives the needed admonition: "I fear, lest by any means your minds should be corrupted from the simplicity there is in Christ." In his Gospel all is plain and easy of comprehension. The story of the cross has power, for God gives success to those who speak his word and believe his promises.

The Reformers have all been remarkable for the simplicity of their methods and style of preaching. Luther had but one theme—justification by faith. He preached that glorious doctrine everywhere with wonderful power.

The Wesleys and Whitfield, though learned men, were so plain, that the common people heard them gladly. Their co-laborers must be simple and practical in the pulpit or receive admonition from the reformers. On one occasion Mr Wesley wrote as follows to one who had chosen to resort to worldly methods in order to success: "O, my friend, my heart is moved toward you I fear Satan transformed into an angel of light has assaulted you and prevailed. I fear that offspring of hell, worldly or mystic prudence, has drawn you away fron the simplicity of the Gospel."

At the present period, when ministers and members are seeking for wisdom in bringing souls into the fold of the Good Sheperd it may be well to learn the cause of failure. Our success is at most but partial. We do not see Zion's gates crowded with converts. the masses of people are not reached.

In an important sense, the preaching of the Word is wanting in power. The hearts of the people are not greatly moved. Have we not, in some degree, been beguiled by Satan and turned aside from the simplicity of the Gospel? "Worldly prudence" must not supercede God's method of saving. Repentance toward God and faith in the Lord Jesus Christ, must be preached everywhere and always. Sinners that are exposed to perdition must be faithfully warned. The "weary and heavy laden" must be affectionately entreated to come to the Savior. The Gospel in its simplicity has a marvellous power. Centuries have elapsed since the apostles' labors were crowned with such wonderful success. Thousands, in those days, were converted under a single sermon. It should be so at the present period. The Word has lost none of its force in producing conviction.

Now, as in former times, the ministers who are noted for success, are plain, earnest, devoted preachers, who present the Gospel in its simplicity,

The True Wisdom.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet not know how to rule his own; a may know how to turn aside flashing thunderbolts, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakespeare knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul."

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that can irradiate the face of death—commend me to the light that, when all others are quenched, shall guide my feet to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the lights thereof. Brethren, leave others to climb the steeps of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win through faith in Jesus the crown of eternal life.—*Dr. Guthrie.*

CUT THIS OUT AND KEEP IT.—Frank Dyre, a highly respectable and intelligent farmer of Galena, Kent Co., Md., gives the following as a sure cure for the bite of a mad dog. As will be seen, he has tested it with the most gratifying results:

Elecampane is a plant well known to most persons, and is to be found in many of our gardens. Immediately after being bitten, take one and a half ounces of the root of the plant—the green root is perhaps preferable, but the dried will answer, and may be found in our drug stores, and was used by me—slice or bruise, put into a pint of fresh milk, boil down to half a pint, strain, and when cold drink it, fasting at least six hours afterward. The next morning, fasting, repeat the dose prepared as the last, and this will be sufficient. It is recommended that after each dose nothing be eaten for at least six hours.

I have a son who was bitten by a mad dog eighteen years ago, and four other children in the neighborhood were also bitten, they took the above dose, and are alive and well to this day. And I have known a number of others who were bitten and applied the same remedy.

It is supposed that the root contains a principle which, being taken up by the blood in its circulation, counteracts or neutralizes the deadly effects of the virus of hydrophobia.

I felt so much confidence in this simple remedy that I am willing you should give my name in connection with this statement.

Christ's love is the church's fire; thither bring thy heart when it is cold, frozen, and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

Married.

On the 11th of December, in the residence of the bride's father, by Rev. Lewis, *David Lehman* and *Lizzie Horg*, both of Sullivan township, Livingston county, Ill.

On the 7th of January, by Pre. Isaac Moyer, *Jacob Moyer* and *Elizabeth Moyer*, both of Bedminster, Bucks county, Pa.

May God his blessings share,
To this bridal pair,
To live in peace and love divine;
May this be their lot, this their design.

On the 12th of December, in Hickory county, Mo., by Samuel Yoder, *Joseph Roth* and *Anna Kaufman*, both of the above mentioned place.

On the 12th of December, in Stark county, Ind., by J D Troyer, *Jonas Miller*, of Noble county, and *Elizabeth Stutsman*.

On the 12th of January, in Logan county, Ohio, by John P. King, *Levi Knege* and *Barbara Knepp*, both of the above mentioned place.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 19th of January, near the Sonnenberg Church, in Wayne Co., Ohio, after a brief illness of Colic, JOHN WELTY, aged 73 years, 2 months and 5 days. He was buried on the 21st in the Sonnenberg burying-ground, where funeral discourses were delivered by U. Sommers and C. B. Steiner. He leaves a wife and 8 children.

On the 22nd of Jauuary, near the same Church, of breast fever, widow MARY AMSTUTZ, aged 70 years, 7 months and 7 days. She was buried on the 24th in the Sonnenberg burying-ground. Services by C. D. Steiner and C. Sommer from Job 14 ; 1—3. She leaves 7 children. She came with her parents from Switzerland to this place 51 years ago, where she married and lived ever since at the same place, and there also died. Her maiden name was Kilchhofer. Her father was one of the first three colonists of the Sonnenberg Church.

In Clay county, Ind., on the 6th of January, *Elias Mishler*, aged 40 years and 9 days. He leaves a wife and 3 children to mourn their loss.

On the 5th of January, in the same place, *Sarah Etta*, daughter of the above, aged 9 months and 5 days. They were both buried in one grave. Services by David Oberholtzer and David Cullen from 1 Cor. 15 : 51—53.

These are the followers of the Lamb ;
From tribulation great they came,
And on the hills of sweet repose,
They bid adieu to all their woes.

I take these tender lambs, said he,
And lay them on my breast ;
Protection they shall find in me,
In me be ever blest.

On the 10th of January, in Owen county, Ind., *Jacob Delp*, aged 72 years and about 2 months. He leaves 4 children to mourn their loss. Services by David Oberholtzer and David Cullen, from Rev. 7 : 14—17.

On the 25th of December, in Elkhart Co., Ind., near Wakarusa, *Willie S. W.*, only son of Harvey and Amanda E. *Bly*, aged 12 years, 3 months and 18 days.

Go, darling Willie, to thy rest,
We will not wish thee here again,
Although to part filled every breast
With agony and pain.

We love to think of thee as one
Who wears a golden crown ;
Thy short life's work on earth well done,
Thy song the angels own, M. C. M. P.

On the 19th day of December 1870, in Bucks County, Pa., *William Henry*, son of Joseph and Sarah Detweiler, aged 8 months and 16 days. Buried at Hilltown meetinghouse.

On the 5th of December in the same county, the wife of Amos *Moyer* was buried at the New Deep Run Meeting-house, aged 22 years. Services by M. Godshalk, Samuel Godshalk, and I. Moyer.

On the 25th of December at the Old Deep Run Meeting-house, a son of Thomas Shelly, aged 2 years 6 months and 18 days. Services by S. Godshalk and J. Moyer. * * *

On the 24th of December in New Britain, Bucks county, Pa., sister *Mary Krupp*, wife of Abraham Krupp, aged 59 years. She was buried at Line Lexington on the 24th where funeral discourses were delivered by John M. Haldeman, in English and Samuel Leatherman in German. * *

In Locke, Ind., on the 15th of January of Typhoid fever, *Joseph Plily*, aged about 25 years. Funeral services by J. Beidler, D Brenneman and J. Ringenberg, from Matth. 11 : 28, 29, 30. Many sympathising friends and relatives followed his bodily remains to the grave, in tears of affectionate love. A wife and child will feel more sensibly the loss sustained by his early departure. God bless the lonely widow and orphan.

In Elkhart county, Ind., on the 7th of January of Typhoid fever *Mary Nittrouer*, aged 18 years 5 months and 19 days. Funeral services by J. Wisler , J. Beidler and D Brenneman. Text, Mark. 13 : 33—37. She desired her mother, a short time previous to her death, that she should wash and clothe her which request the kind mother readily complied with ; after which she said to her mother that she was now ready to go to the New Jerusalem. Whilst it is certainly true that the washing and clothing of that mother could not qualify her for heaven; yet, doubtless, if she, even in her last extremity (like the dying thief) made application to the dear Savior to be washed in his cleansing blood from sin, and to be clothed in the garment of his pure righteousness, he was certainly as willing and ready to heed her request and administer unto her spiritual wants, as the fond mother possibly could be. Let no one however defer this great matter until their death bed ; it is dangerous.

In Locke, Ind., on the 11th of January of consumption, *Mary Ann*, daughter of Jacob and Susanna *Housouer*, aged 7 years, 9 months and 2 days. Funeral services by D Brenneman from Job 14 : 1, 2.

Happy the child thus blest :
From pain and suf'rings free ;
Privileged with angels now to rest
And join their melody.

On the 4th of January, in Campbell county, Kentucky, of infirmities of old age, *Anna Smidt* (her maiden name was Summers), in her 84th year. She was buried on the 6th in the family grave-yard, by the side of her husband. Funeral remarks by Pre. Joseph Augsburger, of Butler county, Ohio, from 2 Cor. 5: 1, 2, JOHN MATT.

On the 23rd of September, near Fairbury, Livingston county, Ill., *Helena*, daughter of Simeon and Eliza *Buechler*, aged 5 months and 18 days. Funeral remarks by Christian Schlegel from Ps. 103.

On the 18th of December, at Chenoa, McLean county, Ill., of apoplexy, *John Habecker*, aged 83 years and 9 months. He leaves a wife and 7 children to mourn his departure. He was beloved by all who knew him. Funeral address by the writer from Is. 51 1, 2.

S. BAECHLER.

On the 13th of January, in Mifflin county, Pa., in her childbed, *Mary*, wife of John *Kauffman*, aged 39 years, 11 months and 18 days. She was buried on the 15th at the new burying-ground of Gideon Yoder; on which occasion funeral addresses were delivered by Abraham Bische from Jn. 5: 20—29, and Rev. 20: 12—14. The deceased was a faithful member of the Omish Mennonite church. She leaves a husband, three children and many friends and relatives to mourn their loss. J. RIEHL.

On the 3rd of January, in East Danegal township, Lancaster county, Pa., *Amanda Kreybill*, daughter of John P. Kreybill, aged 21 years, 8 months and 3 days. E. N. NISSLEY.

On the 7th of December, in Livingston county, Ill., *Magdalena Eisman*, daughter of Jacob Wagler, in the 42nd year of her age. She was buried on the 9th. Funeral sermons were preached by Chr. Schloegel and John P. Schmitt from 1 Cor. 15. The deceased leaves her aged parents, a deeply afflicted husband and 7 children to mourn her sudden departure. She bore her affliction with patience and asked her friends to forgive her if she in any way wronged them, and committed her soul into the hands of her Creator saying, "The Lord's will be done—I am prepared to die." Dear reader, let us reflect upon these words. J. P. SCHMITT.

On the 4th of January, at the residence of his son Samuel Bally, in Strasburg township, Lancaster county, Pa., *Bro., John Bally*, aged 83 years, 9 months and 22 days. On the 6th we paid to him the last tribute of love and brought his remains to their resting-place, at the Mennonite burying-ground, at Strasburg, on which occasion funeral remarks were delivered to a large concourse of people by the brethren Amos and Benjamin Herr, from Rev. 21: 6. The deceased was a brother to Pre. Jost Bally, of Illinois well known to the readers of the Herald. He was received into the Mennonite church in his youth, in Germany, where he married and had three children, after which he emigrated to this country with his family and settled in this vicinity. His wife had died long before him. He was a kind neighbor, and a faithful member of the church. He was infirm and much troubled with Rheumatism, and thus required a great deal of care which his children very kindly bestowed upon him. I was acquainted with the deceased thirty years, and visited him from time to time. When I visited him the last time he said to me when parting, "When you come again my infirm body will be consigned to its resting-place," and behold, it was so. P. S.

On the 12th of January, in Salisbury township, Lancaster county, Pa., *Henry Umble*, aged 49 years, 6 months and 27 days. On the 15th his mortal remains were consigned to the grave, on which occasion a large concourse of friends and relatives had assembled. Funeral remarks were delivered by John Stolzfus and Daniel Mast. The deceased was a member of the Omish Mennonite church. He leaves a deeply afflicted widow and three children to mourn their loss. * *

On the 28th of December in Lawrence county, Pa., of Scarletfever, *Margaret J—*, daughter of John and Magdalena *Zook*, aged 2 years, 11 months and 21 days. She was buried on the 29th Funeral remarks by S. Kinnig from Mark 10: 13—16, and Rev. 9: 17. J. R. C.

On the 24th of December, in Elizabeth township, Lancaster county, Pa., *Maria Stauffer*. She was sick about three months. She sought the Savior and was, according to her desire, baptized six weeks previous to her death. On the 26th her mortal remains were brought to their resting-place at Hammer Creek Meetinghouse. Funeral addresses by Jacob N. Brubaker, C. Herr and writer. C. B.

On the 22nd of December, in Earl township, Lancaster county, Pa., of infirmities of old age, *John Senseenig*, aged 86 years, 5 months and 11 days. On the 25th he was buried in the family grave-yard. Funeral remarks by George Weaver and Joseph Wenger from Rev. 14: 13. * *

On the 19 of December, in Dublin, Bucks county, Pa., *Wm. Henry*, son of Joseph A. and Sarah *Detwiler*, aged 7 months and 16 days. He was buried on the 21st at the Perquesee Meeting-house, upon which occasion funeral addresses were delivered by——Yearick, Samuel Godshalk and Isaac Oberholtzer.

On the 21st of December, in Lansdale, Pa., *Abraham*, son of Elizabeth and Isaac *Hunsicker*, aged about 7 years. He was buried on the 24th at the Mennonite Meeting-house, near Doylestown. This is the third child this family has lost in six months time.

On the 25th of December, in Philadelphia, of Lung disease, *Henry Hoese*, son of Fredrick Hoese, formerly of Salfordville, Montgomery county, Pa., aged 10 years, 4 months and 7 days. The deceased was buried on the 27th, at the Salford Meeting-house, on which occasion appropriate remarks were delivered by the brethren J. Clemmer and *H.* Nice.

On the 12th of January, in Upper Salford township, *Bucks* county, Pa., of spasms in the stomach, *Jacob L Moyer*, aged about 50 years. *He* was buried on the 16th at the Franconia Meeting-house.

On the 14th of Jannary, in Blenheim township, Oxford county, Ontario, very suddenly, *Hannah*, wife of Henry *Cressman*, aged 20 years and 28 days. She was buried on the 16th at the Blenheim Meeting-house. The house was filled to overflowing. Funeral discourses were delivered by Dennis Thompson in English and Moses Bowman in the German language.

On the 15th of January in Waterloo Township, Waterloo county, Ontario, *John Groh*, aged 82 years, 6 months and 20 days. He was buried on the 18th at Wanners Meeting-house where funeral discourses were delivered by Peter Holm in German and Rev. Williams in the English language. He was a member of the Tunker church. * *

On the 17th of December, in Fayette township, Juniata county, Pa., *Maria*, wife of Elder Jacob *Shelly* (Her maiden name was Berger), aged 54 years and 18 days. She moved with her Parents from Montgomery county to Juniata county where she remained until her departure. On the 14th she had a stroke of Palsy. She remained sensible until death. She bore her afflictions with patience and resignation. She was a faithful sister in the Mennonite church for many years, and her seat in the house of God was seldom vacant. On the 20th her mortal remains were followed to the Lost Creek burying-ground, by a large concourse of friends and relatives, who mourn their loss, but not as those who have no hope. Funeral sermon by Bishop J. S. Graybill and Samuel Winey in German, from Ps. 31 : 5, and William Graybill in English. * *

On the 29th of September, in Fairfield county, Ohio, *Sally Plank*, wife of John J. Plank, deceased, aged 66 years and 7 months. The deceased was a member of the Omish Mennonitechurch for nearly 50 years. Her death was caused by the kick of a horse. She was driving home with her son from her daughters, and on the way the horse commenced to kick and hit her on the forehead and broke her skull. She could not speak a word after that. She was buried on the 2nd of October in Kurtzer grave-yard. She was the mother of six children and sixteen grandchildren. Funeral discourse was delivered by preacher Jacob Good and J. D. Zook from the Text, "All flesh is as the grass." J. P.

In Manor township, Lancaster county, Pa., after an illness of nine days, *Anna*, wife of Jacob B. *Miller*, and daughter of Christian Kindig, aged 24 years, 8 months and 4 days. She was buried at the Mennonite Meeting-house, near Millersville. About six days previous to her death she said, she must die and had no hopes of recovery, but was willing to resign all into the hands of her redeemer, and desired to be baptized in the name of Jesus as a testimony of her faith, which was granted to her by Pre. Joseph Burkholder. Funeral services by Christ Herr and J Burkholder in the German and Amos Herr in the English language, from Isaiah 40: 6—8, they spoke in a very interesting and appropriate manner. ABRAHAM MILLER.

On the 26th of November, in stark county Ind., of congestion of the Lungs, *Christian Berkey*, aged 59 years, 7 months and 3 days. He died very suddenly. He arose in the morning and said he felt middling well, and died at two o'clock in the afternoon. He was a member of the Omish Mennonite church. * *

On the 14th of December, in Jasper county Missouri, *Ann Mariah*, wife of Andrew *Good*, aged 21 years, 11 months and 20 days, leaving a bereaved husband and one child to mourn their loss. Sister Good has been for several years a consistent member of the Mennonite church. She died in the triumph of a living faith. A short time previous to her departure she extended her hands exclaiming, "I see the angels, they are comming to bear me home." Funeral discourse by the writer from John 11: 25. J. W. BLOSSER.

On the 25th of December, in Mahoning county, Ohio, after a long and lingring illness of consumption, *Isabella*, daughter of Joseph and Susanna *Brinze*, aged 33 years. She had a desire to be baptized which was accordingly granted unto her. Appropriate remarks were made by Jacob Culp and Rev. Bechler.

On the 31st of December, in Branch county, Mich., of consumption, Pre. *A Friesner*, aged 44 years 11 months and 22 days. He leaves a wife and 12 children to mourn their loss. He was a faithful watchman on the walls of zion for about four years, when his bodily strength gave way and he was no longer able to fill his place in the sanctnary. Funeral services were conducted by C. Beery and J. Krupp from 2 Tim. 4: 7, 8, and Phil. 1: 25. Before he died, he bade his wife and children, *Good-bye*, and said he was going home,; calmly and without a struggle he fell asleep, we have reason to hope in the arms of his Savior. To a brother who visited him several weeks before his death, he said: "I sometimes look at myself as I am laid in the Coffin; and again, as my friends stand around me weeping ; then again as I am carried forth to the grave as I am let down into it, and then as the clods fall in upon me, and it *does not effect me the least bit*." As he spoke these words a smile of gladness seemed to rest upon his friendly countenance, as though he could say, with Job, "I know that my Redeemer liveth." * *

On the 20th of January, in Kent county, Mich., of Liver disease, *Joseph*, son of Joseph and Anna *Detweiler*, aged 4 months and 11 days. Buried at the Mennonite Meeting-house in Caledonice, on Sunday the 21st, on which occasion funeral discourses were delivered by John Spoicher and John F. Funk from Phil. 1 : 21, and Ps. 67 : 20. * * *

About one o'clock on the 30th of December 1870, a young man by the name of James Welsh, a brakesman on the Fort Wayne and Chicago R. R. fell under the cars four miles West of Valparaiso and his body was horribly crushed and mangled by the wheels passing over it. He was 23 years old and leaves a mother and sister to mourn their loss. A thousand dangers surround us on every side, and in the midst of life we are in death. Sinners should, by such events, be prompted to seek the salvation of their souls and saints to watch and pray.

Letters Received.

B M Zimmerman, B W Bare, J B M, Jos Kornhass, J Trafelet, J B Culp, F Bertsche, J R Z, Jos Markley, H Yother, Jos Stuckey, S K Bare J Scheonbeck, J B Stolzfus, J Bertsche, J D H, John Richer, A J Moser, S Bechler, J S Yoder, George Funk, D. B. Hoover, all right.

MONEY LETTERS.

A—Chr Augsburger $1 ; Jacob Andrews $27 18.

B—Jos Beery $1 ; John Brubacher 50cts ; S Burkholder $1 50 ; Saml Blauch $1 ; B Bowman all right $5 40 ; J H Bergey $1 10 ; J Bender $1 08 ; J Buckwalter $1 30 ; H H Blanch 35 cts Samuel Book $1 35 ; S H Bergey $2 20 ; Benj Brackbill $1 ; Jacob Brand $5 ; Barbara Boesinger $3 ; John Bixler $1 50 ; Wm Buzzard $3 70 ; S H Bally $3 20 ; Jos Burky $11 25 ; Chr Bomberger $2 25 ; Jost Bally $3 50 ; S K Bare 70cts J G Brenneman $1 ; John Bear $10 80 ; R K Brubaker $1 60 ; Chr Brenneman $11 ; Daniel Brenneman $2 ; Samuel Blough $22 80 ; David Burkhard $1 50 ; G Brenneman $3 50 J W Blosser $1 ; J J Berntreger $1 50 ; Jno Bingaman $1 08 ; Jacob Burky $2 ; S H Bally $1 50 ; Noa Bechtel $5 40 ; Jos Burky $6 50 ; John Baer $2 ; Jost Bally $2 ; Martin Bachart $1; Samuel Bally $3 50 ; H G Brunk $1 ; John Bender $1 08.

C—David Coble $1 ; H B Cassel $1 50 ; Jas Coyle $2 ; Elias Cassel $3 ; J S Correll $1 50 ; D Clack $1 ; A K Cassel $8.

D—F Dieffenbach $4 ; T Denlinger $2 50 ; Lydia Detwiler $1 ; John D Diller $3 25 ; Jos Detweiler $3 ; Jonas Detweiler 30 cts ; Henry Detwiler $2 ; Saml Detwiler sr $1.

E—Hetty Eshleman $1 ; D Eshleman $1 ; S J Eby $22 ; H Esbenshade $1 35 ; Henry Ellanberger $1 50 ; John Emhof $1 ; John Esh $1 50 ; J H Erb $1 50 ; Sarah Ebersole $3 50 ; Jacob Ehresman $5 60 ; Peter Engel $1 75 ; Seth Eby $1 50 ; Jac Eberhard $1 50 ; Solomon Eby $10 ; Chr Eshleman $1 ; Elias Eby $1 ; Chr Eigstein $1.

F—Chr Freyenberger $4 ; A C Fishbnek all right $4 80 T jeerd de Frees $1 50 ; Rachel Fretz $3 ; J Formwald $1 85.

G—John S Good $2 25 ; Chr Gingrich $1 ; D Y Gehman $1 ; H K Godshall $2 10 ; M Gingrich $1 ; C N Gerber $4 50 ; S K Gehman 50 cts P S Gingerich $3 ; Elizabeth Good 10 cts B B Groff $2 50 ; Peter Gerber $1 ; Daniel Grose $2 20 ; John Good $3 ; Joseph Graver $1 ; Abm Giliom $2 75 ; J S Good $1 50 ; Christian Gerber $1 ; Jacob Gehman $ 4 50 ; Chr Guengerich $2 50 ; P Goldsmith $1.

H—J K Hartzler 70 cts ; Benj F Herr $7 50 ; Saml Hallman $5 40 ; Dr Herring $1 ; Henry Huber $1 ; Peter Hofstetler $7 ; Chr B Hess $1 10 ; J Hershberger $2 ; M Hershey $1 50 S Headings $2 50 ; Jacob Hershey $1 50 ; Agnes Hartman $2 ; Chr Hess $3 25 ; J Hollinger $1 ; Ruth Ann DeHaven 60 cts ; Samuel Hess $1 70 ; John Horst $1 ; P S Hartman $1 ; Maria Hunsberger $1 ; Jacob Hahn $1 ; J G Hoover $4 ; J M Haldeman $1 ; C J Hochstetler 70 cts Amos Hershey $1 70 ; C L Hoover $1 12 ; J Hawthorn $1 ; J Holdeman sr 55cts ; D K Hooly $1 ; P E Hershey $1 ; Benj Huber $1 ; Barbara Hershey $1 ; Anna Horst $6 ; Jos Hertzler $1 50 ; Martin Herr $5 ; S Herner $1 ; G Halteman 35 cts ; Jos Hertzler $1 50 ; D Hildebrand $4 ; Anna Herr $1 50 ; Philip Hirschy $1 ; Tobias K Hershey $2 ; C Hoover $1.

I—C Imhoff $4.

K—Saml Kaufman $2 50 ; John Koch $8 65 ; J H King $1 ; Jos Klopfenstein $1 60 ; Henry Krupp $1 50 ; David Kurtz $1 ; J P King $1 75 ; Peter Kinsinger $1 50 ; Jonathan Kolb $13 ; John Koli $1 ; W T Kennedy 25 cts ; H Kurtz $1 ; Peter Keller $1 ; J C Krehbiel $2 ; Chr Kemp $1 ; John King $1 50 ; Peter Kinsinger $4 75 ; J F Kolb $2 ; John Kennel $1 75 ; P F Kinzinger $1 80 ; S E Kepperling $1 ; H M Kratz $5 50 ; J H Kreider $3 10 ; John Kraft $5 ; C I Kennel $1 50 ; Maria Koenig $1 25.

L—M Livingston $1 ; John Lapp $3 50 ; D H Landes $2 ; J H Leaman $6 ; Mary Landis $1 50 ; J H Landis $6 30 ; Benj Legron $1 50 ; Wm J Leatherman $1 10 ; Ilettie Ann Landis $1 ; Chr Lantz $2 10 ; D N Landis $4 10 ; David Lehman 20 cts Samuel Lantz $2 50 ; Peter Lehman $2 ; D Lefever $1 ; David Landis $1 ; Magdalena Lantz $1 ; Jos B Liohiy $2 ; Abm Lehman $1 62 ; John R Lehman $5 ; Samuel Lehman $1 Chr Litwiller 25 cts.

M—J H Moyer $1 ; John Moser $2 ; Nancy Metz $1 50 ; John Musser $1 60 ; I H Moyer $6 50 ; S M Mylin $1 50 ; Martin Miller $1 50 ; John Moyer $2 50 ; S H Moyer $1; Wm G Moyer 3 ; Jacob Martin 1 ; Jos Miller 1 ; Chr Martin L 2 ; Isaac Moser 1 ; Benj Martin 1 10 ; John Matt 10 cts ; C Mourer 10 ; S J Miller 1 ; Esther Miller 1 50 ; C Mellinger 1 ; Solomon Miller 50 cts ; Elizabeth Mellinger 1 10 ; Benj Mishler 1 ; Samuel Moyer 1 50.

N—J K Nissley 1 ; Chr Newcomer 1 50 ; H Neuschwander 3 15 ; A B Nissley 10 cts ; B T Newcomer 10 cts ; Benj Niesley 1 ; P Nusbaum 1 50 ; E N Nissley 3 ; Jacob N Neff 50 cts Joseph Nash 3 ; J Nafziger 2 ; Peter Naffziger 3.

O—John L Overholt 3 ; J M Oberholtzer 3.

P—Mary Pletcher 20 cts ; S K Plank 1 60 ; John Plank 1 90 ; David Plank 8 50.

R—Isaac Ruth 1 ; John Rittenhouse 8 ; J E Riehl 1 50 ; Margaret Rodes 3 25 ; Daniel Reeder 3 ; Ferdinand Roth 1 50 ; Peter Roth 2 ; H B Reist 1 ; E L Rosenberger 8 ; M E Reist 20 cts ; R Reiff 1 50 ; S J Ressler 3 50 N Roth 1 ; Jacob Richl 2 50 ; Hannah Ruckman 2.

S—Peter Schrock sr 6 ; David Sommer 1 75 ; Jacob Summer 1 50 ; J B Snyder 8 65 ; John Slonecker 70 cts ; Chr Stuckey 1 ; Wm Spetzel 2 16 ; David Smoker 1 50 ; J Snavely 7 ; E M Shellenberger 1 10 ; Jos Stauffer 7 ; Peter E Stuckey 4 ; Albrecht Scheuffer 1 50 ; Daniel Schmidt 1 10 ; J H Sollenberger 1 10 ; Chr Schneck 1 ; J B Sensenig 1 ; Daniel Schmucker 1 30 ; D R Stauffer 1 70 Henry Sonder 1 50 ; Abm Schneck 1 ; John Shenk 1 ; Jacob Suter 2 ; Katie Slonecker 1 ; Elijah Stover 1 ; Chr Sherrick Jr 1 ; Sarah Scherer 50 cts ; Jos Schmidt 1 ; B Stemen 2 70 ; Peter E Stuckey 1 70 ; Jacob Smith 1 50 ; Jos Stutzman 1 ; D Schwartzentraub 2 ; Elias Snider 31 ; Peter Shirk 3 ; Daniel Shantz 4 32 ; John Schmidt 1 ; Jos Shank 6 ; C T vander Smissen 2 36 ; Maria M Stauffer 1 60 ; Chr Stucky 1 50 ; Eli Schrock 1 50 ; Joseph Schertz 1 50 ; David Sherk 2 50.

T—J Troyer 35 cts ; J D Troyer 2 , Abm Tschantz 3.

U—John Unzicker 1 10.

W—C Welty 9 50 ; J W Weaver 1 60 ; J H Wisler 1 ; Jonas Wisler 1 ; George Witmer 1 ; J M Wyse 1 ; J L Wideman 6 50 ; H B Weiz 13 40 ; Jos Weaver 1 ; B Werner 7 50 ; Benj Werrey 2 ; Peter Welty 9 20 ; Samuel Wenger 1 50 ; D A Weaver 5 85 ; Samuel Weber 1 08 David Whisler 1 50 ; Geo Wagner 1 10 ; M Witmer 1 ; C Warfel 1 50 ; J K Yoder 1 ; J M Yoder 1 60.

Y—F Zierlein 1 ; J H Ziegler 5 50 ; J W Zook 1 ; John Zook 1 50 , Joel Zook 52 ; J C Zimmerman 1 90 ; C K Zook 1 ; J B Zimmerman 1 10.

For Books—Philip Stauffer 11 ; Peter Virkler 90 ; Michael Horst 10 40 ; Peter Lehman 63 ; U Welty 12 25 ; J F Nafziger 22 15.

Letter from Zurich Canada. No name $1 50.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Dec. 4th, 1870, leave Elkhart as follows:

GOING EAST.

Mail,	(Main Line,)	10,30, A. M.
Toledo Accommo'n. Mail	(Air Line,)	10,15, " "
Special New York Expr.,	(Air Line)	1,05, P. M.
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,15 A. M
Grand Rapids Express		1.10 P. M.

GOING WEST.

Special Chicago Express	(Air Line,)	4,40 P. M.
Night Express,	(Main Line)	2,35 A. M.
Pacific Express,	(Air Line,)	4,35 A. M.
Mail,	(Main Line)	6,00 P. M.
Mail,	(Air Line arrives,)	4,15 P. M.
Grand Rapid Express	(arrives)	12,30 P. M.

Passengers from Grand Rapids will arrive at Elkhart at 12,30 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	10,30, A. M.
Night-Express,	1,15, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

MUSIC BOOKS.

THE HARMONIA SACRA, published by Jos. Funk's sons.

Price per single copy, Postage prepaid	$ 1.40
" " doz., Express charges at purchasers expense	12.00
" " " " prepaid	14.50

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Price per single copy, postage prepaid,	$0.60
" " doz.	6.00

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THE GOLDEN CITY SONGSTER by Rubush and Kieffer. A work of 32 pages of New Music and Hymns. Price per single copy 10 cents, per dozen $1.00 postage prepaid.

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

THE ALLEGANY COLLECTION by A. N Johnson. A collection of new and excellent church music of 380 pages. Johnson's system for learning to read music is unsurpassed by any now published. One copy prepd. $1 40, per doz. $12.

For any of the above Music Books address

H. B. Brenneman
Elkhart, Ind.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition,	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail,	25
Per dozen, by express at purchasers' expense	$2 50

For larger quantities special rates will be given on application.

GERMAN CATECHISM or QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express,	12 50

ANGENEHME STUNDEN IN ZION. The little Book, *"Angenehme Stunden in Zion,"* written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	$0 10
" dozen, " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German language, worthy of being read by all.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

Freemasonry. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book,	$.60
Conversation on Saving Faith, (Confession of Faith,) English	.75
" " German	.60
English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1,00
German Testaments, small size	.20
" " large size, with clasps	1.50
" " with notes	2.00
English Testaments, small size	.15 to .50
" " large size	.40 to .60
Dymond on War	.50
Should Christians Fight?	.10
Peace Manual	.50
Prince of the House of David, English,	2.00
" " " " German,	1.65
American Tract Primer, Eng. or Ger.	.40
Sanders' Pictorial Primer (Eng. & Ger.)	.35
German Spelling Book by B. Eby.	.25
Bible Text Book	.50
Bible Reader's Help	.40
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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 3. ELKHART, INDIANA, MARCH 1871. Whole No. 87.

The Penitents Supplication.

"Father of Mercies, God of love,
Far from thy sight, my sins remove,
whatever guilt my conscience fears,
Remit to penitential tears.

"O clear my breast from every strain,
The wrong the impious, and the vain,
Correct the false, confirm the true,
And my whole mind renew.

"Where shines thy face from that blest ray,
O cast me not in wrath away!
But let thy Holy Spirit bide
My guardian, comforter and guide.

"Thy care, wher'er my footsteps bend
Along my pilgrimage extend;
Make me in health thy goodness know,
In sickness to thy wisdom bow.

"In dissolutions fainting hour
Thy cup of consolation pour;
Bid terror from my couch retire
And my rapt soul in joy expire."

W. J. B.

Coming Suddenly.

The acts of nature and of nature's God are often sudden, silent, and unseen. The flowers put forth their beauty stealthily and unperceived. Night closes on the bud, morning opens on the blossom. The dew falls in the dark, noiseless and invisible; only the rising sun reveals its presence and its glitter. The stars come out unobtrusively, and no eye but His sees their first twinkle in the sky at eve, or their last bright ray when they fade at morn. Nature works all unseen in her immense laboratory, and when winter is past, or ere we are aware, she has put on her summer robe of green and glory. We see not the active forces that send millions of green blades upward. Suddenly nature unfolds her carpet, and lo! it is spread beneath our feet. We see not the secret elements that muster for the lightning's flash or the thunder's bolt, till of a sudden they blaze and crash upon us from the cloud. We saw the gathering cloud, but the fiery gleam and the reverberating roar come when we little dreamed. The earthquake's shock often has no forewarning; before men know it the ground trembles under their tread or yawns to swallow them up. We may witness the results of the operations of the mystic and the terrible forces that lie unseen around us, in the earth, in the air, or on the blue face of the heavens, and which are joyous to some while sorrowful to others, but none save the all-seeing Creator knows or sees the hidden process that bring the wondrous issue.

As it is in nature, so it is with her Sovereign. The doomed cities of the plain knew not till the storm of fire, of a sudden fell and swept them away. There was no pompous heaven-wide signal seen beforehand; the fire-storm came not with observation. So too the hosts of Pharaoh saw no danger ahead or sign of change, when suddenly the billowy cliffs smote together, the black, cold waves kissed them to sleep, and they sank like lead in the mighty waters. The proud monarch who had been often reproved, but had hardened his neck, was suddenly destroyed. Remedy there was none. The angel of the pestilence, who had smitten the first-born, did his awful work silently and unperceived of men. The first warning the nation had of his terrible presence, was a wail of death that went up from all the land. The process was stealthy, the result sudden, and known in every hut, and in all the courts of the palace. The angel that smote the mailed warriors of Sennacherib, was doubtless never seen by a single guard in the vast army. Perhaps he seized upon the unseen agencies of destruction contained within the atmosphere, and, armed with fearful power, drove a death-blast on the midnight breeze, over the sleeping multitude, and they never woke again. The morning sun only revealed the silent slaughter. "They have blown the trumpet, even to make all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof."

Sometimes Death springs out of his lair, and cuts down his victims in an instant. Our eyes see not the invisible sword of the vengeful messenger that quickly descends to smite and cleave, and crush into the ground. Anannias and Sapphira little dreamed that death would come so soon. Herod was on his throne, and the crowd bent to pay him divine honors, when "immediately the angel of the Lord smote him." The bolt fell sudden as the lightning. Years ago an actor on the stage had just uttered in the play the words, "there is another and a better world," when he gasped for breath, his eyes closed, and the curtain of death fell on his acting, in a moment, and forever. "Life is short," said a friend to his companion on parting with him not many months ago at the platform of the rail-car. The train started, he took one step, and the next minute was a mangled corpse. A clergyman not many years since went into to his pulpit on New Year's morning to address his Sunday audience. He opened his services in usual health. He read the solemn text, "This year thou shalt die," said a few words, paused, tottered, and fell. The work of the servant of God was done. He never breathed or spoke again. Thus in the midst of life we are in death; and ere even men are aware, the sands are run and there is no remedy. "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccl. ix. 12.).

At his first appearing on earth, our Lord came "suddenly to his temple," All Israel sought him, found him, but knew him not. For thirty years he was in their midst, unknown and unperceived. All the preparations for his revealing were unrecognized; suddenly he walked forth among men, claiming sonship from the omnipotent God, and just as suddenly he came into the royal, city his temple, and his kingdom. Then when his chosen had visions of kingly power and grandeur on earth, he "like as in a dream" quickly disappeared from the abodes of the living, and went down among the silent dead. But when Hell imagined it had conquered, and when Satan and his world-powers fondly supposed the royal victim secure in the tomb forever, suddenly he burst its barriers, and throwing aside the thick folds, emerged, silent and unseen of man, from the sepulchral prison. No outward parade ushered into the world again God's First-Begotten. Heaven was alive with gladness and the angels all astir. But to man's eye these was no pomp or trappings of royalty manifested on that morning when the Conqueror, guarded by cherubim and panoplied with God, broke down for us the bar of sin and death, and went up to the right hand of Almighty Power. Men hardly knew it ere the great act was done. All was silent, unexpected, and sudden.

Thus it will be when He comes again. We seek him now as did Israel, but as he came to them, so he will come upon us befor-

we are aware. Even now all the celestial world may, for aught we know, be astir with magnificent preparation. The cherubic cavalcade may have commenced the awful march. Swift as the unseen arrow from the well strung bow, the flaming chariots of Jehovah will bear Him down the sky. His angelic escort have the speed of the lightning. The watchers will discern the tokens of his approach, but the careless will not know, the wicked shall not understand. "Desolation shall come upon thee suddenly,"—"The Spoiler shall suddenly come upon us." Stealthy as the midnight thief, sudden as a clap of thunder from the clear sky, the Lamb will rend the heavens and burst into vision. "As if a man did flee from a lion and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him," so cometh the day of the Lord upon a haughty, gay, unthinking world. (Amos v. 19.). Oh, the terror! Oh, the wailing! Oh the remorse! It is all over now,—the prayer—the song—the sermon—the last ray of hope—the last chance of Paradise. For the Judge,—the great white Throne.—the sentence "Departed,"—the everlasting separation,—the fiery lake,—the second death,—the blackness of, darkness forever,—all are here. And there is no remedy.

Afar out on the turbulent ocean men will hear, appalled, the clangor of the trump of doom. Down deep in earth's cavernous mines, where the toiler bends o'er his task by the dim light of his little lamp, will quickly flash the blaze of that river of fire which shall roll earth-ward before the chariot of the Son of God. Out on gory fields of strife, where proud armies meet to rage in tumult and to die, a sound will be heard, louder than the cannon's roar, and a summons go forth more potential than the voice of kings. All on land and sea will hear it. The roar of the archangel's trump will peal out over all the abodes of the living, and through all the homes of the dead. There is no escape. The eyes that will then look down from the clouds upon the myriads of earth, are as a flame of fire; and as they run swiftly to and fro through the gazing and affrighted race, they shall be keen to separate the precious from the vile. Virtue and holiness will fear not; but the sinful and unpardoned will quail before the Tribunal of that Day of Judgment. For the slain Lamb is now the King; the injured and insulted Savior is now the Judge; and the Despised One of Galilee is clothed with omnipotent power, and holds in his hand the destinies of a whole world. "Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of Him."

By the side of that solemn day and its fearful unfoldings, what is the pomp of this world, what are the equipages of kings, what the glittering wealth of the millionaire, the halls of mirth, the honor that cometh from men, the wreaths of fame, or the harp which if it be touched, the nations hear entranced? Wrath is coming: wrath for sin. And with this in arrear, what avails liberty, pleasure, enjoyment; all within the hour-glass of time, or the rounds of earth's continent; all the sensibilities of life; all the powers of man: all the attractions of woman? For the fashion of this world passeth away, the earth shall stagger to its fiery crucible, and the heavens shall roll together as a scroll, and the whole human family come to the terrible crisis of the ages, and part, strangely, sadly, and eternally, never more to meet. Beyond this lie the bars of light that will drop low to let in the holy, the hymns of the blessed, the city of gold, the green new earth, the flowers that shall not hear of winter, and the sinless, endless calm of God. But what of this to the one who is never to be there? What will it be to him who has one glimpse of this Heaven, and then close his eyes upon it forever? Better, far better that such had never been born.

"Behold I come quickly;"—"as a snare shall it come on all;"—"behold I come as a thief;"—"if the good man of the house had known what hour the thief cometh;"—"no man knoweth the day nor the hour;"—"ye know not when the time is;"—"in such an hour as ye think not the Son of Man cometh;"—"watch therefore, for ye know neither the day nor hour;"—"ye know not when the Master of the house cometh;"—"take heed to yourselves;"—"watch and pray always:"—"such are the warning words sent on before Him in the King's letter" to the church. Oh, that she would awake in the might of her Redeemer, gird herself with holiness and divine power, erect her banners in the fear of Him who for her conquered Sin and Satan, Death and Hell, put on the whole armor of God, and prepare for the marriage of the Lamb. Hark! the voice of the Bridegroom wafted down the skies from the Father's throne. "Hear ye Him!"

"*Lest coming* SUDDENLY, *He find you sleeping.* And what I say unto *you* I say unto *all*, WATCH." *Selected.*

For the Herald of Truth.

For Or Against Jesus.

"He that is not with me, is against me, and he that gathereth not with me, scattereth abroad," Matt. 12: 30. From these words I understand that whenever a sinner truly repents, believes the Gospel, and by faith willingly receives the Lord Jesus as his Redeemer, truly denies himself, and takes the yoke of Jesus upon him, dedicates himself with soul and body, entirely to the Lord, resolves from henceforth to live unto him, and serve him alone, renounces and forsakes all that is contrary to the will of God, and cleaves "unto the Lord Jesus, he becomes with him one Spirit." 1. Cor. 6: 17. Thus by cleaving unto the Lord, he becomes united with, and ingrafted into him, as a branch of the true Vine. He of course also desires, and receives water-baptism to make and establish his covenant with the Lord his God, and thus also is now received as a member of the Church. Such a one I understand to be with the Lord Jesus, and to gather with him.

Men are by nature as sheep without a shepherd, as they have wandered and gone astray from their God. Jesus came to gather them into his fold. "He came to seek and to save that which was lost." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have *gathered* thy Children to gether, even as a hen gathereth her chickens under her wings, and ye would not." Now it is natural and evident, that those who have embraced Jesus and his holy cause (as they have also been "made partakers of his holy nature"), will also now gather with him. They will be inclined as Jesus was, to do good, and by their walk and conduct, example, "and labor of love," will gather and bring into the fold or church as many as they can.

But "he that is not with Jesus, is against him." Those who are disobedient to the Gospel call, and still continue on the broad and downward road, harden their hearts, and continue still under the yoke of Satan, in his service; such are against Jesus, and scatter abroad.

By their bad example, life and conduct, they induce, and led others astray or scatter them abroad, and keep them out of the fold. Not only do they refuse to be gathered themselves, but hinder others from being gathered, which is the same as scattering abroad.

Now is this not an awful sin and great wickedness, to be thus opposed to Jesus, who bled and died to save sinners and bring them to God, to make them eternally happy? O, is it not astonishing that sinners can be so hardened, as to be against Jesus, that lovely friend, and scatter abroad those, whom he would gather into the heavenly fold? But what I now want to ask, is simply this. Is it right in the sight of an allwise Creator, and does it harmonize with his holy word and precepts, or can it be pleasing to him, for one who is with Jesus, and gathering with him precious souls into his fold, to join in matrimony with one, that is against Jesus, and scattering them abroad? Can a true member of Jesus, love one with love unfeigned, who is no member, and against Jesus, and scattering souls abroad?

Now I want the brethren freely to give their sentiments on the above questions. It is, I think becoming quite too prevlaent in our days for members to marry out of the church, and if it is a transgression of God's word, as I verily believe it is, then it is high time to give the alarm to our young church-members in plain language, so that they can see what they are doing, when they marry out of the Lord. But if it can be made out by the word of God to be no transgression then let us know it also.

I have been pained to the very bottom of my heart, to see so many "unequally yoked together," and I fear I have been too slack in warning our members against it. May the Lord have mercy on us all, and make us to know and do his will.

* *

He who never changes any of his opinions never corrects any of his mistakes.

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

For the Herald of Truth.

The Blossoms of the Church.

The young are the blossoms of the church. Upon them depends the future prosperity of the church. Let the young remain away from the church and it will seem like a dry tree, ready to fall to the ground; for we, who are now the body of the church and laborers therein, will soon be called home to receive our reward, and leave the work for the forthcoming generation. Now since this is so, is it not to be lamented, that so few of the young are pursuaded to turn in with the overtures of mercy, and seek salvation before their hearts are hardened in sin, and they have wandered far from God and from Christ, that offered Savior? When they grow up and come to the place where the two ways meet—sin with all its pleasures is presented before them, and is so desirable to the carnal mind, which by nature rules in the hearts of all men, *that* they are very apt to be led in that direction, into the broad way of ease; but if they could only see the deception, the sinfulness which lies in that way, and all the horrible suffering and sorrows to which it leads; if they could feel that the "wages of sin is death," I think not so many would be induced to walk in this downward way to ruin and misery. Could they only see the joys and pleasures and the eternal blessedness that awaits the faithful childern of God, methinks they could all see and feel a desire to enjoy it and would look with an eye of faith to the Savior, who through his suffering on the cross, wrought out for us all, free salvation, so that through him we may obtain remission of our sins, and be made the happy childern of God, and members of his church, namely, by coming to Christ and obeying his Gospel.

Now then my dear young readers of the Herald, who are still out of the ark of safety, why are you still going on in sin and folly? Perhaps some of you are halting between two opinions, almost pursuaded to be christians. Let me therefore admonish you to tum while it is called to-day. God nowhere promises to save you to-morrow; "Now is the accepted time; now is the day of salvation;" to-morrow it may be to late! Think! O think, what are you laboring for? What are you treasuring up? Let conscience answer, and act accordingly; enter upon new life, have your names inscribed, among the childern of God, and yours will be the eternal blessedness.

Fairfield Centre, Ind. ELI STOFER.

For the Herald of Truth.

"We know whose Servants we are."

We may know whose servants we are, if we but compare our hearts and inmost feelings, with that word, by which we are commanded to live. Do we not know whether we love the things we once hated, and hate the things we once loved? Do we not know, (when we are prompted to act), which spirit is prompting us, the good or the evil spirit? Do we not know whether we are yielding to the spirit, that teaches us, when we are reviled, to revile not again; or to the spirit that says to those that heed him, Do that which corresponds with your natural feelings? Do we not know whether we have the love of God foremost in our thonghts, and are striving to die daily unto sin? If we doubt that we are the faithful servants of our Heavenly Master, there is reason to fear that we have not given our whole heart to him, but still love the things of the world; that we have not yielded ourselves into his hand willingly, as the clay yieldeth to the potter, that he may make of us such a vessel as he desires. Do we not love to converse with our best friend? When he does a charitable act, and confers upon us a favor, how ready we are to thank him, and what a feeling of love we cherish towards him? If our Heavenly Master is our best friend (and he will be, if we are his servants), we will love to converse with him in prayer, love to thank him for the blessings he so willingly bestows on us, and ever cherish our love to him. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." If we, like the Apostle, know this, we also know whose servants we are; the Apostle spoke through the Spirit, and if we are born of the Spirit, we will like the Apostle have somewhat of the Spirit of God. If we have his Spirit then we are his servants. J. S. C.

Rockingham Co., Va

For the Herald of Truth.

Prepare to Meet Thy God.

Amos 4: 12.

This is indeed a question that is of the greatest importance, and one that should sink deep into every heart; it is but little that we do, for which we do not make some preparation. If we want to take a journey, we always prepare means, or make necessary preparations, so that we may not come to want on our way; and we also try to go some way that we believe to be safe, so that nothing may happen unto us, and thus we try to make a safe journey. When we wish to raise a crop, we always try to have our ground in good order; we spare no labor to have our ground well prepared, for we know that it cannot yield good grain if we sow among thorns and thistles. We also sometimes make inquiries of our neighbors, so that we be not too late in putting out our crop, for says the wise man, "There is a time for all things." The prophet says, "Prepare to meet thy God." Hence we see, there is something on our part to do, or in other words to prepare. We believe that our hearts must be prepared; thorns and thistles must be rooted up; self must be denied; the old man, Adam, must be crucified; the

unfruitful works of darkness must be cast off, and the armor of light put on. These proud hearts of ours must become humble, and this cold and dead faith, warm and alive, for, says the Apostle, "Wilt thou know, O, vain man, that faith without works is dead," James 2:20.

O then if we desire to meet God in peace, let us think solemnly, and be honest with ourselves; have we made a start in the good cause of Jesus, O let us be faithful in every good word as becometh saints, and O vain man, is the imaginatiou of the thoughts of thy heart continnally evil, then begin to inquire about the way of salvation; perhaps thy race is nearly run; perhaps the night is far spent and the day close at hand, when it will be said the harvest is past, the summer is ended, and we are not saved.

SAMUEL YODER.

South Bend, Feb. 1871.

For the Herald of Truth.

To the Young.

GIVE YOUR HEARTS TO GOD.

"My son, give me thine heart, and let thine eyes observe my ways," Prov. 23: 26.

Dear young people, Since we see that we have no abiding city here, but that one here and another there, is called from time to eternity, and that the young are no more secure from death than the old, so let us reflect a moment upon this matter and examine ourselves, and see how the matter stands between us and our God, whether we exercise and cultivate the virtues God requires of us, and feel that we in our present state are able to stand before him in that great day, or whether we yet love the world and its evil works more than to submit ourselves to his will. God is not willing that a single soul should perish; therefore he sent his only begotten Son into the world to deliver us from the final condemnation of sin, that whosoever believes in him, shall have everlasting life, who, in order to accomplish all this victoriously, had to lay down his life upon the cross.

Dear reader, this atonement was made for us all, but if we wish to partake of the life he acquired for us, we must give our hearts to him, become obedient to him, and love him above all other things. John said, "We love him, because he first loved us." 1 Jn. 4: 19. "Not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." v. 10. He so loved us, that he gave his life for us, and said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you." Jn. 15: 13, 14.

Here we clearly see that we must do what he commands us if we want to be his friends, and what does he command us? He commands us to repent, to believe in the Gospel, keep his commandments, and to love him above all other things. He says, "He that hath my commandments, and keepeth them, he it is that loveth me. * * He that loveth me not, keepeth not my sayings." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." And John says, "And hereby we do know, that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 Jn. 2: 3, 4.

Therefore, O ye young people, reflect upon this matter, and give your hearts to God. Let your eyes observe his ways before it be too late, for if we wish ever to become happy, we must submit ourselves to his commandments, and John says, "His commandments are not grievous." Yea, he that submits himself to him with his whole heart, to him his commandments are not grievous, but rather afford him pleasure; he delights himself in them and cannot enjoy himself without them, and says with David, "O taste and see that the Lord is good: blessed is the man that trnsteth in him." Ps. 34: 8.

No doubt you all know what the Lord requires of you; therefore be obedient and follow his commandments, as the wise man Solomon says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1. And again, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every evil work into judgment, with every secret thing, whether it be good, or whether it be evil." v. 13, 14. And through this wise man Solomon the Lord said in the language of our text, "My son, give me thine heart, and let thine heart observe my ways."

Solomon was a very wise man, for God was with him and blessed him with many possessions, wisdom and understanding, because he submitted himself unto his will and prayed for an understanding heart, which God will give to every one that asketh him and observes his ways. The Lord appeared to Solomon in a dream, by night, and said, "Ask what I shall give thee." Then Solomon said among others, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." It pleased the Lord that Solomon asked for this and said, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: behold I have done according to thy word: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings 3.

Here we can see what the Lord may do to those that are obedient and give their hearts to him, and let their eyes observe his ways. The Lord is ever near to those that hold to him and serve him with a sincere heart, for he has promised to be with them even to the end of the world, and he will also keep his promises; but remember that God is a righteous as well as a merciful God, that he will chastise the sinner with the penalty he threatens him, as well as bless the righteous with the crown of life which he promises to him. There are some who try to comfort themselves with the idea that God is too merciful to call his creatures to judgment and punish them according to their evil deeds; but carefully read the twenty-fifth chapter of Matthew and see how the Savior separates the wicked from the righteous, and his words shall stand for ever (Luke 27: 33), for "God is not a man that he should lie." Num. 23: 19.

A wicked or godless person is one who regards not God, is disobedient to him, and not willing to submit himself to his will and to let his eyes observe his ways; one who knoweth to do good and doeth it not, and "he that knoweth to do good and doeth it not, to him it is sin," and "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Godlessness is the opposite of godliness or salvation, and salvation almost every one desires to attain; but the word of God gives them no promise to this and condemns them if they do not turn from their wickedness, "for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruptiou; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7—9. He that is not willing to give his heart to God and observe his ways, but give lose reins to his lusts and passions and follows the pleasures of the world, is sowing to the flesh, and must consequently of the flesh reap corruption.

Therefore, O ye young people! let us examine ourselves whether we are able to stand before a righteous God in our present state and are walking in his favor, or whether we are yet without God, out of the ark of safety and live, as it were, without God "in this present evil world. If the former should be the case let us continue therein and be on our guard that the temptations surrounding us daily on every side may not ensnare us, and that we may hold out faithful to the end in Christ Jesus. But if the latter should be the case and we feel that we are yet out of the ark of safety, then let us turn to him who is mighty to save and flee from the iniquities and the idle works of this world, that our souls may be saved, for we have no promise longer than to day, and "to day if ye will hear his voice, harden not your hearts:" What can it profit a man if he enjoys all the desires of his heart and the pleasures of the world in his life, if he has no God to set his hopes upon when the death-angel comes with the message, "Set thine house in order, for thou shalt die, and not live?" And on the contray, what can it harm a man, if he be mocked, scorned and despised in this world, if he entirely dedicate himself to the Lord and serves him faithfully, that when death comes he can look forth with a living hope to meet his God in peace? Then he will not regret the time he spent in serving his God, but rather rejoice that he was faithful to him who is a present help in every time of need.

Therefore, dear young people, as our future misery or happiness depends upon how we live in this world, so let us with a new resolution seek to be more zealous and diligent in that which may profit us the most and be of longest duration. The life of this world is but of short duration, but the life of the future world will last forever, and never yet did a man regret it that he led a pious life when death laid its cold hand upon him, but thousands of men have regretted that they neglected to improve the time of grace which they were privileged to enjoy, and made the expression that they would make better use of their time, had they to live it over. Now then as we kuow these things and have yet the opportunity to improve this time of grace to our advantage, let us make use thereof in such a way that we may not regret it in the hour of death; for there is a great reward promised to those that are obedient to God and serve him faithfully, and this reward is sure. Solomon gave his heart to God and was blessed with many possessions, wisdom and understanding, and through him the Lord said, "Harken unto me, O ye chidren, for blessed are they that keep my ways.—But he that sinneth against me wrongeth his own soul: all they that hate me love death." Rev. 8: 32, 36. And again, "My son, give me thine heart, and let thine eyes observe my ways." M. D. W.

For the Herald of Truth.

Faithfulness.

"My drowsy powers, why sleep ye so?
Awake my sluggish soul!
Nothing has half the work to do,
Yet nothing is half so dull.

"Go to the ants, for one poor grain,
See how they toil and strive,
Yet we who have a heaven to obtain,
How negligent we live.

"We for whom God the Son came down
And labored for our good,
How careless to secure that crown
He purchased with his blood.

"Lord shall we live so sluggish still,
And never act our parts?
Come Holy Dove, from the heavenly hill,
And warm our frozen hearts.

"Help us with active warmth to move,
With vigorous souls to rise,
With hands of faith and wings of love,
To fly and take the prize."

This is what we poor mortals complain of very often, and it is to be feared that we distress our Maker by so doing, while we know and ever find it so, that he is ready to help us, if we ask him for his help; but this request must come from a sincere heart, and God cannot be deceived; we may appear ever so humble before men, and not feel so, or we may not feel the right need of a Savior; but I do not wish to censure any person beside myself, as I do not get along myself on this narrow road, as I used to think before I had enlisted in the army of the Lord. I then looked on the christian life as a path without briers, but I find it quite different, but do not murmur in the least, for I see that it would not be best for me to have sunshine every day, for then I might not make good use of it; God ever knows best.

"As the apple tree among the trees of the woods, so is my beloved among the daughters." So may we be, if while cumbered with many cares, we yet see the one thing needful, and are every day diligently engaged in the great work, we may, with the help of God, hold out to the end. If we could see at once the cares of a lifetime, we would faint under the burden, but as the all-wise Providence has ordained that we shall not concern ourselves about the morrow, we have time to refresh ourselves and gather strength for life's cares, and duties, and trials as we meet them.

BARBARA HOSTETTER.

East Donegal, Pa.

For the Herald of Truth.

Encouragement.

By my long delay I feel encouraged to write agaiu, hoping it may not be in vain, but that it may benefit not only my own poor soul, but also the souls of my fellow travelers who read it. I hope and trust also, it may redound to the glory of God.

It is by the grace of God that we are able to appreciate and to feel that we of ourselves can do nothing and that God is all in all; and the very moment he calls us to depart from this world we must go, prepared or unprepared. This should inspire us to give God the praise and the glory in all we do.

Our friends may indeed tell us many good things, give us encouragement, comfort and good advice, point us to the Savior, and be instrumental in bringing us to God, but our surest, safest and best comforts and encouragements are those which Christ gives us.

The word of God teaches us to obey the commandments of Christ, and lead a pure and holy life; if we do this we shall be happy; faith and obedience in the Lord, will enable us to obtain already here, in this world, a foretaste of the heavenly joys; this gives comfort and encouragement to our souls.

Should we not then come to the conclusion that the time will be precious, that it will not always be to day? Our time passes away and death will soon be at hand. What has been the lot of others, will also be our lot. Let us then join hands and hearts and help, comfort, and admonish each other as we pass on through the weary pilgrimage of life. We must also meet with many trials, troubles and afflictions; these however should not discourage us, but make us more faithful, more humble and earnest in loving the Savior who has done so much for us all, and who will not that any should perish but that all should come to repentance and live.

Let us therefore all seek an interest in Christ Jesus and through his grace we shall be enabled to sing with the Poet:

"Through grace I am determined
To conquer though I die:
And then away to Jesus,
On wings of love I'll fly.

"Farewell to sin and sorrow,
I bid them all adieu;
And you, my friends, prove faithful,
And on your way pursue.

"And if you meet with trouble,
And trials on the way,
Then cast your care on Jesus,
And don't forget to pray.

"Gird on the heavenly armor
Of faith, and hope, and love,
And when your race is ended,
You'll reign with him above.

"Oh do not be discouraged,
For Jesus is your friend,
And if you lack of knowledge,
He'll not refuse to lend.

"Neither will he upbraid you,
Though often you request,
He'll give you grace to conquer,
And take you home to rest."

A. N. B.

A Model Merchant.

"BUSINESS is business," "a contract is a contract." These are sound commercial maxims, but the following incident illustrates the nature of the business Christianity which obeys the inspired injunction: "Look not every man on his own things, but every man *also* on the things of others."

"A merchant of New-York, during the late war, made a contract with a merchant to supply him with a quantity of tin cans Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for the pay of the cans was received, the employer called upon him and said:

"'I understand you are losing money on this job.'

"'Yes,' replied the contractor, 'but I can stand it; a contract is a contract, you know.'

"'How much will you lose?' asked the gentleman.

"'Oh! no matter,' was the reply; 'I don't complain, and you ought not to.'

"'I insist on knowing.'

"'Well, since you desire it, I shall lose so much a hundred,' naming the amount.

"'Well, sir,' said the noble-hearted man, 'you must not lose this—it would not be

right. I shall add the amount to your bill, and, as the price of material may still rise, I will advance you the money for the whole contract, which no doubt you can now use to advantage.'

"The difference thus paid, to which the contractor had no claim, amounted to $500. That was something more than business honesty; it was Christian principle carried out in business."

For the Herald of Truth.

Peace-breakers, Peace-keepers, and Peace-makers.

Three words with a little resemblance in form, but a suggestive diversity of meaning.

Peace-breakers—who are they? *Thoughtless* peace-breakers are such as break the peace by circulating bits of gossip or scandal not to the good but to the evil of a fellow-man, and resting perhaps on no better bottom than "They say," or "I heard." How very easy it is to violate the Savior's golden rule in this way; or by thoughtless intruding upon the rights of property, opinion, or conscience of another. *Malicious* peace-breakers may be such as wrong others *from bad motives*, either in their person, or property, or "good name," by violence, theft, cheating, or by giving publicity without cause to the mistakes or bad actions of others, or drawing unjust conclusions respecting their characters, assigning bad motives unnecessarily, or by ridicule, or falsehood. The teaching of the good word of God is all in favor of good-will and peace, whenever these can be secured and maintained without a sacrifice of principles founded on the law of God. Jesus said to his disciples (Mark. 9: 50), have salt in yourselves, and have peace one with another. Paul writes (Rom. 14: 19): Let us therefore follow after the things which make for peace. And (Rom. 12:18), he says: If it be possible, as much as lieth in you, live peaceably with all men. But, though God is a lover of peace, yet there are some things that are even more pleasing to him than peace, namely, an undefiled conscience and obedience to His Law. (Acts. 5: 29). Menno Simon and other reformers in their days, as well as many martyrs, in discharging their duty to God and their fellow-men came in conflict with the corrupt church of Rome and with tyrannical Kings and emperors and thus occasioned more than one disturbance of the peace. So also Paul, Peter, and the other apostles, though among the most peaceable of men, were often the occasion of violent tumults and disturbances, but this was no fault of theirs, nor of the Gospel they preached, but of the spiritual ignorance, the pride, the superstition, the idolatry, and the wickedness in high places with which they came in conflict, and which they reproved. And Jesus the Prince of Peace and the Son of God, whose coming into the world was heralded by the angels with the joyful words, Glory to God in the highest, and on each peace, good will toward men (Luke. 2: 14), even he, said: Think not that I am come to send peace on earth (Matt. 10: 34). He knew that in this wicked world he would come in conflict with the elements of sin, and that he would arouse a storm whose fury would pierce his limbs and lay him in his grave among the rocks: He knew that it was better to disturb the carnal peace of men than to have them live and die in their sins. The same unchanging principles of peace and duty apply to us; we must love peace and seek to maintain it with all men, but we must never sacrifice peace with God for carnal peace with men. To be a Peace-breaker through thoughtlessness, or malice is one thing, to be a Peace-breaker such as Christ and his apostles, Menno Simon, and many martyrs were, is another and quite a different thing. The one, through thoughtlessness or hatred, wrongs his fellowmen, the other, through pure love, seeks the honor and glory of God and salvation for himself and for others.

Peace-keepers are as salt in the church and community. They help to preserve sweetness and purity. They attend to their own duties without meddling with the affairs of others. They love harmony and peace and try to promote them even at the expense of some self sacrifice, though never at the cost of any good principle. They are quiet, honest hearted, loving people, trying to serve God in humility and peace. Their talents may not be of a high order, nor ther work such as the world calls brilliant, but what of that? faithfulness with such talents as they have is all that God requires of them.

A Christian ought not be satisfied with being a peace-keeper; he ought to take a step higher and become a peace-maker, for blessed are the peace-makers; for they shall be called the children of God. Every one can do something toward promoting peace among men and toward stimulating the impenitent to seek peace with God. Have we not all opportunities for using such influence as we may have to prevent or allay contention? Are there not times when we may say or do something to reconcile opposing parties and to prevent hostilities! A man of large experience says: "There ought not to be unlawful and officious interference in that which is none of our business; but without any danger of acquiring this character, every man has opportunities of reconciling opposing parties. "Friends, neighbors, men of influence in the church and community may do much to promote peace.

N. G. R.

The Highway and its By-path.

Recently, in a prayer-meeting, a strong man, who had just begun the Christian life, arose and said, in regard to his former skeptical difficulties: "I was like a man in a plain highway toward the place he desired to reach, who on seeing a blind path diverging from it, should stop and refuse to go farther until he knew where that by-path would lead him. His course was right onward, and the by-path no concern of his. It is just so in respect to the way to heaven. I was trying to explore the secret things of God; but now have found, and intend to walk in, the King's highway to glory."

We were deeply impressed with the force of the simple illustration. Multitudes are lost because, in their pride and self-will, they refuse to hear the celestial voice calling to them, "This is the way, walk ye in it," and stumble at the mysteries of God's providence and grace into perdiction.—*Christian Treasury.*

Fathomless.

"Look," said the Embassador of France to the Spanish Embassador as he took him into the French King's treasury; "look at my master's gold; how rich he is!" The Spanish Embassador took his walking-stick and began to thrust it down into the bags and into the money chest. "What do you do that for?" said the Frenchman. "I want to see if there is a bottom to it," said he. "Oh!" said the French Embassador, "of course there is a bottom." "Ah!" said the Spaniard, "but my master's treasury has no bottom, for he has all the mines of Mexico and Pern." Now, what the Spaniard said boastfully, we may say truthfully. The treasury of our God is without a bottom; it is fathomless; and while you can hear God say to you, "I am thy God," you may laugh at penury and distress, at destruction and famine, for you shall lack no good thing; you shall be satisfied as with marrow and fatness, and your mouth shall praise him with joyful lips.—*Apples of Gold.*

The Hidden Record.

There is a little machine, made something like a clock, which can be fastened on a carriage and in some way connected with the motion of the wheels. It is so arranged that it marks off correctly the number of miles that the carriage runs. A stable-keeper once had one upon a carriage that he kept for letting, and by this means he could tell just how many miles any one went who hired it of him.

Two young men once hired it to go to a town some ten miles distant. Instead of simply going and returning, as they promised to do, they rode to another town some five miles farther, thus making the distance they passed over, going and coming, some thirty miles.

When they returned, the owner of the establishment, without being noticed by the young men, glanced upon the face of the measuring instrument and discovered how many miles they had travelled.

"Where have you been?" he then asked them.

"Where we said we were going," was the answer.

"Have you not been farther than that?"

"Oh no!" they answered.

"How many miles have you been in all?"

"Twenty."

He touched the spring, the cover opened, and there, on the face of the instrument, the thirty miles were found recorded!

The young men were astonished at this unerring testimony of an unseen witness that they had carried with them all the way.

Thus has God placed a recording witness in our hearts. Wherever we go we carry it with us. He keeps it wound up and in order. Without our thinking of it, it records all our acts, all our words, and all our thoughts.

We sometimes seek to deceive our friends; but the truth is recorded in our hearts. By-and-by God will touch the spring, and what is written all there will then be seen. Many things that we do we should not, if we knew that the eye of another person were looking upon us. We always carry a witness with us.

"Bring the Book."

An aged patriarch lay dying. His feet were bathed in the waters of the dark river; but calmly, steadily, he fixed his eyes on the farther shore, fearing not the crossing.

Around him were gathered the children he had reared; and now nearer, nearer came the moment when the mortal should put on immortal. The sun was yet high in the heavens, but the shadows of the dark valley began to close upon the pilgrim, and the film of death to seal his vision. He knew it not, but thought the shades of night were falling, and turning on his pillow said, "My children, it's getting dark, it's time to *bring the Book*"—that blessed Book whose morning and evening portion had for years been his household's daily manna! Once again its words of cheer refreshed that circle; once again the voice of prayer ascended; but when it ceased the aged pilgrim was at rest—had exchanged prayer for praise.

"May my death be that of the righteous, and my last end like his."—*Am. Messenger.*

John 3: 16, 17, 18.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

If God so loved the world, as to give his only begotten Son for the redemption of our sins, why should not we receive him and have everlasting life, and not choose darkness in preference to light? If people would reflect upon this subject, how dark and gloomy would their days seem to them if they have not yet confessed the faith of Christ which is a living faith.—*Val. Messenger.*

The Gate of Heaven.

I'm kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, for the opening of the door:
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've traveled, 'mid darkness, storm, and strife;
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er:
I'm kneeling on the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine of the sinless land:
Oh! would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they'll hail me when my toil is done!

With them the blessed angels, that know no grief nor sin,
I see them by the portals, prepared to let me in.
O Lord! I wait thy pleasure, thy time and way are best:
But I am wasted, worn and weary—O Father! bid me rest!

—*Sunday Magazine.*

Now.

The word *Now* has a powerful meaning! It is a word for those who have strayed away and grown cold, and whose hearts are sad and weary as they see all their broken vows, and think how others may have stumbled over their inconsistencies, and how their brethren have been disheartened by their faltering, and how Christ himself has been grieved and wounded by them in the house of his friends. *Now* is the time; today, if ye hear the voice of the Lord harden not your hearts. Let them rise and go to their Father, like the prodigal son, carrying their confession with them. He will never be more ready to receive them than *now*. *Now* is the accepted time, *Now* is the day of grace.

Abraham Witmer.

Herald of Truth.

Elkhart, Ind., March 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it it best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For March 1871.

NAMES OF THE CHURCHES.		MARCH.	
Elkhart	Church	12	26
Yellow Creek	"	12	26
Shaum's	"	5 19	
Holdeman's	"	12	26
Blosser's	"	5	
Christophel's	"	19	
Culp's	School-house	12	
Jones'	"	19	
Metzler's	"	5	
Mixel's	"	12	
St. Joseph co., Ind.			
Pleasant Hill, Branch co., Michigan.		5	19
Clinton		5	19
Lake School-house, Lagrange co., Ind.		12	26

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

Articles left over.—We have quite a number of good articles left over yet for the April number. We always feel happy when we have plenty of good copy. We hope our friends will continue to furnish it with a right good will, so that we may have an abundance of original matter during the entire year.

On a Visit.—The brethren Micheal Shenk, Daniel Brenneman and Isaac Kilmer have just returned from Canada where they spent some three weeks visiting among the brethren and holding meetings. We hope the Lord will bless their labors, so that much good may have been done, and many souls converted to God.

For the Relief of the Brethren in Germany.—As will be seen by the letter list, we have already received a considerable amount for the suffering brethren in Germany. Those wishing to contribute to this cause, we hope, will send in their contributions soon, as we wish to forward it at as early a date as possible.

For The New Meeting-house. We thank our friends who have already sent in their contributions for our new house of worship. The preparations for it are progressing, and we hope we shall be able to gather a sufficient sum by the opening of Spring, to enable us to build without delay. All contributions will be thankfully received.

Bro. Henry Brenneman expects to travel among the brethren in different parts of the country during the coming Spring and Summer, and in his travels he will sell books, receive subscriptions for the paper, &c. Where he is not known he will be prepared to give satisfactory evidence that he is the genuine Bro. Henry. All business transacted by him for us, will be satisfactory.

Our Visit to Kent County, Mich. As will be seen by a letter from Bro. J. M. Christophel, in another column, we spent four or five days, in the early part of February, among the brethren in Kent County, Mich. We must say, that it was to us a season of refreshing. The meetings were pleasant and edifying, and we hope they were beneficial to all who were present. Our prayer and desire is that God may have been glorified, and that at least some souls may have been brought nearer to God. Brethren and sisters, let us labor and be faithful; and not become weary in the great work which God has given us to do.

A visit to St. Joseph Co, Ind. On the 4th of February I accompanied Bro. Shelly to Chicago. After spending the day there, we returned to South Bend, where Bro. Henry Beeker received us and took us to his house. The next day we attended a pleasant and interesting meeting at Mixel's School-house, (Bro. Samuel Yoder's church). In the evening we had meeting again at the same place and again (though the weather was cold and rather unpleasant), a goodly number were present. On Monday evening we had services again at another School-house, where the house also was filled; the audience was remarkably still and attentive during the services. We hope the meeting may not have been without the blessing of God to many souls.

On Tuesday a little child of Samuel Holdaman's that had died on Sabbath morning, was buried. Its mother having been severely affected with sickness, and not able to go out, the services were held at the house. The loss of the little one seemed to have been deeply felt by the bereaved parents, but they may comfort themselves with the thought that Jesus has taken the little lamb to his own bosom, and, he will keep it safely for them. Dear parents, Jesus loved your child; Jesus loves you, and if you will love him, you shall meet again, and be happy in that home above, where farewells are never heard nor known. We also trust that our efforts here were not in vain.

Shaum's Church in Elkhart County.—Amidst all the sin and sorrow and disregard of God by the world, we still have evidences here and there, that the God of Abraham, of Isaac, of Jacob, of Moses, of David and Daniel; the God of Israel, the living and true God whom we profess to worship, still makes good the promise, in which he declares that he will never leave nor forsake his people. Amidst the darkness of sin we still have rays of light; bright, gleaming rays, giving us glimpses of a better, a more beautiful world and a higher life; a happier and holier place than this. And if it is true that there is joy in heaven over one sinner that repenteth, than the people of God must also rejoice over the same fact, and they do; a true christian always welcomes new-born souls into the kingdom, into the vineyard, into the church. Where we find sinners turning from the ways of the world, seeking with sincere hearts after God and salvation, we feel convinced more and more of the truth of God's promises, we feel encouraged and are glad, because God still operates in the hearts of his people through his Holy Spirit.

On Saturday the 19th of February Bro. Christian Beery from near Burr Oak, Mich, was present at the above named church. The services were conducted by him and Bro. Jacob Wisler. After services three persons were baptized and received into the church. Four others who have felt the need of seeking their salvation by repentance and obedience to the commands of Christ, have also made application to be admitted into the church desiring to walk in the ways of the Lord. We hope many more will follow in this way, and seek to become obedient unto Christ. May God bless those who have made this wise choice, and help them to be faithful unto the end.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen $1.75
Without " " " $1.60

Any one sending for 12 Books will receive one gratis.

The Works of Menno Simon.—We suppose many of our readers have been anxiously looking, for a long time, for this work to make its appearance; but several causes have delayed the book much beyond our own expectations. The work however has now so far advanced that it will not be very long before it will be completed, and we are necessitated, on account of the size of the book to make some little change in the price also. In our first estimate we calculated on 600 pages, but using a large type, the work will cover nearly 900 pages. Now in order to cover the extra expense of labor, paper &c., we add 25 cents to the price, making the price of the complete work, bound in leather, $4.50 per volume.

We find however that there are those who would like to have that part of Menno's works which is contained in the German Menno Simon's Book, published by Baer's Sons, and which was translated into English, and published some years ago by Elias Barr & Co., Lancaster, Pa. Now in order to accommodate those who wish that part only, we will bind it in a volume by itself, in cloth binding, and sell it for $1.50, and when the whole work is out we will bind the balance of the book also by itself, in binding to match the first volume; so that those who wish afterwards to get the whole work can do so, without being obliged to purchase the complete volume, and thus purchase the first part over again.

In order that we may be properly understood, we will repeat the prices.

Vol. 1., bound in cloth, containing nearly 300 pages, $1.50
Vol. 2., bound in cloth, containing over 600 pages, $3.00
The complete works, bound in one volume, in leather, containing about 900 pages, $4.50

Any one sending for 12 Books will receive the thirteenth gratis.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody perseeutions of the followers of Jesus from the times of the apostles to the year 1660 when the perseeutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Conferences.

Conference in Rockingham Co, Virgina will be held on the last Friday in April.

Conference for the eastern district of Pa., will be held on the first Thursday in May, at Franconia Meeting-house, in Montgomery County Pa.

Conference for the Lancaster District will be held on Friday, at Brubaker's Meeting-house in that County, about three miles west of Lancaster City.

The time for holding conference in Canada we have not yet learned. Will some one please inform us, and also where it is held.

The annual conference of the Amish church will be held this year, commencing on Whit-Sunday, in Livingston County Illinois.

Mrs L. C. Cook, of this town, author of *Truths for the People*, and the *Mystic Tie*, has just issued another pamphlet against Freemasonry bearing the following title: *Sunbeams among the Mysteries. Ten Unanswered Arguments. Freemasonry Speechless.* It is a strong protest against secretism and may be obtained by addressing the author, Mrs. Lucia C. Cook, Elkhart, Ind., at 20 cents per copy.

Make few Promises and strictly fulfil those that you do make.

A promise is an agreement to do a certain thing at some definite or indefinite time. God has made many promises of the most blessed nature, and has always in his own good time fulfilled them to the letter, and will forever continue to do so. We can trust him, for we know, he will fulfill all that he has promised; in him there is no varying, nor shadow of turning. He is the everlasting and unchanging Truth itself. Christ, who according to Jn. 1: 1, is God, himself also declared, "I am the way, the *truth* and the life."

Now then if God himself is the truth, and Christ presents himself to us as an example of truth, and commands us to follow him, to come to him and learn of him; has become an example that we should follow in his steps, then it follows, that his children, christians, members of the church, should also be truthful; that they should always come up to their promises; unless there is good and sufficient reason for not doing so, in which case the matter should be explained, and satisfaction given.

There are a great many people, including many church members, who promise very fair but do not perform. We will pass over the short-comings of human nature in regard to our vows and covenants to God, to live as chirstians, as that would carry us to far beyond our present limits, though this subject above all others is important; we wish only at present to refer to our relations with our fellowmen.

Now our idea is this, and we believe, that right and Scripture will bear us out. That when a man promises to do any thing, he should strictly fulfil that promise. When a man promises to work for another for a certain length of time, at a certain price per day or month, he should do so, and do it faithfully; and when a man agrees to pay his servant or laborer a certain amount for his work, he should do so without witholding any of his hire. When a man owes another, and he promises to pay it at a certain time, he should do so, or else, go to his creditor and give him a satisfactory reason for nonfulfillment of his promise. If he is not sure that he can meet his obligation at the time to be agreed upon, he had better not make the promise. It is always better to say in the start, "I will not promise to do so," than to promise and not fulfill. There is in this regard at the present time, such an utter disregard of all truth and honesty in matters of business among different classes of people, that it is truly astonishing. Let christians beware.

Parents in the government of their families and children are often especially careless in regard to their promises. There are mothers who promise a hundred things a day and never fulfill one of them; they promise to whip their children, to lock them up in the garret, in the cellar or in some dark room; to send them off; to sell them; to give them over to some terrible imaginary

being; to cut off their ears, or to do some other terrible thing, when they never intend to do anything of the kind. Such a course is simply ludicrous, and a shameful perversion of the truth; in plain terms, deception and falsehood; it teaches the children deception and falsehood: and makes them every day more disobedient, and disorderly. At other times they promise to give them cake, candy, sweetmeats or some other thing when they don't intend at the time to do any such thing. Now parents should always do as they say. When any thing is promised to their children, they should get it and give it to them, according to the agreement; when they threaten a certain punishment for a certain misdemeanor or offense, they should see to it that they make good their word and they will teach their children truthfulness and honesty; they will mind them and grow up to honor, love and respect them. These remarks also apply to teachers. To carry out this, harsh means are not required only gentle, persevering firmness.

Ministers of the Gospel often make great mistakes in regard to this very thing of promising. They sometimes promise to go to certain places, when asked to do so, and do not go; they sometimes make appointments to preach and do not fulfil them; they sometimes say, while preaching that they will bring their remarks to a close, and then continue to speak for a long time afterwards, even until the hearers grow weary and dishonor the house of God by leaving it before the services are concluded.

And so we might mention a great many instances, where people make promises and perhaps unthinkingly, disregard them. Now these things ought not so to be. Therefore we would advise every one to make but few promises and then do not let them go by unfulfiled.

Correspondence.

A Visit to Logan, Champaign and Fulton Counties, Ohio.

I left home on the 12th of January, and went to Pretty Prairie, from which place, in company with C. Warey, I started to go to Logan county, Ohio. John Troyer took us to Lima, where we took the cars and came to West Liberty, on the morning of the 14th. We spent the day in visiting among the brethren and sisters in the neighborhood. In the evening we went to Pre. J. P. King's, and found them all well. We spent the evening in singing, prayer and exhortation. On the 15th we attended a meeting in the Logan county Meeting-house, where many attentive hearers were present.

On the 16th in company with J. P. King, we went to Champaign county, to Pre. John Warey's; here we also spent several days visiting among the brethren and sisters, and holding family services in the evening.

O how pleasant it is to find parents take an interest in the duty which they owe to their children, and teach them the way of salvation. Paul says, Eph. 6:4, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." He also speaks to children and says, "Children obey your parents in the Lord for this is right; honor thy father and thy mother, which is the first commandment with promise." So dear children take the warning given you by your parents. When they instruct you in the ways of the Lord, forsake the world with its vanities, and give your hearts to God, and he will bring you to the fountain of life.

On the 18th we attended a meeting in the Champaign Meeting-house, where a large audience assembled, and where I felt that the Spirit of the Lord revealed his love through the brethren. On the 19th, we again had meeting in Logan county, where many were assembled. Here we took leave of the brethren, bidding them farewell, hoping that much good may have been accomplished, and with the desire that we may grow in grace, knowledge and truth, and that we may all meet again beyond the grave where parting words are never spoken.

On the 20th, we went to Clyde, where we laid over till the next morning, when we proceeded on to Pettisville, in Fulton county, where Bro. Jacob Morey met us and conveyed us to his home. In the afternoon we visited, and on the 22nd we had meeting in their meeting-house, where many attentive hearers were present. They have a large house and it was crowded; yet was there no noise or distrubance, neither were there any vacant seats before the services were closed, as is sometimes the case, where persons go out before the services are half concluded; but this was not the case here all seemed to feel an interest in the words and truths of our Savior, who died for our redemption.

In the afternoon we again met at the house of an aged sister, named Warey, who had been palsied, about three ——— ago, and cannot walk, but must sit in a chair with castors (small wheels), so that she can be moved from place to place in the chair. She seems to bear her affliction with patience, and has a strong hope in Christ.

We took our leave of the brethren and sisters, and on the 23rd went to Lima, Indiana, where brother Isaac Hartzler met us and brought us to C. Warey's, whose family was all well, On the 24th I also went by way of Sturgis to Middlebury station and from there to Samuel Yoders, who brought me home, and I also found my family well. I feel thankful toward the brethren and sisters for tho love and kindness manifested towards us, and also to the good Lord who watched over us and protected us while on our journey. May God add his blessing, now and forever.

JOSEPH YODER.

Bristol, Indiana, Feb., 1871.

A Visit to Michigan.

According to request, I will inform the readers of the Herald that on the 21st of January, in company with Bro. and Sister Funk, and the brethren Henry Eyman, J. Schrock and J. Wenger I made a visit to the brethren in Kent county, Michigan. We arrived at Byron, ten miles south of Grand Rapids, where Bro. Jonas Wenger was waiting for us, to take us to his home, about twelve miles distant. We stopped for dinner at the house of Bro. John Leatherman and in the evening at Bro. John Moyer's. In this neighborhood there was meeting appointed that evening, in a school-house, where a goodly number of attentive hearers were assembled. On the next day (Sunday) there was meeting in the Mennonite Meeting-house where funeral services for the child of Joseph Detweiler were held. On Monday we again had meeting at the same place; the audience was attentive at all these meetings. This was in Caladonia township.

In the afternoon, the brethren, J. Wenger and A. Detweiler, took us to Bowne township, fifteen miles east, where we had meeting that evening, in their meeting-house. The next day, in the forenoon, there was meeting at the same place. The house is yet new and not entirely finished. We had pleasant and attentive meetings. God grant that something may have been done to his glory and to our benefit.

In the afternoon we again returned to Caledonia, and the next day we visited among the brethren and sisters, spending several hours pleasantly, and as we believe in the ways of the Lord. In the evening we again went home with Bro. Wenger and spent the night at his mother's, an aged and beloved sister, with whom we have long been acquainted. The next day (Wednesday), Bro. and Sister Funk started for home, while myself and the rest of our company spent the remainder of the week in visiting among the brethren and sisters; and in our visiting, we sought to observe the words of Paul, where he says, 1 Thess. 5:11, "Comfort yourselves together, and edify one another," that we might be enabled to contend the more earnestly "for the faith once delivered to the saints," Jude 3. The brethren also helped us, both by word and deed; may the Lord reward them for it. Oh! how acceptable it is where sincere brotherly love exists. Our Savior does mean something when he says, "By this shall all men know that ye are my disciples, if ye have love one for another." John 13:35. Without love all our labor is lost as Paul clearly shows, 1 Cor. 13.

In this neighborhood there are not many young people connected with the church. One reason is that most of the children of the members are yet quite young, and those who are old enough do not seem yet to have seen the necessity of giving their hearts to God; notwithstanding we sought to point out the importance of this matter to some

O brethren and sisters, pray with and for your children, knowing that the effectual "fervent prayer of the righteous availeth much." Jas. 5:16.

The next Sunday forenoon we had meeting again, which was well attended, and there seemed to be an earnest desire to hear the word of God. In the afternoon a number of the brethren and sisters met at the house of John Moyer, where some time was spent in singing, exhortation and prayer. I do not mention this for the purpose of boasting, but because I feel that it is the imperative duty of all true children of God. Towards evening we took leave with tears, and went home with Bro. Leatherman, who, the next morning took us to Byron, where we arrived a little too late for the Express train, so that we had to take the freight train which came soon after. With the exception of a few hours waiting, we were on the road all day and half the night, before we reached Elkhart. I arrived at home safely on Tuesday, and found my family all well, thanks be to God for the same.

Locke, Ind. J. M. CHRISTOPHEL.

Extracts from Letters.

"Dear brethren and sisters in the Lord, by the help and grace of God, I will try to write you an answer to your kind, letter which I received a few days ago. We were very glad to hear from you. We are at present about as well as usual, for which blessing we should feel very thankful to our heavenly Father, who is the Giver of every good and perfect gift."

* * *

"I was hauling wood to day for the Railroad company, and as I was alone nearly all the time, I was thinking it over, how hard we all labor during the summer time, to get corn and meat to do us during the winter. Then I thought of eternity and the question occurred to my mind, Are we all trying to lay up something for eternity, that will be pleasing to God and beneficial to our souls?"

* * *

"You also stated in your letter that you were glad to hear that we had come out boldly on the Lord's side. Well dear brethren, I can say one thing, which is, that we have really more pleasure now in serving the Lord, than we ever had in serving sin. We of course have our trials and temptations; but these must needs come, and I verily believe that my sickness, last fall, was to make me see my littleness and weakness; that I of myself could do nothing, and to-day I bless God for the hour in which I took sick.

"I believe if some of the brethren would visit us occasionally and preach to us in the English language, there might, ere long, more be added to the church.

The brethren Samuel Yoder and Michael Shenk visited us on Saturday before New Year, and that evening we had meeting at our School-house, and on New Year's evening we had meeting at the School-house two miles north of us. They admonished us at each meeting and I felt to say as did Peter on the mount of transfiguration, 'Lord it is good for us to be here.'"

DANIEL. W. & ELIZABETH STAUFFER.

Grovertown, Stark County, Ind.

For the Herald of Truth.

A Question.

If a deacon find faults against any member of the church, is it his duty to examine into the matter without being advised to do so by the preacher, or must he wait until the preachers tell him to examine it?

One of the special duties of the deacon is, to labor to preserve the peace and purity of the church. When any member of the church has become a transgressor against him individually, he must do the same as any other member: follow the rule laid down, Matt. 18: 15--18, without waiting for anybody to advise him to do so.

If the transgression is against any known church rule, whether he has been an eye-witness of the transgression, or received the information from any other brother, or even from a respectable, truthful person who is not a brother, if in any way he has reason to believe that the accusation is true, it becomes his duty, without delay, and without waiting for further orders from any one, to visit the party or parties, obtain the real truth in the case, and endeavor to bring about a reconciliation. If the transgression is a sin unto death, such as willful lying, theft, murder, adultery and such like sins, it is only necessary to obtain certain evidence that the accusation is true, after which the transgressor is dealt with according to the instruction of Paul, 1 Cor. 5: 13. In this case no visitation is required, unless it be necessary for the purpose of obtaining a more certain evidence of the truth of the accusation.

When difficulties exist between members of the church, they are to observe Matt. 18: 15 to 17; if they cannot agree, then they are to tell it to the church, that is to the deacon, who is the proper representative of the church to receive this information, and to see whether the parties have faithfully performed their duty, and if no reconciliation can be brought about, he informs the bishop, and the matter is, by him, presented to the brotherhood; a counsel is then taken and the matter disposed of accordingly.

In no case is it necessary for the deacon to wait for orders from the minister to do that which belongs to his office, but it often happens that the minister is informed of such things, and then gives the necessary information to the deacon and directs him to attend to it. This is right and proper, but the deacon of the church occupies a place which he should be qualified to fill without waiting every time to be told to do so by the minister, though counsel with the minister and bishop of the church, harmony and unity of feeling and concert of action are indespensibly necessary among the officers of the church, if the church is to prosper and good to be accomplished. * *

☞ In the Swamp Churh, in Bucks county, Pa., a deacon was recently ordained, to fill the place of Bro. Shautz, deceased. Six candidates had been chosen and the lot fell upon Bro. Abraham Landis. May God bless him in the duties of his office.

Divine consolations are those nearest to us when human assistances are furthest from us.

Grace keeps the precious germ alive, when and wherever sown.

Children's Department.

For the Herald of Truth.

How good it is to have a Mother.

Dear children, as Brother Henry has so often asked for help of his friends, in your behalf, I have concluded to try, by the help of God, to write a few words for you. I think we should try to help him all we possibly can, that he may not become discouraged in his good work. I should feel sorry if he should cease writing to you, dear children.

Just think how many more little children there are who will soon be old enough to join in with this little society. I am the mother of three little girls, and have also a little orphan boy. I want them all to join the little Bible-readers as soon as they can read. O how I often feel for these little lambs, and wish that they might all become good and obedient children, and learn to know, love and obey their Savior while they are young; and I believe that your mothers all wish the same of you.

Dear children, you who have yet mothers living, have you ever considered how good it is to have a mother? None but those who have had a mother taken from them can know how good it is to have one. No doubt some of you have followed your mothers to the grave; how hard it must have been. But if they have been obedient to God, and you believe they are gone to a place of rest, if you are good children and obey the Savior, he will also when you die, take you to that glorious place of rest; there you can meet your dear mothers again, and stay with them forever.

Yesterday my dear mother came to visit me, and O how glad I felt to see her come. As she started home again, I thought to myself, O how good it is to have a mother! I could not help but thank God, that he has been so kind to me as to spare my mother, that she can yet come to visit me now and then, and give me words of comfort; yea words of admonition often times fall from her lips while she is with me

Dear children, when I think of the love and kindnes my mother has shown towards me, and how much she has done for me, I feel that I should try to do all I can to make her feel happy and comfortable. I feel that I should be very careful not to speak or do anything to grieve her heart. I believe it would be wrong for me to do anything to grieve or make her unhappy.

Now then, dear children, I hope your mothers have also been very good and kind to you; Will you then consider how good it is to have a mother? Think how much they have done for you, and how they care for you; how they toil and labor in order that you may be happy and comfortable; perhaps spent many wearisome nights by your bedside when you were sick. Now dear children, since you know that your mothers love you so dearly, and do so much for you, should you not also try to love them, and do all you can to make them feel glad and happy? Should you not be good and obedient children, and do just as they bid you? You should try not to do anything to grieve them. Perhaps you have often grieved their hearts, by giving them short and saucy words, if you have, I hope you will never do so again; for if you do, you will surely regret it when you grow older. You will perhaps wish that you could live your life over, so that you might show more love and kindness to your mother.

But I do not wish to exclude our fathers; it is also good to have a kind father to instruct and admonish us from the word of God, and tell us how we should live if we wish to become happy forever. We should also love and obey them, just as well as our mothers. Let us remember the fifth commandment, and comply with the same.

Now dear children, I have written these words to you out of love; I hope you will read them with pleasure, and not soon forget them. I will yet say to you, do not make light of what Brother Henry tells you; for I know he loves you and is willing to do all he possibly can for you, so that you may all be happy in this world and in the world to come. I know him very well; I have spent many happy hours with him in singing praises, and in prayer to God, when I was younger. I hope you may all yet see him and join him in singing praises to your Savior; if not in this world, may it be in heaven; yes, may we all be so fortunate as to meet in that glorious kingdom above, where parting shall be no more forever. is the prayer of your well wishing friend.

SUSANNA BRENNEMAN.

Elida, Ohio.

FOOD FOR THE LAMBS.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jn. 3: 16.

For the Herald of Truth

What I Saw.

AN ALLEGORY BY BROTHER HENRY.

I saw a great wilderness, in which were growing all manner of fruits, which might be eaten, but most of which were poison. I saw also, leading through this wilderness a road, upon which many people were traveling. The greater part of these travelers were continually eating of this poisonous fruit, which grew in great abundance along this road, and looked very delightful, but it made every one who eat of it sick.

I also saw beautiful walls, upon which were men stationed whose mission it was to warn those who were eating this poisonous fruit of the danger there was in it, telling them that it would certainly be the cause of their death, and a terrible death too. They told them that at the end of this road is a very terrible stream which they all must cross, and unless they ceased eating this poisonous fruit, it would so prey upon their systems, and make them so sickly and weak that they would be utterly unable to cross this stream, and consequently they would all perish.

I saw also that it was dark along this road, and I saw here and there one who carried a lighted lamp; so I asked one of the men upon the walls why they did not all carry a light; he told me that the greater part of them refused to accept a light, saying they could get along without one. I learned of this man that there was a great and terrible beast inhabiting this wilderness whose very breath was poison, and that he very often came near those who had no lights, and by his poisonous breath so stupified them that they went fearlessly along without apprehending any danger. This beast also blew his breath at those who carried the lights, but I saw that they carried something like a shield with which they warded off the poison so that it did not hurt them.

I saw too, that these travelers, especially those who had no lamps, were continually stumbling and falling; sometimes they would fall into deep pits; and I saw after they came out, that their clothes looked torn and filthy. Their stumbling and falling was caused by hidden snares which an enemy had set to catch them; the pits were also made by the same enemy. Some of them were smoothly covered over, so that the traveler suspected no danger until he fell headlong into them.

After I saw these people thus traveling along amid these dangers, being caught by the snares, and falling into the pits; having their flesh torn and bruised, and suffering great pain, until my heart was weary and aching, I went and stood by the river and saw them passing over. First I noticed those who carried the lamps. They came along with faces shining with joy and gladness, singing sweet songs, their clothes white and clean; and when they came to the margin of the river, they did not halt, or hesitate, or become frightened at the roaring of the water, but stepped fearlessly in, and behold, as they went in, One on the other shore called to them and said, "Be not afraid, the water will not overflow thee," and as they neared the farther shore, they shouted, saying, "Victory! victory! victory! and the One who had cheered them, reached out his hand and lifted them safely on shore, saying, "Enter thou into the joy of thy Lord."

After I had watched these happy souls cross over the river, and saw that they were safe, I turned to see how those who had no lamps would get over, and O, what a painful sight I saw! They came along with their clothes all torn into rags, and very filthy; their bodies all bruised, stained, and full of putrid sores; they were bowed to the earth. they groaned and sighed, and lamented that they had eaten so much of this poisonous fruit, and were now in such a horrible condition; and when thay came near the river, they shrank back with fright; they halted and stood trembling with fear, and did not want to enter. That terrible beast which had followed them through the wilderness, and poisoned them by his breath, and set those dangerous snares and traps, and enticed them to eat of this poisonous fruit, was still near them, and threatened to sink them into the water as soon as they would enter; thus these poor, wretched creatures stood, and would gladly have turned back, but were compelled by a great monster, to enter, but very reluctantly. Their cries as they entered, were heart-rending; for as soon as they stepped into the river they began to sink, and they cried, saying, "O help! help! help! Have mercy on me! O, horror of horrors! Must I thus miserably perish, and be sunk into the lowest depths of misery by the beast who seemed to be my friend, but kept me in darkness as I traveled through this wilderness, and made me believe that the fruit was not poison; and now there is no help for me. O! alas! alas!" Thus they continued their cries and lamentations until they sunk to rise no more.

Letters and Articles from the Children.

Dear Brother Henry, I take the opportunity to write you a few lines—God created all things in six days. The world and every living thing was made out of nothing. How thankful we should be to God; yet some are so wicked they do not care what they do, till the time comes that they must die, and then it is too late. We should always be prepared for death, for we know not when the Son of God cometh with his angels.

There were many funerals this winter, and many souls passed into eternity. We should weep with those that weep. A drunkard, or a thief, or murderer cannot enter into the kingdom of heaven; therefore if we wish to enter the kingdom of heaven, we must avoid all such things. Of those who know much is much required; but of those who have no understanding is nothing required. Parents should teach their children prayers.

We received those presents and are very thankful for them.

ABRAHAM C. HERSHEY.

Silver Spring, Pa.

Dear Brother Henry, I write to you and all our little friends who read the *Herald of Truth*, to let them know that there are five of us in the family, and we have all begun to read the chapters which you have given to read each day. My brother and I have also learned the task you gave us last year, and read through the Testament.

We should be very glad if you would come and visit us some time.

ELIZABETH WISMER.

Belford, Ontario.

[Thank you, my little friend, I should certainly be glad to visit you if I could, and may perhaps do so some time. if God spares my life.]

Dear Brother Henry I am a boy of fourteen years of age. I read in the *Herald* that you would like for the children to write for the *Herald*, and I thought I would try to write about God. He is very good; he gives us all that we have; then should we not try to please him in all we do.

A. DELL

[Please write about twice as much the next time, my little friend.]

The Children are Working.

I receive letters from all parts of the country, from the children and from the brethren and sisters, informing me that the children have commenced, and are reading a chapter in the Testament every day.

This is certainly encouraging, and I hope the parents will encourage the little ones all they can that they become not tired and careless. Let us try to get the children and the young people interested in reading and studying the word of God, and warn them of the danger in reading novels, foolish news-paper stories and other worthless reading; for when young people once get in the habit of reading such worthless trash, they will naturally get a taste for it which becomes very hard to break off from, and thousands of souls have been led to everlasting ruin, just by reading bad books and newspapers, and having a distaste for the word of God.

BROTHER HENRY.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.		Chapter.		Days.		Chapter.	
Mar.	17	Matth.	23	Apr.	1	Mark	10
"	18	"	24	"	2	"	11
"	19	"	25	"	3	"	12
"	20	"	26	"	4	"	13
"	21	"	27	"	5	"	14
"	22	"	28	"	6	"	15
"	23	Mark	1	"	7	"	16
"	24	"	2	"	8	Luk.	1
"	25	"	3	"	9	"	2
"	26	"	4	"	10	"	3
"	27	"	5	"	11	"	4
"	28	"	6	"	12	"	5
"	29	"	7	"	13	"	6
"	30	"	8	"	14	"	7
"	31	"	9	"	15	"	8

This table can be written on a piece of paper and kept in the Testament for a mark.

Many Thanks.

For the last few months the sisters have laid their hands to the work, and helped me in my field of labor, for which I feel heartily thankful; not only towards them, but also towards God. Oh how it cheers ones heart, when working all alone in a large field, when the work is very heavy and tiresome, if some kind friends come to help us.

Some of the brethren have also, now and then put in a few hours, but afterwards they rested a few months before they helped me again. Now in order to make this work prosper, we must work and help each other continually without ceasing. It will not do to weed a garden once, and then give it up, for the weeds will soon grow up as thick as before, because the seed is in the ground. We know that an enemy hath sowed tares among the wheat, which seems to grow more thrifty than the good seed; and unless we keep pulling out these tares, and sowing good seed, the whole crop is in danger of being smothered and destroyed.

So dear brethren and sisters, do not stand waiting for some one to come along to hire you when you can plainly see how much your help is needed. Let us help each other; let us pray earnestly for these tender little lambs, lest the enemy, who is never idle, sets his snares, and entangles them in sin and wickedness, until it becomes almost impossible to resene them.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

Let us agree together to labor and pray to our Father, that the children may be brought into the fold of Christ and be saved.

BROTHER HENRY.

Married.

On the 26th of January, in Rockingham county, Va., by Pre. Samuel Coffman, *Henry Good*, of the above named place, and *Susanna Ressler* of Lancaster county, Pa.

On the 7th of January, in Bucks county, Pa., by Pre. Isaac Moyer, *Jacob Moyer*, and *Elizabeth Yoder*, both of Bedminster township.

On the 26th of November, in the same county, by Pre. S. K. Gross, *Michael O. Culp* and *Mary Texter*.

On the 24th day of January, by Bishop Joseph Burkholder, at the residence of Andrew Brubaker, *Christian Lintner* and *Susan Brubaker*, both of Lancaster county, Pa.

On the 1st of December, 1870, in Lancaster county, Pa., by Pre. Christian Umble, *Eli Byler*, of Leacock township, and *Leah Kurtz* of Carnarvon township.

On the 6th of December, in the same county, by Pre. John Stoltzfus, *Simeon Stoltzfus* and *Sarah Plank*, both of Earl township.

On the 13th of December, in the same county, *Elias Stoltzfus* and *Susanna Lapp*, both of Upper Leacock township.

On the 15th of December, in the same county, *Joseph Byler*, of East Lampeter, and *Sarah Kauffman* of Leacock township.

On the 22nd of December, In the same county, by Pre. John Stoltzfus, *John Lapp* of Leacock township, and *Fanny Plank* of Upper Leacock township.

On the 3rd of January, in the same county, by Eli Zook, *David Click*, of Upper Leacock, and *Susan Reno*, of the same place.

On the 5th, by the same, *Jacob Lapp* and *Elizabeth Lapp*, both of Upper Leacock.

On the 17th, by the same, *David Reno* and Wid *Sarah Fritz*, both of Upper Leacock.

On the 19th, by the same, *Eli Zook* and *Martha Fisher*, both of East Lampeter township.

On the 31st of January, by Samuel Yother, *Christian Koenig*, of Champaign county, Ohio, and *Mary A Detweiler* of Mifflin county, Pa.

On the 12th of January, in Champaign county, Ohio, by John P. Kinig, *Levi Kenagy* and *Rebecca Knapp*.

On the 17th of February, by the same, *Jacob King* and *Martha Knepp*, both of Logan county, Ohio.

On the 20th of January, in the Eelly Creek Church, in Allen county, Ohio, by Pre. Geo. M. Brenneman, *Joel Beachy* to *Miss* of Indiana, and *Christiana Thut*, of the first named place.

At the same time, by the same, *John Hilty*, and *Margt Anna Thut*, both of Allen county, Ohio.

In the Amish Mennonite Church, in Holmes county, Ohio, on the 1st of December, 1870, by Bishop Moses Beachy, *Christian Schlabach* and *Fanny Hershberger*, of Holmes county, Ohio.

In the same church, on the 8th of December, by David Trayer, *Daniel Mast*, and *Catharine Miller*, of Holmes county, Ohio.

In the same church, on the same day, by Moses J. Miller, *William Miller*, and *Dina Miller*, of Holmes county, Ind.

In the same place, on the 22nd of December, by David Beachy, *Alexander Hochstettler* and *Sarah Stutzman*.

In the same place, on the 25th of December, by Moses Miller, *Eli E. Trayer* and *Barbara Miller*, of Holmes county, Ohio.

On the 19th of January, by Bishop David Beachy, at the residence of Samuel Mast, *Christian Mast* and *Sarah Deglar*, both of Holmes county, Ohio.

On the 26th of January, at the home of John Hilty, the bride's father, by George Brenneman, *Jacob D. Burkholder*, of Wayne county, Ohio, and *Mary Hilty*, of Paulding county.

On the 28th of January, in Bucks county, Pa., by Pre. Isaac Moyer, *Mahlon High* of Plumstead-ville, to *Anna Detweiler* of Bedminster.

Died

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 19th of January, in Bedmister township, Bucks county, Pa., *Susanna Fretz*, daughter of Aaron and Anna Fretz, aged 10 years, 4 months and 2 days. Buried at Deep Run. Text, Matthew 5:6.

On the 13th of January, in Plumstead, Bucks county, Pa., *Marietta Nash*, daghter of Samuel Nash, aged 20 years, 2 months and 24 days. She was buried at Plumstead Meeting house. Her disease was melancholy and consumption. She went to rest calmly.

In the same county, *Mary High*, widow of Philip High; she died on the 19th and was buried at Perquesee on the 21st, where a large concourse of friends were present.

On the 29th of December, 1870, at the residence of his son, Moses Martin, in Clarence Centre, Erie county, N. Y., *Abraham Martin*, aged 76 years, 9 months and 10 days. Buried on New Year's day, in the Mennonite burying-ground in this place. Text, Rev. 22:13. He was a faithful member of the Mennonite church for many years. A few days previous to his death he desired to partake of the sacrament of the Lord's Supper and observe feet-washing, which he also did. He removed to this place from Lancaster county, Pa., in 1832.

On the 14th of January, in Blenheim, Oxford county, Ontario, *Hannah*, wife of Henry *Cressman*, aged 20 years and 28 days. Buried at Blenheim burying-ground.

On the 26th of January, in York county, Pa., near Hanover, *Daniel Biser*, aged 68 years, 3 months and 16 days. He was in ill health for some time. He was a faithful member of the Mennonite Church. Buried at Baer's burying-ground. Text, Rev. 2:10.

On the 26th of January, in Davis county, Iowa, *Frederick Dieffenbach*, aged 32 years, 9 months, and 15 days. He was sick only 7 days. He bore his extreme suffering with great patience. With the most intense desire he departed this life, singing praises to God. He leaves a wife and four children. Text, 1 Cor. 15:55—58.

On the 2nd of January, in Bucks county, Pa., *Sarah Ellen Moyer*, aged 22 years, 2 months and 8 days. Buried at Deep Run.

On the 31st of January, in Montgomery county, Pa., *Mary*, wife of Jacob *Schott*, aged 74 years, 4 months and 17 days. Buried at Salford Mennonite Meeting-house.

On the same day, in Bucks county, Pa., *Catherine Trimby*, aged 60 years. Buried on the 3rd of February, at the Hilltown Baptist Church. A short time before she died she was baptized and received into the church.

On the 11th of February, in the same county, suddenly, Bro. *Martin Moyer*, aged 61 years and 4 months. He had not been well for some time, but not dangerously ill. His wife got up during the night and touching him, thought he did not feel natural; she then quickly looked at him just as he was breathing his last.

On the 14th of January, in Perkiomen township, Montgomery county, Pa., of palsy and old age, *Mary Landis*, widow of Pre. Elias Landis, deceased, aged 76 years, 10 months and 20 days. Buried at Providence Meeting-house. Text, 2 Tim. 4:4—8.

On the 13th of January, in Upper Providence township, in the same county, *Anna*, wife of Pre. John H. *Umsted*, aged 73 years.

On the 4th of February, in Cumberland county, Pa., of the infirmities of old age, Bishop *Christian Bomberger*, aged 84 years, 4 months and 16 days. He was buried on the 7th at Erb's Mennonite Meeting-house, near Carlisle. Text, Heb. 13:7, 8. He removed from Lancaster county, to this place twenty-one years ago. He was a preacher forty years.

On the 4th of February, near Hanover, York county, Pa., *Jacob Miller*, aged 58 years, 5 months and 19 days. Buried at Baer's Meeting-house. Sermon from Rev. 20:6, 7. He was a faithful member of the Mennonite Church for many years. He was fully resigned to the will of the Lord, and waited patiently for the time of his departure. * *

On the 26th of December, in Lake towuship, Mercer county, Pa., of typhoid fever, *Jacob H. Bixler*, aged 33 years. Bro. Bixler was an affectionate friend, a kind neighbor, and a beloved member of the church; he died in the blessed assurance of the christian's hope, and leaves a wife and one child.

SAMUEL BUCKWALTER.

On the 31st of January, in Walnut Creek township, Holmes county, Ohio, of dropsy, *Catherine*, wife of Bishop Moses *Miller*, G., aged 75 years, 5 months and 26 days. She had been married 47 years; they had nine children, three of whom died before her. She was buried on the 2nd of February, at Walnut Creek Meetiug-house. Funeral discourses were preached by the writer, from Jn. 5:24, 25, and 1 Cor. 15:45—58, and Bishop David Beachy from Matt. 24:44. She was a member of the Omish Mennonite Church. She bore her affliction with patieuce, and had a desire to depart. She seemed always to look forward to her end with a living hope. O dear fellow-pilgrims, let us examine our hearts as though death was before us, and see how we may enter the dark portals; whether we are able to say, "I have a desire to depart and be with Christ which is far better," or whether we would have to "be troubled with terrible fear, and be amazed at the strangeness of his salvation, so far beyond all that we looked for." Wisd. 5:2. ABM. MAST.

On the 3rd of January, in Logan county, Ohio, of gastrick fever, *Martha*, wife of Daniel C. *Miller*, aged 32 years and 22 days. She was a faithful member of the Omish Mennonite Church, had many acquaintances, and was beloved by all. She was confined to her bed forty-one days and bore her sickness with patience and meekness, after which it pleased God to take her home. She leaves a husband and five children. She was buried on the 4th, followed by a large concourse of friends and relatives to mourn their loss, but they need not mourn as those having no hope, for, "for her to live was Christ, and for her to die was gain." Funeral sermon by the writer from Phil. 1:21—24. J. P. KINIG.

On the 8th of January, in Wayne county, Ohio, of scarlet fever, *Samuel* son of David and Elizabeth *Hochstetler*, aged 4 years, 4 months and 14 days. Buried at the Omish Mennonite Meeting house, where a funeral discourse was delivered by J. K. Yoder, from 2 Cor. 6:2, and by C. R. Yoder from Matt. 24:44, and

On the 18th, *Elizabeth*, daughter of the same. Buried at the same place, where a funeral discourse was delivered by C. R. Yoder, from Rev. 16:15. * *

On the 24th of Dec., 1870, in Moutgomery county, Ohio, *Susanna Steffen*, aged 4 years and 16 days. Discourse from 2 Sam. 12:23.

On the 8th of February, in Clark county, Ohio, of dropsy, of which he suffered about four months, *Jacob Hershey*, aged 79 years, 8 months and 6 days. He bore his affliction with much patience, and had a desire to die happy. Funeral discourse from 2 Tim. 2:5; Isaiah 38:1, 15 to 19, and Num. 23:10, last part.

JOHN M. GREIDER.

On the 13th of September, 1870, in Woolwich, Canada, of appoplexy, *Jeremiah*, son of William *Hembling*, aged 3 years, 8 months and 16 days. He was playing with his little twin brother, when he suddenly dropped down, gave a groan, and in a few minutes expired. Jesus said, "Let the little children come to me."

On the 18th of November, 1870, in Markham township, Waterloo county, Ontario, *Elizabeth*, wife of John *Wideman*, aged 52 years, 8 months and 18 days. She was married 26 years. She leaves a husband and two children; she was a member of the Mennonite Church. She partook of the Lord's Supper just before she took sick. She was buried on the 20th in Heiss's burying-ground. Text, Rev. 14:13.

In the same vicinity, on the 25th of January, *Elizabeth*, wife of Pre. Adam *Wideman*, aged 72 years, 1 month and 3 days. She went to bed at 9 o'clock in usual health, and about 12 her husband awoke, and hearing that something was not right, he lighted a candle and returned to the chamber and asked her if she was sick, when he found that she was dead. She was a faithful sister in the Church, and leaves eight children. Text, 2 Cor. 5:1. J. W.

On the 20th of January, in the same vicinity, of bowel disease, *Samuel Huber*, aged 74 years, 5 months and 17 days. He was buried at Wideman's Meeting-house, where a funeral discourse was preached from Ps. 39:56. He always went to meeting regularly as long as he was able, and gave us a beautiful example in this that he sought to be faithful to his covenant vows. Let us not forget it.

On the 3rd of December, in the same place, of consumption, *Daniel Ramer*, aged 68 years and 8 months. Was buried in his own burying-ground.

On the 8th of January, in the same county, of consumption, *Anna*, wife of Jacob *Lehman*, aged 58 years, 6 months and 13 days. Buried at Wideman's. Text, 2 Tim. 4:7, 8. She was a faithful sister in the Church.

On the 22nd of January, at the residence of his father, in the town of Reading, Livingston county, Ill., *Reece Clippers*, aged about 32 years. He rose in the morning in usual health, and was reading while his mother got breakfast, when he commenced to complain of a pain in his side, which grew worse, and in two hours he was dead; thus in the midst of life we are in death.

On the 3rd of February, in Plumstead township, Bucks county, Pa., Bro. *Abraham Shattinger*, aged 82 years and 26 days. *He* was buried at Deep Run. *He* was a brother in the Mennonite Church.

On the 23rd of January, in Trenton, Ill., *Mary* Wife of John *Lehman*, aged 25 years, 9 months and 2 days. Buried in the Summerfield Mennonite burying-ground.

On the 28th of March, 1866, in Elkhart county, Ind., in Turkey Creek Church, our beloved sister, *Mary Johnson*, aged 32 years and 11 months. During a protracted illness of consumption, she bore her affliction with patience and was resigned to the will of her heavenly Father. She felt anxious to leave this troublesome world, and had the assurance that she could go home to Jesus and meet her two little boys, who had gone before her. She left a husband and four little sons to mourn their loss. Services by D. Shively and others from 2 Cor. 5:1 and Rev. 14:13.

On the 8th of February, in Spring Garden, Lancaster county, Penn., *Benjamin*, only son of Samuel and Annie *Burkholder*, aged 1 year 4 months and 14 days. Services by Henry Shenk and Jacob Brubaker, from Hebrews 12:25.

We lay thee in thy silent tomb,
Sweet blossom of a day,
We just began to view thy bloom,
When thou wert called away.

Yet again we hope to meet thee,
When the day of life is fled,
Then in Heaven with joy to greet thee,
Where no farewell tear is shed.

James Irwin Holdeman, youngest son of Samuel and Elizabeth Holdeman, of St. Joseph county, Ind., died on the 5th of February, aged 2 months and 6 days. May God sanctify this affliction to the bereaved parents.

On the 31st of Decmber, in Elkhart county, Ind., of typhoid fever, *David Fordenwald*, in the 33rd year of his age.

On the 13th of January, in Elkhart county, Ind., *Sarah Ann*, daughter of Andrew and Magdalene *Plyly*, aged 4 months and 21 days.

On the 31st of January, in Elkhart county, Ind., *Andrew Clemons* aged about 35 years. Funeral services from Matt. 20:1—16, and 1 Jn. 2:25.

On the 18th of February in Cumberland county, Pa., *Christian Zimmerman*, aged 72 years and 14 days. He was buried at Slate Hill. Funeral addresses were delivered by George Rupp and Amos Herr, from Heb. 9:27, 28.

Letters Received.

Samuel Esbenshade, R N Kratz, Jos J Borntreger, Henry B Cassel, J B Martin, J L Huver, John P King, C P Steiner, Joseph Koch, Jos Yoder. D W Stauffer, John P King, D Whisler, H Kindig, J F Hershey, Ph Ronlet, Abm Kindy—will continue the paper. A A Good. Abm Mast, J Leisy, J. Zook, J Y Shantz, J M Greider, Jos Detweiler, George Kent—your first letter was not received—Elias Schrock, John Kreyenbeil, Chr Bomberger, S A Hayden, J S C A M Kauffman. J Krehbiel, D Martin, J M Christophel, E Stofer, D Metzler, E L Martin, S H Bally. John Nusbaum, Albert Goetz, A Schenfler, Rev J L Landis, Jos Hershey.

MONEY LETTERS.

A—Joseph Augspurger 6 00; Jos B Alebach 1 00; Jacob Andrews 1 00; John Albrecht, 7 50; John Augspurger 3 00; John Allison 25cts; Jacob K Andrews 5 50.

B—Gabriel Baer 24 00; Levi Bock 3 24; David Boesinger 9 30; Samuel K Bare 2 85; Elias Bowman 3 10; Christian Berger 1 50; David Behm 7 50; John Brubacher 1 10; J Barkey 2 00; John Bixler 20cts; Christiana Bechler 50cts; Chr Bomberger 1 50; Witmer J Barge 1 50; S M Burkholder 1 00; George Baker 1 50; Valentine Burky 1 00; Jacob Boller 1 50; Daniel Bear 2 00; Martin H Bowman 2 00, paid till April, 1872; J K Beidler 2 00; P Brillhart 1 00; J M Brenneman 2 00; S F Bostwick 2 00; D Burkholder 25cts; Elizabeth Bare 40cts; Jonathan Byler 1 00; Peter Baumgartner 1 00; Tobias Brubaker 1 00; Jesse Bechtel 2 50; Jost Bally 25cts; Abm Bixel 45cts; C S Burckhard 1 00; Chr Belsly 60cts; Geo Breneman 1 10; David Basinger 2 90; Samuel K Bare 10cts; John Barkdoll 1 10; Jacob Barkey 1 00.

C—Josiah Clemens 2 00; Sarah Coleman 1 00; Abm C Clemens 1 60; John Coffman 1 60.

D—Jos Detweiler 1 00; Paul Darkwood 1 00; H Daugherty 1 10; John Z Detweiler 1 00; J Dausman 1 50; Peter D Diller 1 00; Adam Detweiler 7 50; Lydia H Dohner 1 00; Benj Diller 4 85; Ann Detwiler 75cts.

E—Moses D Eash 1 80; John Engel 2 00; Benj Eicher 34 55; David Eshleman 2 16; it is all right. Peter Engel 1 00; Mrs Jos Engle 1 00; Jacob Eschleman 2 00; Jacob Ehresman 1 20; Jacob Ehresman 90cts; Peter Erb 1 00.

F—Mary Frick 1 00; M C Fretz 8 00; J A Fultz 50cts; Henry Faust 1 50; Jos R Fretz 1 00; Paul Freed 1 50; M C Fretz 50cts; Matt A Freed 3 60; thanks for the donation.

G—Joseph Goldschmidt 1 00; S B Grove 4 00; David Genega 1 00; David Good 1 00; J N Gascho 4 00; Christain Gordner 5 00; Jos Gingrich 1 00; Peter Gilliom 1 80; J N Grabill 1 00; Sarah A Good 25cts; A Gerber 1 00; Benj Gerig 5 00; G W Groff 5 00; Daniel Gross 2 30; John Gerhart 1 60.

H—S S Hartman 12cts; George Heffer 1 00; Jacob Hildebrand 6 90; Jacob Hooley 1 00; D F Harnish 2 00; Adam Hershberger 1 50; David Hartzler 1 50; J K Hartzler 15cts; Christian Hostetter 1 00; J M Herr 1 50; J A Hartzler 1 50; Jon Hartzler 50cts; Joseph Hershey 2 10; Samuel Hoover 4 30; Moses Hostettler 2 00; John S Hallman 1 50; D B Hoover 1 08; Abm S Herr 1 00; C H Hershey 50cts; Ulrich Hertzler 10 25; Detrick Hoover 4 60; Jacob Hershey 3 10; G Halteman 35cts; David Hostetter 1 50; Jacob Holter 1 00; Henry W Holter 1 00; Mrs Jacob Houser 1 00; Jos Holdeman 1 50; Ann Hedrich 1 00; Jacob L Huver 4 50; D M Hess 1 00; Daniel Hertzler 1 50; John C Hunsicker 5 00; Daniel Hamaker 1 00; John Huber 1 50; Isaac Horst 1 50; Jacob Headings 75cts; Henry L Horst 1 00; John F Hershey 1 00; W G Hendricks 25cts; Peter Hershey 1 00; Jonas E Hostetter 1 00; Benj Hartzler 35cts; Wm Hembling 1 08; J C Hunsicker 1 00; Elizabeth Hostetter 1 50; Amos Herr 9 50; Samuel Headings 1 50; J M Haldeman 1 50; C L Hoover 1 50.

K—Eliz. E Kandall 50cts; John K Kurtz $1 50; Sarah Kaufman $1 00; John Kennel $2 00; Jonathan Kolb $7 00; S Kauffman $1 50; Jacob Kauffman $4 50; Jacob Kilmer $1 00; Ch. Kinsinger 60cts; Jacob Kindy $1 50; Samuel Kauffman $3 00, Elizabeth E Kandal $1 80; Mary Kinsinger $1 00; Jacob F Krout $1 10; Jacob King $1 00; Jos Kulp $1 00; Jacob Keagy $1 50; Jacob Kinzinger $1 08; Lewis Kulp $2 50; D H King $1 50; T Kauffman 10cts.

L—J D Landis $1 50; Christian Lehman $1 00; Peter S Lehman $1 10; Christain Lantz $1 00; J R Lehman $2 60; Jonas Lantz $1 00; Jacob H Landis $7 50; Peter Lehman $3 00; John C Lehman $3 15; John B Landis $1 00; I C Lehman $8 50; D B Latshaw $1 00; Peter Litwiller $2 00; Daniel Latshaw $4.

M—Andrew Myers $2 00; Isaac Moyer $5 00; A W Martin $1 00; S S Miller $2 10; J J Miller $1 00; Jacob Miller $5 50; Peter Martin $1 00; D M Miller $3 50; L J Miller $1 50; Benj. Metzler $1 00; John Moser $2 00; Abm. Mast, $1 50; M S Moyer $1 00; D S Miller $1 00; Tobias Miller $1 50; John Macartney $1 00; Isaac Moser 15cts; H Musselman $2 40; C S Miller $2 00; Michael Mosemau $2 00; Jacob S Moyer $4 30.

N—Jos. Neuswander $1 50.

O—Nancy Otto $1 00.

P—Samuel Pletcher $1 00; Mary Pletcher $1 00; C Plank $1 00; F Pike $1 00.

R—Benj. Rohrer 20cts; Jos. Roggy $1 60; Samuel D Ream $1 10; F A Rodes $3 40; John Reiff $2 50; Joseph Roth $1 00; Daniel Rich $2 00; Warren Replogle $1 00; L Ridenour $6 35; Christian Rupp $1 00; B Reinhard $4 50; D Reusser $1 00; F A Rose $1 00,

S—Jacob Y Shantz coin $49 20; A J Spriuger $1 50; Benj Sprecher $1; Jacob Seyler $3; Christian Schneck $1; T Seese $1 50; Samuel Schlichter $3; Catharine Shenk $1; Abm Stryckers $1 70; H F Stifer 50 cts; Jos R Stauffer $1; John H Salzman 60 cts; Elias Snyder 10 cts; Michael Schwartz $1; C Stoner $20 50; J F Stauffer $2; Chr Sutter $1; J E Springer $1 50; Sarah Swartzentruber $1; C S Shantz $1; Peter Schlabach $3; H S Stauffer $1; Peter E Stucky 50 cts; Jacob Stuckey $1; George K Schmitt $3 25; Elizabeth J Stauffer $1; Henry Shenk $2 50; Christian Schneck $3 26; Abm Shank $4; Adam Sheffer $1; Rudolph Stauffer $1 10; Peter E Stucky $2 75; Joseph Schiek $3; Absalon Schneider $1; Jacob Y Shantz $5; Jacob G Stauffer $2 15; Daniel R Stauffer $1 80; Prof A J Schem 10 cts; Stephen Stahly $4; John Stahly $4; Yost Schrock $1 50; Samuel Y Shantz $14; Coyton Sheffel $2 40; Daniel Spangler 30cts.

T—Abraham Tinsman $1 30; D A Troyer $3 75; Y S Troyer $4 20; Jacob F Troxel $1 15.

U—Jacob Unzicker $2.

W—Jos Weidrich $1; Abm Welty $1; Jos Witmer $1; John Walter $1 50; Barnhard Warner $1 08; Christian Wagler $1 50; D R Witmer $1 50; Abm Witmer 10 cts; Aaron Witmer $1

Y—J H Yoder $1 50; C K Yoder; $1 50; D D Yoder $1 50; Henry Yoder $9; John S Yoder $1; D D Yoder $1 50; Samuel Yoder $2 80; Chr S Yoder 3; Jost Yoder $1; Jonas Yoder 40 cts; Michael Yoder $1; Elizabeth Yoder $1; Josuh Yoder $1 10.

Z—George Zehr $1; John Zook $1; Martin Ziegler $2 50; Abraham Zeiret $1; S Zimmerman $1 40; L L Zook $1 25; J W Zook $1; Philip Zeller $3 50.

For the Relief of the suffering Brethren in Germany Jonathan Kolb $5; J K Hartzler $2; I C Lehman $2; Abm Mast $5; L A Ressler $1; J Freed $1; Anna——W Overton Pa., $5.

From the Church in Richland Township, Allen county, Ohio, by David Basinger $70 15.

For the Elkhart Meeting-house. J Kolb $1; Rev J Freed $1; Anna ——$5.

FOR BOOKS.—John N Gascho $127.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Dec. 4th, 1870, leave Elkhart as follows:

GOING EAST.

Mail,	(Main Line,)	10,30, A. M.
Toledo Accommo'n. Mail	(Air Line,)	10,15, " "
Special New York Expr.,	(Air Line)	1,05, P. M.
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,15 A. M
Grand Rapids Express		1.10 P. M.

GOING WEST.

Special Chicago Express	(Air Line,)	4,40 P. M.
Night Express,	(Main Line)	2,35 A. M.
Pacific Express,	(Air Line,)	4,35 A. M.
	(Main Line)	6,00 P. M.
Mail,	(Air Line arrives,)	4,15 P. M.
Grand Rapid Express	(arrives)	12,30 P. M.

Passengers from Grand Rapids will arrive at Elkhart at 12,30 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	10,30, A. M.
Night-Express,	1,15, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

MUSIC BOOKS.

THE HARMONIA SACRA, published by Jos. Funk's sons.

Price per single copy, Postage prepaid $ 1.40
" " doz., Express charges at purchasers expense 12.00
" " " " prepaid 14.50

THE SONG CROWNED KING, published by Rubush and Kieffer.

Price per single copy, postage prepaid, $0.60
" " doz. 6.00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by Rubush and Kieffer. Price per single copy, 35 cents, per dozen $3.00, postage prepaid

THE GOLDEN CITY SONGSTER by Rubush and Kieffer. A work of 32 pages of New Music and Hymns. Price per single copy 10 cents, per dozen $1.00 postage prepaid.

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

THE ALLEGANY COLLECTION by A. N Johnson. A collection of new and excellent church music of 580 pages. Johnson's system for learning to read music is unsurpassed by any now published. One copy prepd. $1.40, per doz. $12.

For any of the above Music Books address

H. B. Brenneman
Elkhart, Ind.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition,	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail.	25
Per dozen, by express at purchasers' expense	$2 50

For larger quantities special rates will be given on application.

GERMAN CATECHISM OR QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express,	12 50

ANGENEHME STUNDEN IN ZION. The little Book, *"Angenehme Stunden in Zion."* written by Ulrich Steiner, a Mennonite minister in Switzerland. to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	$0 10
" dozen, " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German anguage, worthy of being read by all.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

Freemasonry. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book,	$.60
Conversation on Saving Faith,	.75
(Confession of Faith,) English	.60
" " German	.75
English-German Testaments	1.00
German Bibles, small size	1,00
English Bibles " "	.20
German Testaments, small size	1.50
" " large size, with clasps	2.00
" " with notes	.15 to .50
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A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 4. ELKHART, INDIANA, APRIL 1871. Whole No. 88.

The Sunday School Teacher's Reward.

"They that turn many to righteousness shall shine as the stars for ever and ever.—*Daniel* xii: 3.

Ye shall shine as the stars in the fadeless forever,
Who turn unto Jesus the perishing here,
Who gently are leading the lambs to the pasture
Where floweth the water so cooling and clear.

Then prayerfully, carefully, go to your labors,
And deal with them wisely, the souls of your care,
Never forgetting, though lofty or lowly,
How costly a gem is the spirit they bear.

Souls that look yearningly into your faces,
Catching the beams of the heavenly light,
Turning but slowly from sin's desert places,
Into the beautiful pathway of right.

Better, by far, than all worldly bestowment,
Is the reward that your service will win;
Turning to righteousnes souls of the children,
Stooping to gather the poorest ones in.

Time, with its guerdons of honor and treasure,
Soon will be lost in the measureless sea,
But yonder a crown, that is starred with the glory
Of souls for thy hire, will be waiting for thee.

Then turn not thy hand from the work that's before thee,
Nor suffer thy hoart to grow careless and cold;
Tho seeds ye are sowing, with patience and prayer,
Ere long will be waving in harvests of gold.

And work, with a will, for the ages are being
Condensed in the cycles of wonderful years;
The tread of the Mighty One goeth before thee,
And soon will the dawn of His brightness appear.

Not long may it be still the Master shall call thee;
Not long till the time of thy mission is o'er,—
Then work while the day lasts, and e'er the night shadow
Shall gather its gloom, and ye labor no more.

EMILY J. BUGBEE, in S. S. Teacher.

For the Herald of Truth.

The Powers that be.

"Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

From the above verse and some other parts of the same chapter, some professing christians claim a right of using the law and collecting debts by means of constable's sales, when parties refuse to pay willingly, and taking the sword in self-defence when attacked They claim that by the "higher powers" the apostle means the government, and say there is no government unless it is ordained of God, which I will not dispute; but the question is, Is it always exercised according to God's will?

When God created man, he endowed him with certain powers, and it is God's will that these powers should be used to a good purpose, but they are too often misused. Hands are given to man to labor with and to provide honestly for his natural wants; but they are often used to steal, to murder and to commit other atrocious crimes contrary to the will of God.

God gave a tongue to man in order that he could worship and praise his Maker, but O, how often is it misused in cursing, swearing, taking false oaths, &c., which is not God's will.

So it is also with the government, and every other power that man possesses; all the powers are derived from God, who is all-powerful, but they are not always exercised according to the will of God. Daniel said to Nebuchadnezzar, "The most high ruleth in the kingdom of man, and giveth it to whomsoever he will, and setteth over it the basest of men." So we see that sometimes the powers or governments are vested in the hands of the "basest of men," who are exercising it wrongly in the sight of the Lord, as did Ahaz, Hoshea, Manasseh, &c., kings of Israel, who made their sons and daughters pass through the fire unto Molech, and observed times and used enchantments, and dealt with familiar spirits, and wizards, according to the abominations of the heathen, to provoke the Lord to anger. Likewise did the Roman tyrants misuse their power in the time of the Martyrs, when they slew and massacred God's people and compelled them to suffer every species of torment which cruelty, bigotry, and brutality could engender in the breast of an ignorant, depraved and infuriated soldiery, and at the same time, claimed to be serving God. We must be subject to our government as long as nothing contrary to our conscience and the word of God is required. We ought to render to all, their dues; tribute to whom tribute is due; custom to whom custom is due, &c., but we must be particular to render unto Cesar that which is Cesar's, and to God that which is God's. We ought always to compare the laws of our land with the gospel, and as long as they harmonize, we can obey both, but when they disagree we must (in order to be Christ's followers), obey God rather than man; we must give preference to the gospel, no matter what the consequences will be, and look to the reward. Christ says, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

The holy Scriptures contain many admonitions against going to law. Christ says, in his sermon on the mount, "But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." Math. 5:39, 40.

Paul says, "I speak to your shame, is it so that there is not a wise man among you, no not one, that shall be able to judge between his brethren? but brother goeth to law with brother, and that before the unbelievers. Now there is utterly a fault among you because you go to law one with another: why do ye not rather take wrong? why do you not rather suffer yourselves to be defrauded?" 1 Cor. 6:5—7. "Recompense to no man evil for evil; provide things honest in the sight of all men. Dearly beloved avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay saith the Lord." Rom. 11:17—19. The wise man also says, "Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee." Rom. 20:22. Hence a man cannot go to law and be a follower of Christ, "Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." 1 Peter, 2:23.

In regard to the use of the sword, there are those who claim to be christians, and at the same time are trying to persuade themselves that it is right to go to war. I once heard a minister of the gospel preach that it was the duty of a christian to go to war and fight. Now is not the man that preaches this doctrine one of those whom Paul calls "unruly and vain talkers, and deceivers; whose mouths ought to be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Titus 1: 10, 11.

When the Jews came with swords and staves and took Jesus, Peter drew a sword and cut off one of the high priest's servants' ears. Jesus said unto him, "put up again thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be." These words ought to be remembered, whenever we are tempted to render evil for evil; we ought to ask ourselves the question, How then shall the Scriptures be fulfilled? The apostle says to the Philippians, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. 2:14, 15.

We ought not to study the Scriptures for the purpose of finding therein a right to go to law, or to see how much wrong we may do, and still be christians, for straight is the gate and narrow is the way that leadeth unto life and few there be that find it. We need not be afraid of doing too much good, for if we do all that we are required to do, we are still unprofitable servants.

D. BURKHOLDER.

Locke, Ind.

For the Herald of Truth.

Marriage of Christians with Unbelievers.

Is it right according to the Scriptures, and acceptable to God, that a child of God should join in wedlock with the unpenitent?

With a firm conviction of the truth, I answer, No, and will here give my reasons for this belief, as follows:

A child of God is a converted being, regenerated by the power of God, and sanctified by his Spirit; one who has been brought from darkness into light, and from the power of satan unto God; one who has passed from death unto life, and walks in newness of life; yea, "he is in Christ; he is a new creature; old things are passed away; behold, all things are become new." The love of God has been shed abroad in his heart by the Holy Ghost which is given unto us. He walketh not after the flesh, but after the Spirit, and is spiritually minded. He setteth his affections on things above, seeks heavenly treasures that he may become rich in God; he is a living and fruitful branch of Jesus, and through the promptings of his Spirit, brings forth the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Jesus is the spiritual bridegroom; he is wedded and joined to him, and cleaves to him, bears his yoke, learns of him, lives to him, gathers with him, is a light in the Lord, and walks as a child of the light upon that narrow way which leadeth unto life. He has no communion with the unfruitful works of darkness, but rather reproves them; he loves Jesus and gladly keeps his commandments; to be brief, he is a temple of the Holy Ghost, which is in him and is annointed by the same.

But the unregenerated man is in every respect the opposite of the regenerated; he is earthly and unsanctified; he is in darkness and under the power of satan; he is spiritually dead in tresspasses and sins; he walks according to the old man, which is out of Christ, "being alienated from the life of God." He walketh according to "the spirit that now worketh in the children of disobedience;" he walketh after the flesh, is carnally minded, and seeketh after the "things of the flesh;" he loves that which is perishable and visible; he is like unto a corrupt tree, which bringeth forth evil fruit; more or less, he is engaged in the works of the flesh; he is disobedient to Jesus, against him, and scattereth abroad; he is darkness and walketh in darkness, on the broad way that leadeth to eternal death; he has communion with the unfruitful works of darkness and loves them; he does not love Jesus, neither does he keep his commands; in short, he has not the Holy Spirit of God, and is unsanctified, unrighteous and not acceptable before him.

Now then, how can it be possible that it is acceptable to God when two persons, which are of such an entirely different nature, join themselves together in marriage? Where the one is with Jesus and gathers with him, and the other is opposed to him and scattereth abroad; where the one is light and the other darkness; where the one walketh the narrow way which leadeth unto eternal life, and the other upon the broad way which leadeth to death; where the one beareth the yoke of Jesus and the other the yoke of satan, and is under his power; where the one setteth his affections on things above and the other upon those things which are upon the earth; where the one is spiritually minded and the other carnally minded; where the one is desirous of helping to build up the kingdom of Christ, while the other seeketh to bring it into ruin; where the one is humble and the other proud; where the one has his highest joy in meeting with the children of God, to worship him, and the other rejoices most in meeting with the children of this world, to serve mammon and the lusts of the flesh; where one is holy, and the other unholy; the one righteous, the other unrighteous; the one godly, the other ungodly; where the one possesses the grace of God, and the other does not; where the one is at peace with God, while the other is at enmity with him. "In this," says John, "the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God." 1 Jn. 3:10.

With these considerations, who should yet be so blind as not to see that the marriage of two such unlike characters, must be very improper and displeasing to God? it is greatly to be feared that those who maintain and justify such a marriage, are themselves not fully converted to God.

When the flood was brought upon the earth by the Lord, and the human race destroyed, was not this the principal cause, namely, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose?"

It was strictly forbidden to the children of Israel, the people of God, to marry with the heathen nations, Deut. 7:3, and those who transgressed this command, and took to themselves strange wives, in the days of Ezra, had to put them away again, Ezra 10:11—12. Though Paul says, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." This however is to be understood of those who were married while both were yet out of Christ; for he also says, that a woman is at liberty to be married to whom she will; only in the Lord; here is a positive command that it shall not be done otherwise than in the Lord. But how could it be done *only in the Lord*, if one should marry an impenitent person, who is still out of Christ? one who is yet at enmity with him; who scattereth abroad, and is directly opposed to the cross of Christ?

Therefore do not "be unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

Brethren, give free expression to your views upon this subject, for it is very necessary; blow the trumpet with a sure and certain sound, that our young brethren and sisters may be able to comprehend what it really is to join in marriage with the unconverted. Your fellow-laborer, * *

For the Herald of Truth.

The Righteous and the Ungodly.

"If the righteous scarcely be saved, where shall the ungodly and sinner appear? 1 Peter 4:18.

A righteous man is one who is as God would have him be, who lives blameless and in accordance with the word of God, offends no one, fixes his hopes upon God and practices what the Savior commanded his disciples to teach the nations, saying, "Teach them to observe all things whatsoever I have commanded you." As long as we are not willing to practice and take upon us all that God commanded us through his dear Son, who had to bleed and die for our sins, so long are we not to be numbered with the just, "for not the hearers of the law are just before God, but the doers of the law are justified." Rom. 2:13. Also are the excreises of the righteous, which he practices according to the gospel, not only a mere outward show or pretence, but have their origin in the heart, from whence, through Christ, his religion must proceed in order to derive any benefit therefrom and be in reality numbered with the righteous; for to profess something the heart knows nothing of, is like a lamp with no oil therein, and consequently of no use. We must believe with our hearts, "for with the heart man believeth unto righteousness," and "with God nothing shall be impossible."

A righteous person is one who has received the Holy Ghost, which led him upon the right path and comforts him in all his tribulations, and, as Jesus himself said, "guides him into all truth." To such a one the Lord's commandments are not grievous, but he has his delight in them and is willing to do for Christ's sake whatsoever the gospel demands of him. John says, "He that saith, I know him (Jesus), and keepeth not his commandments, is a liar and the truth is not in him."

We can also perceive in the words of our text that the righteous has nothing left, but requires all he has to save his own soul, for it says, "If the righteous *scarcely* be saved," &c. We cannot do too much for our Lord, for our debt is too great; but by continual wrestling and laboring with the talent entrusted to our care we may come so far as to walk faithful, upright and blameless before him, and thus shun the evil works of the world and its vain pleasures, and overcome all temptations. And when we have done all these things and whatsoever is commanded unto us to do, our Savior teaches us to say, "We are unprofitable servants: we have done that which was our duty to do." As long as we have a desire to boast of the good works we have done, we have not yet felt our unworthiness, spiritual poverty and weakness, which we must learn to know as Paul says, "When I am weak, then I am strong."—"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Now then comes the most important question, "If the righteous *scarcely* be saved, where shall the ungodly and sinner appear?" This is a question which concerns us all and well deserves our attention, especially of those who have not made a covenant with their God; for where shall we appear if we continue in sin and not become willing that Jesus shall help us, who died for us in order that we might live? How deplorable it is to see so many careless and unconcerned people living in the world. How can we ever expect that God will be gracious unto us at that great day, if we do not become willing to submit our will unto his will? In the time of Noah all those that did not go into the ark, according to the commands of God, had to perish by the great deluge. And in the time of Lot all those that did not leave the city of Sodom with him, as God had commanded them, had to perish with the city; and now, how can we expect better fate if the Lord commands us to separate ourselves from the world, to depart from it and not to touch the unclean thing, or if we do not regard his warning, but still continue in our sinful ways, as though God did not mean what he says?

Now, dear reader, I do not deem it necessary to say much about what the will of God towards us is, or what he demands of us, for this you have already oftentimes been taught and have the Bible in which you can read it for yourself. But what I here desire to impress upon your mind or to advise you, is this, Give ear and hearken unto the voice of the Lord, who so kindly invites you to come unto him, and harden not your hearts against him, for you know not how long this opportunity to reconcile yourself to God, may be extended unto you and you no doubt desire to become eternally happy, do you not? We cannot expect that God will accept us as long as we are of an obstinate mind, and not willing to do what he requires of us, for we must submit ourselves unto his will and he not to ours. And as long as we make no beginning in this good work, we know that we have not yet done any thing, neither for Jesus nor for our own souls; and as long as we have not yet done anything in this great work, we know that we are yet regardless of what God demands of us, and are sinners, and "if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

Our Savior invites us so kindly to come unto him, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest," &c. Why is it then that we refuse to come unto him, and honor and praise him for such a kind offer to us, inasmuch as we know that there is no other name given under heaven among men, whereby we must be saved, except in the name of Jesus? Is it not because we are lacking of faith? Could we be so unmoved and unconcerned upon our journey through the wilderness of this world, if we were conscious of the dangers surrounding us, or could we believe that it is Jesus and his gospel, who says, "He that believeth on me, the works that I do shall he do also?" Yea, he performed his Father's will, and so do we, if we love him. Again he says, "If ye believe not that I am he (the true Savior), ye shall die in your sins." And if we should die in our sins, where shall we appear?

Therefore let us accept the kind invitation of our dear Savior and turn to him, if we have not yet done so, for merely to confess that Jesus is the true Mesiah, and came into the world to save sinners, will not profit us anything whatever. Neither would any one believe that we love Jesus with all our hearts, as long as we are not willing to sacrifice ourselves to him with heart and soul, for this would rather be a manifestation that we loved the world with its vain pleasures and sins more than Jesus, "for out of the abundance of the heart the mouth speaketh," and "where your treasure is, there will your heart be also."

So then the external fruit of a man indicates the condition and character of his heart. If we love the world and its pleasures, it is evident that we have not the love of Christ in our hearts and our actions will demonstrate that we rather associate with the world and participate in its amusements than to associate with the children of God, to glorify and praise his holy name; for whatsoever dwelleth in the heart will also manifest itself externally. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."

Now then, knowing these things, let us take hold and not hesitate any longer, for the Lord may come at an hour we do not expect him, as is the case so often, that the death angel makes his appearance at a time he is not looked for; and what will happen to others may also happen to us. We all know what God demands of us, and our Savior says, "If ye know these things, happy are ye if ye do them." And James says, "To him that knoweth to do good, and doeth it not, to him it is sin." So then we are heaping sins upon sins if we are disobedient to God, knowing to do good and doing it not, and "if the righteous scarcely be saved, where shall the ungodly and sinner appear?

M. D. W.

For the Herald of Truth.

The Savior's Sovereignty.

II.

BY REV. J. L. LANDIS.

"If I will that he tarry till I come, what is that to thee? follow thou me." John 21:22.

Of the *three* comings on which this passage is based by differing interpretations, I shall select that which refers to the phrase, "*till I come*" to the Lord's coming to take vengeance on the unbelieving Jews, at the destruction of the temple, and ruling of the old dispensation. For this will accord with the facts of history, as John lived to see the destruction of Jerusalem and the downfall of Judaism. And this impression not only prevailed of the continuance of John's life, but the belief also in the churches as given in the following context, that he should never die,

The lesson which the passage above teaches, is the Savior's sovereignty over his disciples and all the events which concern them. The "I will" expresses it fully and all Scripture and christian history confirms it.

The only attitude therefore, for christians to occupy is that of attentive learners and cheerful doers of the *word*. And shall not then all be most happy when they just simply, without word or comment, asking no questions, leave everything simply in our Lord's hands? Why worry and wonder with fear and trembling how this thing will result, or that place be occupied? Why not settle our minds, down upon the truth?

For we would be ashamed to deny that Christ is able to manage his own affairs most successfully. That no matter what opposition or obstacle may intervene he can control and overrule all things, so that they may turn out *most* for his own glory, and therefore best for us. His glory always consists with man's highest good. Therefore the more we promote the one, the *more* we increase the other. And in no way can we advance *both*, but by that of an entire deference and submission to the will of his ordering and the authority of his word. But alas! that we recognize so little this great fact of the Savior's right and disposing power and our position of simple obedience. That we do not see our Lord's disposition of others and even of ourselves is no business of ours. Could we but say, "He wills" *for* me and that is enough for *me* to *know*, and, "Not my will, but thine be done." Then should we *never* receive the *rebuke* that Peter got, but instead the "*well done*" of good and faithful servants.

What becomes us best, is to believe deeply that our Lord acts evermore out of infinite mercy and grace, towards his disciples, therefore,

"He moves in a mysterious manner,
His wonders to perform." &c.

And believing this strongly and resting all our faith and conduct on this truth of the Savior's Sovreignty, we at once feel "a peace which passeth understanding;" which is better and far superior to that which the mental knowledge and reason of all these things we desire to know, *can* give because it is a peace of faith and experience—a heart satisfaction; and finally a lasting "peace which the world cannot give nor take away." And thus we do away with a world of speculations, doubt and discontent.

For instance, when we may come to the trials of life—the great burdens or "disappointments of which we had not even dreamed would ever befall us, how great a preparation is it, to lean thus upon the promises of our Savior who assures us that not only will "his grace be sufficient for us," but that "all these things shall work together for our good. That through them we may come to a very narrow and dark passage of our life *along* which lie dreadful dangers. He will bring us to the end of it in safety. Sometimes men are "surrounded as it were with clouds and darkness," when they feel that a step might be fatal, if it should be in the wrong direction. Just as a benighted man who lost his way and discovered himself to be in a great mining field full of deep shafts sunk here and there all over it. The darkness had so increased that he feared to move, lest the next step should cost him his life at the bottom of some pit. He stood still and all that he could or dared to do, was to cry for help, which finally came with a light to find him standing on the very verge of a deep and fearful shaft, into which another step would have launched him. So it behooves Christians in such hours of fearfulness and extremity "to stand still and see the salvation of the Lord." This is all they can do, and cry for help unto one who is mighty to save them; and all He requires them to do, in such seasons of danger and distress. And "He will lead them by a way they knew not"—up to the Rock that is higher than they" and "establish their goings." Then all that christians in such cases are to do is "to tarry" till the Lord comes to their relief and comfort.

And again, take sickness or some great affliction and suffering, and oh, *how long* do some poor souls have to tarry in *these* before the Lord comes to deliver them. Nevertheless, He says "wait upon the Lord"—remain "*still*" *without* murmuring and I will the sooner come, in love and in power. And we wonder why that poor sufferer must "tarry" so long. We fail to hear the Savior say unto each of us, as to Peter, "If I will that he tarry till I come, what is that to thee? follow thou me." "Thou to whom I have given health and duties and thereby imposed great responsibilities, I know why I keep that one upon his suffering couch or in his chair. It is not for his hurt but for *endless good and spiritual elevation*; when it is *enough*, I will say "arise and take up thy bed and walk," or bid him "come up *higher*." The Lord does not cause suffering in vain. Whether we know of the doctrine or not, why Christ lengthens out his days of suffering probation, he himself, shall know of their purpose and spirit by a blessed experience. Said Rev. Edward Payson when asked, under great bodily affliction, if he could see any particular *reason* for this dispensation. "No" he replied, "but I am as well satisfied as if I could see ten thousand; God's will is the very perfection of *all* reason."

"What shall this man do?" was Peter's question, but Christ's answer was very different from what he expected. Instead of telling him of John's fate, He recalled him by a sharp rebuke to his own duty in the words, "What is that to thee? follow thou me." Now, some might think this a very harsh reply, but it was given to secure greater concentration of Peter's mind and heart in the work of serving Himself. And had Peter put some needful question to Jesus with reference to himself and his service—one asking directions and strength no doubt the Savior would have given the most gracious and helpful answer. Needful questions of His followers are always gladly answered by the Lord. But this was the question of one who turned aside to another's matters and the answer accordingly, was a rebuke. And many a time have Christians put themselves in Peter's place and received Peter's rebuke. It might seem to us a small thing to turn for a moment to indulge a little idle curiosity; and so it was a little fault in the great apostle; but it was in the very presence of the Master—it was while His words "FOLLOW ME," were still ringing in his ears. And this open rebuke was infinitely better for Peter, and will be for us at similar times, than secret love, which would pass over these faults in silence *only* to encourage greater ones in the future.

This accident impresses us with the lesson that what Christ wants is not *speculation* but consecration. He demands duty, not doubt or an inquisitive spirit. He requires not our care of another, but of our own affairs. May not Peter have learned at this time the lesson he so pungently charges home in his epistle, "NOT TO BE A BUSY BODY IN OTHER MEN'S MATTERS." And when Christ said "What is that to thee? follow thou me," he learned and resolved with Paul to say "THIS ONE THING I DO." Let us learn and practice the same principles of conduct.

In conclusion, the force of these words lies in their reference to our responsibility. "For every one of us must give account of himself to God." Each must do his own duty which is not anothers, and whether another shall do *his* own duty or not. Each one of us are too much in spirit given to the same question "What shall this man do?" when the question should always be "what shall I do?" "Lord, what wilt thou have me to do?" as Paul asked it. These our duties *are the things that belong to us* but events to God. And whatever may be the will of God with regard to others, we know what it is to us. He says plainly—"FOLLOW ME."

For the Herald of Truth.

Heirs of Heaven.

As all desire in the future world to be heirs of heaven, it is positively necessary in this life—in these days of grace, to become the children of God. Now, is the only time to make sure of the hope and the promise that will make us heirs to the riches of heaven, and the immortal crown of life.

As children naturally fall heirs to their parents' goods and possessions, and lawfully hold them, so spiritually, they who desire to be heirs of heaven, must first become the children of God; be born again of the Spirit: be changed in heart and become, by the new birth a new creature; and then by faith we obtain the assurance of the inheritance that is promised. But there are many things the children of God must heed, while in the flesh, journeying through this short and troublesome life; for the flesh is weak and often overcome by the evil things of this world; and there is also a strong enemy of the soul, ever following the elect, to hinder their future welfare, and destroy their happiness, Therefore watch and pray and be strong; "Be sober, be vigilant, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour".

Mark the adversary, as did the apostle Peter, when he admonished the church; for doubtless the enemy had done much mischeif in those days, as well as in our own time.

O how we should work while it is to day, for the night cometh when no man can work; not only physically or bodily should we apply ourselves, but also spiritually, that we may strengthen our faith and hope, and by earnest devotion enjoy the heavenly gifts, that can only be thus received.

There are many things that we must strive against, and contend with in this world, and many external duties to be practiced to be good christians; but if we are willing to forsake our errors, and put our trust in Him who is "mighty to save", we shall be strong and able to over come, and remain faithful until death. Though some are spiritually weaker than others in faith and hope; yet *all* must strive to work willingly and faithfully until our days are no more; then shall we be sure of the hope that we are heirs of heaven, and that we shall receive the rich inheritance of the heirs of God.

April. 1871 J. D. H.

For the Herald of Truth.

To the Young.

My dear young friends, Have you read the word of God? Have you tried to follow the ways of the Lord? If you have not, I advise you to do so. By the help of God, I will try to do the same. Just think for a moment what road you are traveling on. There are only two ways on which we can go; the one leads to everlasting life; the other to everlasting death. I will try to shun all evil, and hope you will join in with me without delay to do the same; for we cannot tell what to-morrow may bring forth. We have displeased our Lord and Savior long enough by our evil and disobedient ways, and we should now try to become obedient and walk acceptably before him.

What a sad sight it is, when we see young men who should be engaged in the service of God, devoting the noble faculties which God has given them to the service of sin and satan. It is indeed terrible to think that there are those who will follow every device of their sintul hearts, for the purpose of gratifying their sinful lusts. They go to every place of amusement, to parties and gatherings of every kind, no matter how vile and degrading their character may be; when they go, they drive fast horses and grand equipages, carrying with them bottles of liquor; and when they go to church, they misbehave themselves in the most shamoful and degraded manner, disturbing the devotions of God's pious children; talk and laugh and go in and out during service, thus dishonoring God, his house, his people, his holy Sabbath day, bringing themselves to shame and disgrace, and heaping up for themselves wrath against the day of wrath.

Now, my dear young friends, I appeal to you in love, Do not thus bring sorrow and shame upon yourselves and upon your own precious souls! Do not thus waste the precious days of your youth, but without delay come to Jesus and learn of him the way of life, and truth and holiness; put away from you such vile wicked things, and learn to do the will of God; honor and obey your parents, and try also to obey your heavenly Father. He is good and kind. therefore do not disobey him; yea, "To-day if ye hear his voice harden not your hearts."

* * *

REMARKS.—If there is any place where such characters as are above described exist among the people of God; that is, the children of Christian parents, the children of church members, and members of the Mennonite church (and we do not doubt that such is the case), it is an abominable shame, and shows either a great neglect or mismanagement of either the parents or the church or both. A father who will let his children grow up in such utter disobedience and disregard of all that is good and right, that they finally become lovers of strong drink, Sabbath-breakers, disturbers of religious worship, and a pest and a nuisance in the neighborhood where they live, such a father will have much to answer for at the final account; and the minister who has charge of a church where such a state of things exists, and does not faithfully reprove and warn such neglect and wickedness, is certainly derelict of duty. If however the parents have faithfully instructed their children, and with prayers and tears admonished and warned them, and used every effort in their power to lead them in the right way and they have still refused to oboy, then the responsibility will rest alone upon the disobedient children, and the son or the daughter that so despiseth the advice of a father, or the good counsels of a mother, as to plunge, as it were, headlong into the great maelstrom of sin and unrighteousness, Oh! what shall we say of such? Solomon says, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it."

We must regret, we must exceedingly mourn in our hearts over the terrible, the fearful, the heart-rending, the soul sickening, moral perversion which exists among the young of the present day. Half the parents themselves, do not know it, and seem not to care. Their motto is too much: Let the young have their own way; let them enjoy themselves. The young must have their day of pleasure, and enjoyment. This is one of the devil's snares to entrap them and drag them down to perdition. I would never take one single iota of real pleasure and enjoyment from a single individual in the world, whether young or old, and that is the reason I thus write. But I would have them all enjoy that which gives real substantial, enduring pleasure and enjoyment. Enjoy religion; enjoy God; enjoy Christ; enjoy the Bible; enjoy the associations and conversation of good, pious, christian people; enjoy the pleasure of helping the poor, the needy, the sick, the afflicted; enjoy the pleasure of leading poor, lost sinners to Christ, and you will have pleasure enough, and pleasure which is pure, elevating, ennobling, and which you will never regret.

But the pleasures of sin! What are they? The deviees of satan, that are sweet for a moment to the flesh, but afterwards like the drunkard's cup, "it biteth like a serpent and stingeth like an adder."

But now the question arises, what is to be done to improve this state of things? The world is moving and seems to become more corrupt as time rolls on; the influences of religion seem to grow weaker; our children are growing up, and the corruption of the times seems to sweep them along into the great whirlpool of sin and ungodliness, and what can be done? We believe one reason is, because there is too much idleness in the church. People who are idle will become wicked, because

"Satan finds some mischief still
For idle hands to do."

Parents are often at fault in this very matter. God gives them children, but they are so busy with worldly cares, they have so much work of their own to do, that they have no time to attend properly to their children. There are parents indeed, as we have sometimes seen, who are either to negligent or too parsimonious to clothe their children with such clothing as will keep them properly warm; and some are too proud, and will, rather than furnish good, warm, *plain* clothing, expose their children to colds, disease and death. But our point at present is, the care of the mind and the soul.

Obedience should be the child's first moral lesson. It should be first taught to love and respect its parents, and obedience will then be a much easier lesson than otherwise. And these three points, namely, Love, Respect and Obedience should be required of them from their earliest years until they arrive at maturity. There are indeed complaints of parents sometimes, that they are not ablo to keep their childreu in obedience; with their best efforts, and their utmost exertions, they cannot accomplish this. Perhaps such parents have failed in one essential point, namely, in asking the help of Him from whom all power for good must be obtained.

There was once a mother, who raised a large family of children. She had been taught to pray in her younger days, but did taught to pray in her younger days, but did not think that it was especially necessary to pray for her children in particular, until one day in conversation with a poor Catholic woman, she was advised to pray especially for all her children. The thought was new to her; yet, says she, "I learned something from the poor, Catholic woman which was a benefit to me." The same woman, a mother in Israel (for she is still living) says that at one time, when one of her children fell into

an evil habit, which she and her husband wished him not to pursue, but not knowing how to overcome it, they both for several weeks, daily sought the help of God, in special prayers for their beloved child; and the child changed his habit and grew up useful and respected; an honor to his parents and a blessing to society. This is a true incident. It is often here where parents fail. They fail to call on God, to ask the great Father above for help in the solemn and important duties of bringing up their children. Thus if your children are disobedient, talk with them; reason with them; pray with them, and for them, and leave no available means untried to gain their love, their respect and their obedience. Teach them to work, not only to work an hour or two, or a day, or a week at a time, and then let them go idle again as long a time as they have been working, as is the habit of some, but get them to understand that in order to succeed in life, and live acceptably to God, we must have something to do all the time; something to employ both our hand's and our minds.

On Sabbath days take them with you to church and teach them, when there, to observe the ways of good people; to listen attentively, to be orderly, respectful, quiet; to kneel down when others kneel; to pray when others pray; to sing, if they can, when others sing, and in all things show themselves a pattern of that which is right, and good, and orderly.

Sabbath schools should be established in every church, and faithfully maintained, and every christian parent should help to sustain them; and then children and parents might go together there, and labor for the good of souls in the Sabbath school. If these Sabbath schools could take the place of the idle visitation which is so much in vogue, in many places, how much better it would be. The child will follow the example of the parent and if parents will continually persist in making visits of pleasure and gratification among their friends on Sabbath days, what else can we expect of their children? They are teaching their children by their example, to dishonor the Sabbath and corrupt the ways of the Lord.

Let us try and bring up our children in the nurture and admonition of the Lord. "Children obey your parents in all things: for this is well pleasing unto the Lord."

"I shall be near and like my God."

I know of no uninspired language that in so few words, expresses my idea of heaven, as the line of Watts at the head of this article. *Nearness to God*, and *likeness to him—that will be heaven indeed.* And there can be no heaven where these are not realized. To be truly happy, a person must be in the enjoyment of God He must be in close and uninterrupted communion with Him. He must dwell in the secret place of the Most High, and abide under the shadow of the Almighty. There must be no sense of distance—of remoteness. God must be to him a God at hand, and he must ever bask in the sunshine of His smile. One may be as holy as the unfallen angels; but unless he can feel a sense of nearness to God, his happiness will be far from being complete. As the hart panteth after the water-brooks, so will his heart pant after God, and he will be unsatisfied. With the Psalmist he will say, "My soul thirsteth for God, for the living God; when shall I come and appear before God?"

Somewhere in the universe there is a place where God more immediately dwells—the home of the ascended Saviour of the holy angles, and of the spirits of just men made perfect. And that place, wherever it is, is *heaven.* There is perfect blessedness. "*Fulness of joy.*"

But suppose all else should remain as it is, and that God himself should withdraw. Suppose that He should vacate heaven. It would be heaven no more. Light would at once depart, and joy forsake every bosom. A gloomy pall of darkness would overspread all those sweet fields, and songs of joy would be turned to notes of sadness.

> "Not all the harps above
> Can make a heavenly place,
> If God his residence remove,
> Or but conceal his face."

And there must not only be *nearness to God*, but there must also be *likeness to Him.* This is indispensable. Our first parents in Paradise were happy so long as they were holy. But no sooner did they sin, and thus lose their resemblance to God, than they lost their enjoyment of Him and became miserable. And now, when driven from the earthly Paradise, had they been transferred at once to the heavenly—to the immediate presence of God—they had still been wretched, and, if possible, would have shrunk away and hid themselves from the scorching gaze of the Holy One. There is no happiness for a sin-polluted soul in the presence of infinite purity. Without holiness no man can see God to enjoy Him. Most earnestly will sinners call to the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne.

But, through infinite grace, God will prepare all His chosen people to dwell with Him in heaven. He will create in them a clean heart, and renew a right spirit within them. He will wash them thoroughly from their iniquity, and cleanse them from their sin. He will array them in fine linen, clean and white. Their robes shall be washed and made white in the blood of the lamb. The omniscient eye shall discern in them no impurity. They shall be perfectly prepared for the abode which God has prepared for them. And well may the Christian, at the contemplation of the blessedness that awaits him, joyfully exclaim,

> "Oh, glorious hour! oh blest abode!
> *I shall be near and like my God.*"

Nearness to God and likeness to Him, will constitute a heaven all that can be desired. That will be the perfection of bliss—the consummation of the most ardent wishes of holy beings. To dwell with God in closest nearness to Him; to enjoy uninterrupted communion with Him; to feel that He looks with complacency upon us, because He sees in us His own spotless image; to have one so great, so holy and so good, smile upon us and give us to know that we enjoy his *friendship*—that will be blessedness beyond which nothing can be conceived of and nothing desired.—*N. Y. Observer.*

For the Herald of Truth.

The Fountain of Grace.

As o'er the pleasant green I trod,
A fountain I espied;
Its water of a crystal pure,
From it does gently glide.

I wondered why, that stream did flow
O'er rocks and stone so long;
Some one, I thought, to me might tell,
Who bids that stream, flow on.

A pleasant place for me it was
Beside the brook to be;
Amid the cooling shades of green,
And lovely scenes to see.

The music of the singing birds,
The place more charming made;
Their notes were sweet, as if to praise
Their God, and Maker's aid.

It was the Spring*) time of the year,
When I this scene did see;
Thus you may know how lovely was,
The pleasant sight to me.

An aged man, came wandering by;
Methought a man so old,
With marks of wisdom on his brow,
Had long the secret told;

What hand, had wrought the mystic well,
That bubbles water forth,
Of value rare, to quench the thirst
Of pilgrims in their course.

The man he spake of pilgrims old,
Who in their course did stray;
At length of thirst, and travels sore,
They sought the cool of day.

What now they were in want of too,
Was water pure and clear;
For which they knew not where to seek,
To save their lives so dear.

At length a voice to them did say,
"Though, ye did not obey
The guide that I for you had sent,
To lend you in the way.

"A road you choose, more hard, and rough,
Of which you little knew;
To regions dark this road doth lead,
Where guilty sinners go.

"Yet though for mercies sake have I
The crystal fountain made,
That weary pilgrims passing by,
Of it may freely take."

O! fountain sweet, for years roll on,
That many more may take;
Of thy water pure and living,
And then their sins forsake.

A. M. Kauffman.

*) Emblematical of the Spring time or morning of life, when youth is so richly blessed.

For the Herald of Truth.

The Sure Calling and Election.

Dear brethren and sisters, how necessary it is that we should seek to make our calling and election sure; that our faith might be grounded upon the Rock, Christ Jesus, who is the chief corner-stone, and who is our only salvation; for there is none other name given, under heaven among men, whereby we must be saved. We acknowledge Christ; we openly profess religion; we contend for the christian church; we practice the ceremonies enjoined upon us in the gospel, but this is not all that is required, though these all belong to Christianity, and comprehend the easiest part of the services required of us. The more important features of our religion are our walk, our conversation, and our faith; do these correspond with our profession and with the word of God? Now if we find ourselves faithful in all these things, then we should continue in them. But if we find ourselves disobedient, doing that which we know to be wrong, feeling condemned in our own consciences, then let us cease to do wrong, repent of our sins, deny ourselves and ask Jesus to forgive us, so that we may be prepared to enter into that abode of bliss where Jesus is. How sad it would be, if, after our earthly pilgrimage is concluded, we should have to be forever banished from the presence of God. Therefore it is very necessary to examine ourselves very closely in order that we may make our calling and election sure. J. D. H.

A Comprehensive Scripture Catechism.

1 Who created us?
God, that made the world and all things therein. Aets 17: 24.
It is He that hath made us. Ps. 100: 3.
God created man in His own image. Gen. 1: 27.
2. Has God lived always?
Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. 90: 2.
The high and lofty One, that inhabiteth eternity. Is. 57: 15.
3. Can we see God?
God is a Spirit. John 4: 24.
Whom no man hath seen, nor can see. 1 Tim. 6: 16.
4. Is God everywhere?
If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. Ps. 139: 8—10.
Thou, God, seest me. Gen. 16: 13.
The darkness and the light are both alike to thee. Ps. 139: 12.
5 Is God all-powerful?
The Almighty God. Gen. 17: 1.
The blessed and only Potentate. 1 Tim. 6: 15.
6 Is God all-wise?
The only wise God. Jude: 25.
His understanding is infinite. 1 Tim. 5: 17.
7. Is God all-good?
There is none good but one: that is God. Matt. 19: 17.
God is love. 1 John 4: 8.
8. Does God take care of all his creatures?
His tender mercies are over all his works. Ps. 145: 9.
Who giveth us richly all things to enjoy. 1 Tim. 6: 17.
He is kind unto the unthankful and to the evil. Luke 6: 35.
9. Is God our Father?
Thou, O Lord, art our Father. Is. 63: 16.
10. Ought we not to love God?
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Matt. 22: 37, 38.
11 Is God the Supreme Ruler?
His kingdom ruleth over all. Ps. 103:19.
The Lord shall reign forever. Ps. 146: 10.
The King eternal, immortal, invisible. 1 Tim. 1: 17.
Of him, and through him, and to him, are all things. Rom. 11: 36.

For the Herald of Truth.

A Nut without a Kernel.

There are many things which appear to be what they are not; look for a moment at the nuts; how much alike they are, and yet if we examine them closely, we shall find in them a great difference; the one is no doubt a good one, the other is perhaps worthless, for there is no kernel in it. Let us learn from this fact the advantage of observing things with attention. It is not of much consequence whether a nut turns out to be what it appears or otherwise; but in other matters it is often of great importance. There are many things in the world of which it may be said with truth, "They are good for nothing," for they have no kernel in them. Wherever you may be and however employed always act uprightly and never practice deceit; never let it be supposed that you have a hollow heart; never let it be said that there is no kernel in you, for whosoever has a hollow heart, is no believer in Christ Jesus, but though a heart may not be hollow it may be filled with all kind of evil things, but not with good the things of God, and therefore he is like the nut without a kernel; if we crack them and find no kernel in them, we *will* throw them away, and it is the same with us when the time cometh that we have to appear before the Judgment seat, and no kernel found in us; we are then turned into the outer pit, where there is a punishment of which there is no end.

J. B. M.

"When I Awake."

"When I awake," it will be morning,
The night forever past,
With all its glooms and fearing,
with all its fever-dreaming;
Light, joyous light at last,
"When I awake"—Then no more sleeping.

"When I awake," it will be morning,
The pathway blindly trod
With footsteps weak and failing,
Illumed and clear, revealing
The purpose of my God,
"When I awake"—then no more doubting.

"When I awake," it will be morning,
And no more crushing pain,
With all its tears and sighing,
With all its grief and crying,
No more the falling rain;
"When I awake"—then no more grieving.

When I awake," it will be morning:
Then rest, yes, perfect rest,
And no more careworn musing,
No mountain cliff sad climbing,
No looking to the West;
"When I awake"—no weary toiling.

When I awake,"—it will be morning,
The loved ones gathered home,
With no more words of parting,
No trembling tear-drop starting,
In heaven's celestial dome;
"When I awake"—then blessed greeting.

"When I awake," it will be morning,
A Sabbath-keeping time:
A seraph harp then tuning?
An angel lyre then sweeping?
Ah, more than this be mine
"When I awake,"—the new song singing.

"When I awake," it will be morning:
"I shall be satisfied;"
No distant, far-off reaching
For something ever fleeting:
With Thee, the Crucified,
I shall awake, and know no longing.

"When I awake," it will be morning:
It hath not been revealed,
No mortal eye is seeing,
No mortal ear is hearing
The bliss not e'en conceived:
"When I awake"—what glory beaming!

"When I awake," it will be morning:
Ah, then why fear to sleep?
See, from the tomb uprising,
The Savior interceding,
My soul He'll safely keep
Till I awake—Oh! glorious waking!

—*N. Y. Observer.*

Gleanings.

Man is like a coarse, knotty piece of timber, or hard and stubborn clay, which requirse a great deal of hard labor to bring it into shape so that it will be of any use.

The heart, hardened by a long course of sin and unrighteousness, is like the knotty end of an old oak that has been lying a long time in the sun drying. It requires a hard wedge to enter it and it must be skillfully handled. So the hardened sinner, through much teaching and exhortation, through much prayer and pleading, by faithful effort, strong determination and will, by the powerful influence of the Holy Spirit alone can be awakened and brought to Christ.

Herald of Truth.

Elkhart, Ind., April 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .06 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it it best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For April 1871.

NAMES OF THE CHURCHES.		APRIL.	
Elkhart	Church	9	23
Yellow Creek	"	9	23
Shamn's	"	2 16	
Holdeman's	"	9	23
Blosser's	"	2	
Christophel's	"	16	
Culp's	School-house	9	
Jones'	"	16	
Metzler's	"	2	
Mixel's	"	9	
St. Joseph co., Ind.			
Pleasant Hill, Branch co., Michigan.		2	16
Clinton		2	16
Lake School-house, La-Grange co., Ind.		9	23

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

Friend Isaac Robson, a minister of the Society of Friends, of Huddersfield, England, paid us a visit recently. He came to us on the 10th of March, and remained with us until the 13th. He attended, while here, three meetings, and we listened with pleasure to his testimonies of the truth, which we must acknowledge as the word of God. He has traveled extensively in Europe and other countries. He visited also the Mennonites in the South of Russia. Among others he visited Bro. Cornelius Jansen, who requested him to call on us when he came to this country, and obtain a knowledge of the circumstances, and privileges of the Mennonites in this country, and inform him of the same. This was primarily the purpose of his visit to us. He is also a very devoted advocate of peace principles and a non-resstant christianity, and exerts himself greatly to make known and teach these principles to the people, and to encourage those who already believe in them to remain faithful to them. We feel thankful for his kind visit and bid him God speed in his labors. Let us all try and propagate these blessed principles of the religion of Jesus.

Bro. Henry Brenneman expects to travel among the brethren in different parts of the country during the coming Spring and Summer, and in his travels he will sell books, receive subscriptions for the paper, &c. Where he is not known he will be prepared to give satisfactory evidence that he is the genuine Bro. Henry. All business transacted by him for us, will be satisfactory.

For The New Meeting-house. We thank our friends who have already sent in their contributions for our new house of worship. The preparations for it are progressing, and we hope we shall be able to gather a sufficient sum by the opening of Spring, to enable us to build without delay. All contributions will be thankfully received.

English Preaching. — A Brother minister writes as follows: "We stand in great need of ministers versed in the English language. Oh, if only the older brethren could comprehend it before the young scatter to other churches!"

How much there is contained in these words! "We need ministers versed in the English language." We need them in the East in the West, we need them in almost every church. The church of God must be maintained, the word must be preached, the people must be taught, warned and comforted; this is the great work of the church — "Go, teach all nations;" but different nations speak different languages, and how shall we preach to them and teach them the way of life? There is no scripture advising the people to learn our German language to become christians; but we are commanded *to teach* them. How then shall we do this? We must learn the language or appoint men who understand it already; we have the means; we have the talent and ability, and how shall we escape if we neglect this great and solemn command? The command is the command of God, of Christ and there will be no excuse for us if we neglect this matter of English preaching. We would not despise the German; we must have the German also: but while so many of our people are becoming English, we must work for the salvation of their souls also. Oh! let us not neglect this matter.

Gleanings.—"Although not an actual member in the visible Church, yet God has given me, as it were, sometimes a foretaste, of that hidden manna, which none can enjoy but those that love him! O that my heart could be ever filled with that heavenly meditation upon which the soul can feast with sweetest comfort. O that all would only stop in their erring course, and try to learn and practice the divine teachings, for 'all her ways are ways of pleasantness, and all her paths are peace.'"

So writes a friend in a private letter. Dear Friend, Why not a member in the *visible Church?* This lies in the way of duty, and if you feel that you love God, and Jesus, our Savior, you will find pleasant associations among those who are the faithful children of God; and to love the brethren and the church, and observe all the commands of God, with a free and full consecration of heart, are characteristics of a new born soul; fruits of a good tree, which should manifest themselves in all God's children. Let us all be obedient to the commands of Christ, and he will gently lead us in the way of holiness and salvation.

Sunday Schools. — The spring time is again approaching, and with its singing birds and blooming flowers, we are called to new duties and labors. The Sunday schools which have been closed through the winter, we hope, will receive due attention; be reopened and the work carried forward with zeal and earnestness in order that the young may be instructed in the ways of the Lord.

We hope also many churches which have as yet never organized Sunday schools will be induced to put their shoulders to the wheel, and make an effort to gather their children and teach them the all important duties of life, and the solemn truths of the Bible, because this is a matter which should not be neglected. The young are the seed of the church, and a sabbath school is the nursery where the young are trained and taught and fitted for future usefulness in the church.

A Sabbath School is very useful in the

church; it is not only a school for the children; it is also a school for the older ones; there they can all meet to read God's word, to sing his praise and pray, and receive instruction. It gives employment to all who take part in it; and an employment which is well worthy of the christian's calling. The Sabbath School scholars and teachers, instead of wasting the precious hours of the Sabbath in sleep, in idle lounging about, in visits of pleasure where perhaps idle and foolish conversation and shameful scandal are the topics of discussion; in hunting, fishing or in idle games, will have something to engage their minds and energies, which will be useful to them, and will make them better and wiser; instead of desecrating and dishonoring the Sabbath, they may thus keep it holy and glorify God therein.

Now then beloved brethren and sisters, let us not neglect this great and important work; let Sabbath Schools be organized in every church, and let the knowledge of the Lord be spread abroad until every heart shall rejoice in the truth. It is a blessed work, and should not be neglected. We as a church have already neglected it too leng. We must not stand idle in the vineyard of the Lord; but go foward sowing the seed of life, and though with weeping we bear the precious seed, we shall doubtless come again with joy, bringing our sheaves with us. Read the *Sunday* School Teachers Reward in another column.

Menno Simon's Works.—The first part, understand us right, *the first part* of Menno Simon's work is now about completed. This first part contains the same matter revised, and corrected, as the former editions, published in the English and German languages, with the addition of an account of the severe persecutions which Menno Simon had to endure, and a description of the place where he last preached the Gospel, and where he died and was buried; and also several letters; the whole making a volume of some 288 large, octavo, double column, pages, bound in cloth, and costs $1.50. By mail 1.80. Those taking a dozen copies will get the thirteenth book gratis.

We will proceed with the balance of the work as fast as circumstances will allow, and when the whole is completed the second part may be obtained bound in the same style as the first part, for $3.00 a volume.

Those however who prefer to have the whole work, in one volume, and bound in leather, may then get it for $4.50. It will require several months yet to complete the entire work.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen	$1.75
Without " " "	$1.60

Any one sending for 12 Books will receive one gratis.

Marrying in the Lord.

The article, in another column, on this subject, should be read by all. There seems to be such an utter disregard of this matter among our young people, that it is truly sad to reflect upon it. We have only time and space now to refer to the matter briefly, but we expect if the Lord will, to give our views more at length, upon another occasion. In the mean time, we would call upon our young people, of both sexes, who have chosen to walk in the ways of the Lord, not to return again to the companionship of those who are still in the ways of sin, for it is a very unequal union indeed, when the children of God, and the children of the world join hands and hearts and walk together in constant companionship. One or the other must lose of his or her identity, the one or the other must yield of his or her influence, and we have observed that very frequently the professor is led astray by the non-professor. Such a union is seldom productive of true happiness, and an unhappy and ill-mated marriage, is truly, a very, unenviable condition for either husband or wife. We have seen enough of this in our days to convince us that if it was even not wrong, it would be very imprudent and inexpedient to say the least of it, even in a natural sense, but then the word of God forbids it so plainly that none need be mistaken, and yet some of our dear readers, have ventured upon this course; sad thought! but what shall we do? Oh let us try and be more faithful to warn the young in regard to this matter. Let the brethren unite upon this point, and let every minister be faithful to warn his flock of these things and let parents admonish their children, so that all may be taught and all may understand it, and be convinced of the sin of so doing, and we may be instrumental in doing good, and preserving the young in the paths of righteousness, and truth

Conferences.

Conference in Rockingham Co, Virginia will be held on the last Friday in April.

Conference for the eastern district of Pa will be held on the first Thursday in May, at Franconia Meeting-house, in Montgomery County Pa.

Conference for the Lancaster District will be held on Friday, before Good Friday at Brubaker's Meeting-house, in that County, about three miles west of Lancaster City.

Annual Conference in Canada, will be held as usual on the last Friday in May, in Weidman's Meetinghouse, in Markham, York county.

Brethren and Sisters from abroad are cordially invited to be present. For the benefit of those who are not acquainted here I will give the following directions: Come to Toronto, and if you wish to stop at any hotel, go to the Black Horese. There you can find out where the stage for Markham leaves from. In case the new Railway, passing through the neighborhood of the Conference, will be completed, we will try and make it known through the Herald.

D. B. H.

The annual conference of the Omish Church will be held this year, commencing on Whit-Sunday, in Livingston County Illinois.

Correspondence.

A Visit to Canada and New York.

For a long time, it was my desire to make a second visiting tour through Canada. Being informed by Pre. Michael Shenk, of St Joseph county, Ind., that he intended going thither on a visit and requesting me to accompany him, I felt that I could not do so, and declined the invitation. Afterwards however I made the necessary arrangements to comply with his request, when unexpectedly I was informed that he was already one day on his way. Such was now my desire to make the intended visit, that I solicited and gained the consent of Bro. Isaac Kilmer, to accompany me.

Accordingly we left home on Thursday, the 2nd of February, took the cars at Elkhart at half past ten o'clock in the forenoon, and, at about the same hour that night we crossed over into Canada, at Port Huron.

We arrived at Berlin, Waterloo county, at four o'clock, and went to Deacon Joseph Snyder's, who lives near that place. We remained in this vicinity over Sunday, visiting among the brethren and attending two meetings, one at Daniel Burkholders and one at Eby's Meeting-house.

On Monday, we went to Markham, in quest of Bro. Shenk, who was not a little surprised when we entered the house of his friend, where he was visiting. We remained in this vicinity one week, and attended meetings at the following places: Wideman's Meeting-house twice; Altona, Risser's, Almira, California, and Dixon's Hill, once at each place.

On Monday, the 13th, Bro. Kilmer and I, accompanied by Bro. S. Reeser, returned to Waterloo again, where we met with Pre. Solomon Eby, from Port Elgin, who accompanied us nearly a week, attending meetings at the following places: Snyder's, John Eby's, Martin's, Town of Waterloo, Schantz's, Latshar's, Blenheim, Biehn's, Detwiler's, twice, Hegy's and Crossman's. Here Bro. Eby took leave of us to attend a meeting at Eby's church the day following, at which time we held our last meeting at Wanner's.

On Monday, the 20th, accompanied by Pre. J. Bear, and Bro. Jacob Y. Shantz, we took the train at Preston. At Hamilton we met Bro. Shenk accompanied by Pre. Jacob Wideman, and Bro. and Sister Koch, of Markham. We all went together from here to Lincoln county, Ontario, tarried one day and attended one meeting, after which Bro. Schantz and I went to visit our friends who are under medical treatment at "*Our Home*," at Dansville, Livingston county, New York. By the way, we spent several hours in viewing the Falls of Niagara and the surrounding objects. Arriving at Buffalo, we were one minute too late for the train; we saw it moving off, but were too late to get on board. Thus we were necessitated to remain in Buffalo over night. The incident called to our mind the most awful doom of those deluded ones, of whom the Savior says, "Shall seek to enter in, and shall not be able." God help us to enter in at the strait gate, before it is *too late*.

The next morning we took the train for Wayland, a distance of nearly one hundred miles; from this we took the stage for Dansville, arriving at *Our Home* in the afternoon. Our joy and happiness at meeting our dear friends, can be better imagined than expressed, when I tell you that some of us had not seen each other for ten years. My own relative friends here, are Jacob and Anna Keagy, brother and sister to my wife. Here we also met with Bro. Benjamin Herr, of Lancaster county, Pa. We were not a little comforted to find our friends and brethren in such fine spirits, so kindly treated and so well cared for, and in a state of improvement beyond our expectation. In our estimation, the Institute is what it claims to be, *A Home* for the afflicted. We remained here, one and a half days, and then returned to Buffalo. We had intended upon our return to Buffalo, also to visit our brethren near Williamsville, some ten miles from Buffalo, where we expected to meet our traveling companions from whom we parted in Lincoln county, Ontario. But being detained by the way, and our friends feeling such an interest in our visit at *Our Home*, as well as ourselves, we concluded to defer our visit to Williamsville to some future time, if so be that the Lord be pleased to grant us this favor. Our dear brethren and sisters, we hope, will excuse us. Think not that our failing to come to you at present, is occasioned by a want of affectionate love. Our families and friends are expecting us home to-morrow, and we should be loath indeed to disappoint them. Bro. Schantz has left me, taking the homeward train a few moments since. Thus I am left alone at the station-house in Buffalo in eager expectation to see the brethren Shenk and Kilmer coming from Williamsville to accompany me homeward.

My expectations to be accompanied home by the brethren, were not realized. At nine o'clock in the night I took the train, and by four o'clock P. M. the next day, I landed safely in Elkhart; arrived home the same evening, and found my family and friends generally, in the enjoyment of usual health. Thanks to the Lord for his kind care, and protection over us. Arriving at Elkhart, I learned that the brethren had arrived there before I did, on the same day. I feel to express my humble gratitude to God, for having been permitted to mingle in the society of those I love as brethren and sisters; I feel unworthy of the love and kindness bestowed upon me. I hope I may have given no occasion of offence to any one of those little ones which believeth in Jesus. Whether others have been benefited or not, I cannot tell. One thing I feel, that in the day of Judgment, I shall be held accountable for the privileges enjoyed in my visit.

"Finally, brethren, farewell; be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you."

DANIEL BRENNEMAN.

Elkhart, Ind.

A Visit to Mahoning County, Ohio.

On the 27th of January I took the cars at Milford, Ind., for the purpose of visiting my friends in Mahoning Co., Ohio. I arrived at Columbiana, on the 28th, from which place I rode with a friend, on his sled to the Reformed church near North Lima.

Just as I arrived there, a funeral procession came to the church. It was that of an old man, named Jacob Coblentz, who lived in that neighborhood, and about a year previous to his death became blind. He was 78 years old. I then also went in with the funeral, where a discourse was delivered in German, by Daniel Boehler and in English by H. H. Hilbisch. My father and two of my brethren were also present, with whom I went home and had the pleasure of meeting the rest of my brothers and sisters, all in usual health. I then spent some time in visiting among my friends most of whom I found in the enjoyment of usual health.

On the 5th of February I attended meeting at Oberholtzer's Meeting-house, where the brethren J. Culp and J. Bixler preached to a goodly number of people. On the 12th I attended meeting at Zeiglers Meeting-house, where the services were conducted by P. Boesinger and J. Culp. Bro Zeigler the deacon in the church, though nearly 100 years old was in his place, and gave testimony to the truth of the word which was spoken.

On the 14th I again arrived safely at home and found my family all in the enjoyment of good health.

I desire to address a few remarks to the young people of this vicinity, of whom there are a considerable number that have arrived at the years of understanding, and know good from evil. There are many of them who have not yet consecrated themselves to God.

The Scriptures teach us, that "to him that knoweth to do good and doeth it not to him it sin." Jas. 14: 17. We have no promise of time beyond to-day, and if we should be so unfortunate as to be called away in our sins, how terrible it would be to think of the dreadful sentence pronounced against the ungodly, "Depart from me," &c.

Have you not already often experienced, that when a kind friend, a brother or sister, or whoever it may have been, took leave of you and went away, even if only to some distant part of the country, that it caused you sadness of heart and weeping, though you expected at some time to meet them again; when our friends die it often causes great sorrow, and mourning, but when we have the hope that they have died in Christ, we may be comforted, with the hope of seeing them again; we may say with David, "I will arise and go to him." But when we appear before the judgment seat of Christ and receive the final reward of our deeds would stand on the right and we on the left then we would have to be parted forever without the slightest hope of ever meeting again.

I therefore beseech you, dear young friends, do not spend this day of grace in vain, and in the enjoyments of the follies of the world and in the gratification of the lusts of the flesh. "To-day if ye do hear his voice, harden not your hearts;" "come unto me all ye that labor and are heavy laden and I will give you rest," are the words of Jesus. Behold what a kind Savior you have: he calls unto all men and desires that they should come and receive salvation.

God grant that through this effort some souls may be brought to Christ, that some lambs may be gathered into this fold of which Jesus is the shepherd! This would be of infinite greater value than all the treasures of the world.

Locke, Ind. D METZLER

A Journey to Ohio.

Herewith I will give the readers of the Herald of Truth an acount of a journey made to Logan, Champaign and Fulton counties, Ohio.

We took the cars at Lagrange on the 16th of Dec., 1870, and went by way of Fort Wayne to Bellefontaine, where a son of John P King met us on the 17th, and took us home, where we remaind all night and on Sunday attended meeting, in the meeting-house in that neighborhood, where a large and attentive audience was presant,

On Wednesday the 21st, in the afternoon, we attended a meeting in the house of Moses Stutzman. We also visited the brethren and sisters in Champaign and Logan counties, in this neighborhood until the 23rd, when we went to Fulton county, Ohio, where we stayed all night with Christain Schantz, who lives in the neighborhood of Pettisville. On Christmas, the 25th, we attended a meeting there. The audience appeared very attentive. We then visited among the brethren and sisters until the 27th, when we again took the cars at Archbold and arrived home safely and found our families in the enjoyments of good health, thanks to God. I feel very thankful for the love and kindness manifested towards us by the dear brethren and sisters; may God bless them The grace of God be with us all, amen.

JOSEPH T BORNTREGER.

Eden Mills, Lagrange Co., Ind.

EVIL THOUGHTS.—Evil thoughts are worse enemies than lions and tigers, for we can keep out of their way; but bad thoughts win their way every-where.

A Letter.

Dear Brother Funk, Having neglected to write to you for so long a time, I am almost ashamed to take up my pen again. I wish you and your co-laborers, who are working for the good of your fellow-men, the grace of God. When I can sit down in quietude and read in the *Herald of Truth* those noble lessons and instructions which are therein contained, it seems to rejoice my heart that we, as brethren, have so good a way of communicating our thoughts to one another. I think it is the true way to unite the church together in love, and bring them to be more of one mind. The word says, "Be ye all of the same mind." Now I think to have a good periodical in the church is the way to become of *one mind*. The apostles conveyed their thoughts to one another by writing, when they could not speak face to face, and we see that their writings were read in the churches, which caused great joy. Now I do not mean to say that these letters and articles in the *Herald*, should be read in public, in the churches, but they can be read by the members at home when they cannot attend meeting; for they will aid them in the divine life. In this way it preaches, teaches and instructs those at home, who otherwise would not be instructed.

When I recall the sweet conversation we had together in Columbiana county, I wish we could oftener meet together, and see each other face to face; but blessed be the name of the Lord, we can pray for each other on our pilgrimage here below, and the Lord has promised to bless the prayer of faith; so if we have pure desires for the advancement of the cause of Christ, and the best interest of our fellow-beings around us, and all men at large, I think we will be heard when we pray; and I feel very sorry when I see so many neglecting prayer, which is one of the greatest privileges that we have, and is required of us all, both small and great. A little child will make its wants known to its parents, either by signs or by crying; just so with each individual that feels his want of the bread of life. He will feel to say like one of old, "Lord, I will not let thee go until thou bless me." Some one might say, There is no need of so much praying; but we see that on very many occasions our blessed Savior prayed to his heavenly Father, and the apostles assembled together where prayer was wont to be made; and we are not to forget the assembling of ourselves together. The prophet says, "They that loved the Lord spake often together, and the Lord hearkened and heard it, and a book of remembrance was written for them that loved the Lord and that thought upon his name." So the eyes of the Lord are over the righteous and his ears are open to their prayers. May the Lord guide us in the way of all truth, is my sincere prayer.

S. A. H.

Questions & Answers.

1. A dear brother writes in defense of long sermons; he thinks all those who desire to observe the commandments of God will not get tired of hearing them. We would not interfere with the preferences of those who love the long sermons, but as for ourselves we prefer short ones, whether called to speak them ourselves or to listen to others. We know ministers who have broken down their physical constitutions, and ruined their health, by extreme long preaching; we have also seen congregations wearied, and a great deal of confusion caused by the same thing and we believe an hour and a half or two hours is all that should be spent at one time in a public service. It is certainly long enough for both ministers and people. We have also heard of ministers preaching so long that half the congregation would leave before they were through. Now preaching is intended to do good to the hearer and we cannot see where the good is done, when the people get so tired that they refuse to hear any longer. Better leave them a little hungry so that they will come again at the next meeting time, than to so overfeed them that they will loathe the food and thus be driven, as it were from the place where the word of the Lord is declared. Remember that Paul became all things to all men that he might be able to win some. He preached long when he felt that he could win them in that way, and when he could win them by short discourse, he no doubt did it. We must always adapt ourselves to the wants and necessities of the people in matters of this kind.

2 John 3: 5. The Baptism of water and of the Spirit. For the answer of this we refer our readers to the Herald of Truth for March 1870, where the matter is fully explained. We will however state briefly, that *born of water and of the Spirit* means, according to our understanding of the matter, being cleansed and purified by the Holy Spirit, of which baptism by water is a divinley appointed symbol.

3 Jn. 16: 8. "All that ever came before me are thieves and robbers, but the sheep did not hear them". Christ is here speaking of deceivers; in the first verse, he says, He that entereth not by the door" &c.," is a thief and a robber"; in this verse he would say; All that ever came before me, *entering not by the door* into the sheepfold, are thieves and robbers, and these the truly pious did not accept, nor receive their false doctrine, neither followed their corrupt examples.

NEVER enter a sick-room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to pill or powder.

Children's Department.

For the Herald of Truth.

The Affectionate Friend.

Dear Children, When you look abroad in the day time and see the trees, the hills, the clouds, the sky, or the snow; or when you look upwards, in the evening, and see the moon and the stars, are you not led to inquire, who has made all these things? There is a God, a Creator of heaven and earth. With this God you must all become acquainted; for if he is the Maker of heaven and earth, he is likewise your Maker. He is not only powerful, but unspeakably wise and holy, hating all kinds of wickedness; he is pleased with them only who obey his commands. This God provides for you continually; he gives you health and ease of body; enables your parents to procure you food and clothing, and preserves you from harm by night and day. You are always in his presence. Though you do not see him, he always sees you, and knows not only your actions, but your thoughts, and these not only in the light, but in darkness also. God made men that they might love and serve him, and be happy for ever; but men would not love and serve him; they choose to offend him by their wicked doings. They became proud and cruel, idle and profane; then they deserved to be punished and destroyed; but God, who was very merciful and kind, would not destroy them; but sent his only begotten and dearly-beloved Son, to teach men the right way, to make them sorry of their sins, and to procure for them pardon. This Son of God is our blessed Lord and Savior Jesus Christ. He was entirely happy with his Father in heaven, yet he pitied mankind and could not bear to see them hurting and destroying themselves, doing wickedly, and thus making themselves miserable. Our blessed Savior, the Son of God, was so kind that he came down from heaven and suffered much pain and trouble for the good of men. He not only suffered, but did many kind acts with the same design. He went about doing good; he preached good news to poor people; he showed them, that if they were good and holy here, they would be happy after death, and a great deal more happy than the richest men now are, and as happy as the best of them ever will be. He did much good to all, but no harm to any; yet he was scorned and ill treated. At length, being influenced by a desire to fulfil his Father's will, and to save our souls, he willingly yielded himself to his enemies, who murdered him in a very cruel manner. This is he to whom when alive on earth, they brought little children; this was he who blessed them and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." How exceedingly kind and gracious was it in him to regard not only the flock in general, but the lambs of the flock; to discover such affection for children. But if he was so gracious while on earth, he has the same kindness now that he is in heaven. If he once said, "Suffer little children to come unto me," he says so at present. He has the same desire to make them happy now as he had then; for he is the same yesterday, to-day, and for ever. But you must know, my little friends, that your hearts are much inclined to sin; that you have in many ways offended God already; and, therefore, you have need of divine mercy to pardon what is already done, and of God's Holy Spirit to make your heart pure and your life holy. You see that all sorts of people die; some older and some younger than yourselves; but when we die we all have a life, a life which will never have an end. Our bodies die, and all our bodily powers cease. We can neither speak, nor walk, nor labor, yet our souls are alive; and will continue so. We can be happy or miserable, and we can be a great deal more happy or more miserable, than ever we were before we died. The reason why some are made happy and others miserable, is, that some have been good and others have been wicked; some have repented of sin, and loved Christ; others have not repented of sin, but always lived a wicked life. Those who love and serve God, will be made happy for ever with him in heaven. Others who have not loved God, but have been wicked and profane, will be cast off from God and happiness, and be made miserable among wicked spirits. But if you wish to know what the blessed God requires of you, that you may be made happy after death, I will tell you: You must love God and obey his Son Jesus. If you do love God and Christ, you will pray to God in Christ's name. You must pray daily that God would take away the corruption of your heart, make you holy, teach you what you ought to do, and dispose you to serve him in all things; that he would keep you from all snares to which children are exposed and not suffer you to be led astray by the bad conduct of the wicked. At night, when you go to rest, you should pray to God, thank him for his kind care through the day, and ask him to watch over you and keep, and bless you, or repeat some prayer which you understand, and which will express your sense of entire dependence on God. In the morning, think of God's goodness in preserving you during the past night, and pray to him to keep you from harm and from sin all the day. Always be sure to give attention to your parents when they read, or when they engage in family prayer. When you are called to family prayer, see that you attend in a solemn manner, and think of nothing else. So far as you understand the prayer that is made, join in it and pray for the same thing. You must avoid all wicked language; forgetting of God, disobeying of parents, and unkindness to others. If your heart and life are agreeable to these directions, you need not fear death; for whenever you die, you will go to be with God and Christ, and good men, in perfect holiness and endless joy; but if you live wickedly, and without God in the world, you will be sent to the place of despair and misery. May God take you under his care, and give you his Holy Spirit! and may Jesus Christ, who, while on earth, took little children into his arms and blessed them, receive you into favor, and give you his grace, that you may be for ever with the Lord.

J. J. BORNTRAGER

FOOD FOR THE LAMBS.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7: 12.

For the Herald of Truth

Avoid Temptation.

Dear Children: There are many evil influences constantly operating on your minds. Influences which endanger not only the body but the soul also. These owing to the very pliable condition of the mind in youth, make impressions which last a lifetime; yea, last through all eternity. You are forming character every day of your lives, and the effect of these impressions will always be seen in the character of the man. Avoid then evil influences. Always regard them as your worst enemies. Think of them only as instruments in the hands of Satan to make sure your destruction. Do not deceive yourselves into the idea that you are strong. That you can in all cases face temptation and not fall. Never needlessly expose yourself to show others your strength. When the tempter whispers always turn your back and run away. There is safety in flight. Do not parley with him or you are lost. I once read of a little boy who stopped at a farmers house to inquire for work. The farmer said he had no work for him, but he could stay all night. When he went to bed he noticed a watch in the room and listened to hear it tick. He wished for one and wondered if he could not take this one. He knew that it would be wrong, so he tried to sleep. The watch kept on ticking and his desire to take it became stronger every moment. He could not sleep and he must not steal. In despair he arose, dressed himself, went to the window, jumped to the ground and ran to the woods. He stopped at the foot of a large oak. He could hear the watch tick no longer. He had outrun the tempter. He laid down at the roots of the tree and slept sweetly. In the morning the farmer asked him why he had left during the night. The boy told the whole story. "Ah! Said the farmer you are the boy for me. Always run away from temptation and you are safe.

R. N. K.

For the Herald of Truth.

Evil Influences.

There are many evil influences thrown in our way by the Tempter who is ever striving to lead us away from God and into forbidden paths. At no time is the danger so great as in childhood. So gently does he lead you at first that you have no thought of the evil spirit hovering over you. Nearer and nearer it comes till at last its dark shadow has touched you, and now you are aware that sin has taken hold on you and the longer you stay in its embrace, the more you will have to *be sorry for* and the less time and inclination you will have to repent and seek your souls salvation, without which you can not have the slightest hope of ever seeing that "Happy land of pure delight," which has been prepared for those who serve the Lord. When you see children disobey their parents and teachers; unkind to their playmates, and uncivil to strangers; be sure that these are evidences of Satan. When you hear them use harsh and profane words be not like them but remember that the Almighty, who has commanded us not to use his name in vain, hears all we say, and to him we must answer for all our sins. Study well the Bible for it has been given as a guide. It teaches us how to avoid evil-doers; how to live and die, and contains many golden promises for those who remain faithful to the end. Let us therefore watch and pray that we enter not into temptation.

R. N. K.

From Home, Among My Friends.

My dear little friends: I must tell you something about my visit among my friends. As I go from place to place, I meet many little boys and girls, and try to speak a kind word to every one I meet. I carry with me many of the best books that can be had, from the child's primer to the holy Scriptures; and you ought to see the little ones, how they crowd around me when I open my pack of beautiful books. They stand around with eager faces, and say, "Papa, won't you buy me this little book?" Sometimes papa says, "Will you read it, or will you be good if I buy it?" Nearly every time the little ones will answer, "yes I will." Now I am afraid some of them will forget their promise; as children very often make promises just to have their parents do something for them, and perhaps in a very short time forget and break their promise. Children should always say, I will try, and then be very careful and not forget it so soon.

I will tell you about a little boy I met: when he heard I was in the neighborhood, he said to his father, "If Brother Henry has some books with war pictures, I would like to have one." His father told him that he had better have a Bible or Testament, or some other good book; but he still said he would rather have a war-book. Now this was a wrong idea in this little boy; for the Bible and the teachings of Jesus teach us plainly that we should not take any part in war, or to kill our fellow-men; or in any way ill-treat them, but that we should love our enemies; do good to them that hate us, and pray for them which despitefully use us and persecute us; and if we love the Lord Jesus, we can have no pleasure in those who thus break his commandments, in cruelly killing their enemies, destroying their property; often burning the houses and barns of the poor widow and the little children after killing their friends.

When I came to the house where this little boy lived, his father told me what he had said; then I asked the little boy this question, "If you were going to raise a field of corn, what would you plant in the field?"

"Why *corn*," he answered.

"Well what kind of corn would you plant? would you pick out the smallest and poorest you could find?"

"I would plant of the best, of course."

"Well," I said, "this good corn is like the word of God; and war books, and other bad books are bad seed. If we wish to have something good to grow in our hearts, that we may bring forth good fruit, and learn to do good deeds, to love and obey God, we must sow the best seed we can get, which is his holy word. We must read it faithfully, and ask him to help us understand it. Then our hearts and minds will be filled and planted with the best of seed, and by God's blessing we may bring forth an abundant crop of good fruits, and when the Savior comes to gather his harvest, we shall all be gathered into that beautiful home above."

If I continue my travels, I shall perhaps tell my little friends something about my visits each month. I enjoy myself with my friends very much, and thank them for their kindness towards me. I hope I shall see many of my little friends whom I have long desired to see.

BROTHER HENRY.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Apr. 16	Luke 9	May 1	Luke 24
" 17	" 10	" 2	John 1
" 18	" 11	" 3	" 2
" 19	" 12	" 4	" 3
" 20	" 13	" 5	" 4
" 21	" 14	" 6	" 5
" 22	" 15	" 7	" 6
" 23	" 16	" 8	" 7
" 24	" 17	" 9	" 8
" 25	" 18	" 10	" 9
" 26	" 19	" 11	" 10
" 27	" 20	" 12	" 11
" 28	" 21	" 13	" 12
" 29	" 22	" 14	" 13
" 30	" 23	" 15	" 14

This table can be written on a piece of paper and kept in the Testament for a mark.

"Search the Scriptures."

John 5: 39.

If we desire that the Holy Scriptures should be rendered effectual to our salvation through faith in Christ Jesus, we must read and search them with much prayer. We must look for the enlightening and sanctifying influence of the Holy Spirit, which first dictated the revelation from God in his word.

When we open the Bible, let us pray; as we proceed in the contemplation of its truths, let us pray; and when we have closed the exercise, let us pray, and we may expect the God of peace and salvation to be with us and lead us into all truth, through the blessed Redeemer. Amen.

Results of War.

Oh, there is bitter weeping in ten thousand
homes to-day,
For father, husband, brother, in the battle far
away:
And anxious hearts are breaking with a grief too
deep for tears,
And the daughter and the wife dare not syllable
their fears.

The vintage is ungathered, unsickled is the corn;
The garden plot unweeded, and the village-green
forlorn:
A chair is empty, and the child for "father" asks
in vain;
"Where, mother, is he gone, and when will he
come back again?"

Go, sleep, dear child, and ask no more, sleep thy
hot tears away,
Thou hast no father now, although thou hadst
one yesterday;
To-day he lies a gory corpse, upon the plain afar-
Another victim to the curse of wild and ruthless
war.

God help thee, lonely widow, and thy starvelings
bless
Unsheperded in this bleak world, exposed and
fatherless;
And thee, fair daughter, specially, God keep thee
from all harm,
Protected now no longer by a father's sheltering
arm.

Ah, thou wilt see strange sights anon, thou pla
cid harvest moon,
Sad contrast to the promise of the bright and
verdant June:
The flaming hamlet, the red stream, the bloody,
trampled plain:
The only harvest, sheaves of maimed, and heaped
swaths of slain.

And this is glory! Oh, the word, how mockingly
it rings!
'Tis ruinous to kingdoms, whate'er it means to
kings:
War is a game that princes seem to love to play
at still,
But, never let it be forgot, the peasant pays the
bill.

Oh, loving, pitying God, look down, in mercy
interpose,
And separate these maddened hosts, arrayed as
hostile foes;
Return, Oh Prince of Peace, return, bid war and
discord cease,
And weld the human family in brotherhood and
peace.

For the Herald of Truth.

Be Kind.

Be kind to each other. You cannot know how soon the "Angel Death" may come into your midst, and take the dear one to whom you spoke so harshly but a short time ago, and O what sorrow, what anguish of spirit! what a lifetime of sadness will be yours as you reflect, conscience stricken, upon that last unkind word spoken in anger to a dear little sister or brother, or perhaps to a kind father or mother, upon whom you look for the last time, and who now lies pale and motionless before you in the embrace of death. You had not time, or was not willing to ask forgiveness, and now it is *forever too late*. Again I say, be kind to each other. I love you, I desire to see you happy; I long and pray for your salvation. I hope also that all who read this paper, or hear it read, will also desire and long for eternal life, or in the words of the Savior, "hunger and thirst after righteousness." I often imagine that I see an older sister or brother reading aloud to the younger members of the family, which is a lovely sight to see. Oh what is more pleasant to behold than a group of happy children united in love and harmony; it gives joy to the parents hearts, and their friends will all love them. God will be pleased with them, and will favor them with "Mercy and loving kindness" all the days of their lives. May the Lord grant us all his peace while we live, and after death a seat at his "right hand" in heaven, is the prayer of your friend MARY.

For the Herald of Truth.

Matthew 8: 23—27.

"And when he was entered into a ship, his disciples followed him."

This ship may represent the church of God; the sails and wind working the vessel Faith; the rudder bands, love; and the anchor, hope. The captain may represent Christ; the sailors or crew, the ministers and officers of the church, the passengers the people of God in the church. Then besides these, there are many little tacklings belonging to the ship which may represent the characteristics of the church, or the people of God, such as piety, charity, purity, holiness, godliness, simplicity, rejoicing, godly sincerity, &c.

A ship without the necessary outfittings cannot, with any degree of safety sail on the ocean, neither can she with any degree of certainty calculate to reach her destined port. So it is also utterly impossible for mankind to attempt to cross the great ocean of life and reach the happy haven of eternal bliss without these necessary qualifications, and as the ship leaves her port and sails for another, so a man must leave the sinful things of this world, enter the church and set sail for the heavenly port.

S. G.

I do Love Him.

Dear young readers of the *Herald of Truth*, can you say with a sincere heart, I do love the Lord? Remember that all good people love him, and you cannot be good unless you do also love him. But perhaps you may be ready to say, My heart is so bad I cannot love him; then my dear child, go to the Savior and ask him to give you a new heart, and say like David did, "Create thou within me a clean heart, O God, and renew a right spirit within me; take away my hard, stony heart, and give me a heart of flesh, like my Savior's." You have many examples around you of persons who love the Lord. Your teacher in the Sabbath School, and perhaps your dear parents, and many of your acquaintances and friends. In the Bible, the Book of God, we read of a great many people, who love the Lord, among whom were the child Samuel and young Timothy. and I hope, my dear children, you will endeavor to be like them, that God may bless you while you live, and take you to Heaven when you die.

Lord take away my stony heart,
And fill me with thy love,
That when from earth I shall depart,
May live with thee above.

Selected.

For the Herald of Truth.

Christ's Invitation to Sinners.

All ye that labor, come to me,
And all that heavy laden be,
O come all ye that are distressed,
And I will freely give you rest.

Cast off that heavy yoke, I pray,
And come to me without delay,
From Satan's bondage you shall be
In mercy made forever free.

Instead be pleased my yoke to take
And learn to wear it for my sake:
Take the instruction I impart,
Meek and lowly I am in heart.

You rest unto your souls shall find,
And have abundant peace of mind,
It will no galling pain excite,
And you will find my burden light.

Bloomington, Ill. Jos. K. MILLER.

None but Christ.

An inmate of Sing Sing prison for the past seven years, has for the last four years given satisfactory evidence of being regenerated by grace through Jesus Christ. He has realized in his own experience that,

"While blest with a sense of His love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there."

For two years previous to this change, he had struggled with his sins, seeking salvation; but there was no Christ in the salvation he sought, until he met with the tract, "None but Christ." He read it; his soul feasted on it; he was made to see that a salvation with no Christ in it was no salvation for him: that Christ was the sinner's only need. He apprehended the divine teaching, and received it into his heart. The work of transformation was wrought there which has made him one of the most happy, hopeful men in his position which I ever knew. Instead of a salvation with no Christ in it, "None but Christ" has become his motto, till Christ is become "all in all" to him. J. B. S.

For the Herald of Truth

Charity.

Charity, sweet fountain of peace,
O kindle my heart with thy love,
With joys so sweet and so pure.
As flows from the fountain above.

Illumine my heart thy beauty to see.
Inspire my soul with joy and with praise,
And give me from sin a release,
And gladden my heart to work in thy ways.

No envy can mar thy beauteous eye,
Thy spirit is pure as a crystal stream,
As light as celestial angels of love,
No such beauty in nature is seen.

Thy kindness gladdens the sick and the poor,
Thou bindest their wounds with tenderest
care,
Then let us walk in thy pleasant ways,
And for the Home of the blessed let us
prepare.

J. ROSE.

Beauties of the War System.

THE sad scenes witnessed in the flight of the people along the country through which the retreating and pursuing armies sweep, are described in vivid terms by French and English journalists. One writing after the battle of Forbach and referring to the population of Saarbruck says:

There were mothers who had lost their children, seeking for them with frantic cries and gesticulations; old, tottering men and women stumbling feebly along, laden with some of their poor household goods, stricken with the silent grief of age; little children, only half conscious of what all these things meant, tripping along, often leading some cherished household pet, and seeking for some friendly hand to guide them; husbands supporting their wives, carrying their little ones (sometimes two or three) on their shoulders, and encouraging the little family group with brave and tender words, the woods ringing with shrieks and lamentations, with prayers to the Saviour and the Virgin. It is impossible to describe in language the sadness and the pathos of that most mournful exodus. If all the world could only catch a glimpse of such a scene I will venture to say that war would become impossible; that fierce national pride and Quixotic notions of honor, and the hot ambitions of Kings and Emperors and statesmen, would be forever curbed by the remembrance of all the pity and the desolation of the spectacle.

Married.

At the residence of the Bride's father, in Elkhart county, Ind., on the 19th of March, by Daniel Brenneman, LEVI A. RESSLER of Lancaster county, Pa., to VERONICA F. KREIDER, of the above mentioned place.

Lord grant to bless the bridal pair,
May they thy choicest blessings share,
Oh may they in thy holy ways,
Go forth to serve thee all their days.

D. B.

Died.

CORRECTION. In the March No., in the death-notice of Samuel Huber and the two following, read YORK COUNTY, instead of Waterloo.

On the 20th of February, in Perkiomen township, Montgomery County Pa., of Lung fever, SUSANNA wife of Isaac K. KULP, aged 64 years, 8 months and 14 days. She was buried at upper Providence Mennonite burying ground, upon which occasion H. S. Bower Jacob B. Mensch and John B. Hunsberger, delivered appropriate discourses.

On the 18th of February, in Locke, Elkhart County, Ind., ALICE A., daughter of William and Mary A. ROBINSON, aged 3 months, 24 days.

On the 22nd of February, ELIZABETH BAUER. Her maiden name was Schrag. She was born near Zweibruecken, in Rhein Baicrn. She was buried on the 24th in, Daniel Schrag's burying ground. She was a member of the Omish Mennonite church and loved by all who knew her.

C. S. MILLER.

On the 23rd of February, in Stark County, Ind., of cancer wife of——Arbach, aged 60 years 11 months and 16 days. Funeral discourses from Ps., 39; 5: 6, 7.

In Elkhart county, Ind., on the 13th of March, CHAUNCY AMASA, Son of Christian and——UNGER, aged 2 years, 6 months and 8 days. Funeral services by D. Brenneman from Heb. 9: 27, 28.

In Elkhart county, Ind., on the 15th of March, of Dropsy of the Heart, REBECCA, wife of Samuel BIXLER, aged 23 years, 6 months and 29 days. She was a devoted Sister in the Mennonite church, an affectionate wife and mother, leaving her husband and two little daughters. The loss sustained on the part of relatives and friends we believe, is gain to her. She manifested a readiness and willingness to leave the world. Funeral services by Abraham Weaver of Canada, and D. Brenneman, from John 11: 25, 26.

In Elkhart county, Ind., on the 17th of March, JUDITH, wife of Abraham YODER, aged 41 years, 1 month and 5 days. Funeral services by C. Bear, A. Weaver and D. Brenneman, from John 5: 24, 29.

On the 11th of February, in Markham York county, Canada, of Cancer, ELIZABETH, wife of John HEISE, aged 79 years, 8 months and 18 days. She was buried at Heise's burying-ground on the 14th. Funeral discourse by Peter Kober Rev. 14: 13. She was a faithful member of the Dunker church.

On the 26th of February, in the same township, of erysipelas, BARBARA STRICKLER, aged 90 years and 6 months. She was buried at Weidman's burying-ground on which occasion J. Berki and others preached from 2 Cor. 5: 1. She was a faithful member of the Mennonite church.

On the 15th of March, in Elkhart county, Ind., JOSEPH WEAVER, aged 57 years, 3 months and 3 days. Funeral discourse by C. Bear and J. M. Christophel.

Letters Received.

E L Rosenberger, S G Reesor, Peter Schantz, John Schlabach, J Y Shantz, Daniel Schantz, Jer. Rode, J K Miller, J J Berntreger, J B Martin, R N Kratz, M H Rickert J M B, S S Hartman, J F Troxel, R J Heatwole, D A Weaver, Nancy Eby, L W Almanritter, Jacob Riehl, Chr. Herr, H B Cassel, Ulrich Hege from Germany, B Hershberger, C L Hershey, A M Kauffman.

MONEY LETTERS.

A—Jn U Amstutz $2 75; N Augsburger 50cts.

B—Simon Baechler $5 00; Elizabeth Brownsperger $1 00; Eli Byler $1 00; John Bally 25cts; J B Blosser $3 20; Joseph Birky $2 90; John Brackbill $2 10; Jacob Brenneman $5 35; Adam Brenneman $2 90; Jos. L Brant $1 00; J N Brubacher $2 00; Christian Beck $1 00; Susan Bickert 25cts; Noah Brand $2 00; John B Bechtel $2 50; Jacob Brenneman $1 25; Jas. Brooks $1 00.

C—J N Christophel $1 50.

D—S Doner $1 08; Ruth Ann DeHaven 15cts.

E—Tobias B Eash $4 00; Isaac W Eby $1 50; Peter Engel 50cts; A H Esbenshade $2 00; Peter Eby $14 50.

F—D L Forry $1 25; J S Funk $1 75; Rachel Fretz 10cts; Maria L Forry $1 00.

G—Peter Gingrich $2 00; Michael Gardner $1 00; Magd. Gingrich $1 50; Abm. Good 25cts.

H—Daniel Hoover $1 00; C L Hoover 50cts; M Haug 50cts, E Hochstetler $1 00; Michael Horst $5 00; John R Hess $6 35; Esther Hillyer $1 00; Jacob Headings 85cts; John Haga $1 85; Joseph Hartzler $1 50; Jacob Hauter $5 95; Anna Horst $4 50; L Harman $1 00; Saml. Huber $1 50; David L Huber $2 00; J C Hunsicker $1 00; L O Hartman $2 25; J H Hershey $2 00; David Hebble $3 00; Abraham Hoover $4 30; Abraham C Huber $3 24; H H Hershey 10cts; Jacob Honsour $1 00.

I and J—C Imhof 50cts.

K—Mrs. Martha King $1 00; C S Keller $1 90; S L Kauffman $1 50; John Kurtz $3 00; Jacob Kindig 10cts; John H Kenagy $1 50; N Keller 35cts; John L Kreider $1 00.

L—H C Landis 35cts; Franklin Landis $1 00; Samuel Lehman 85cts; Fred. Landis $1 00; Benj. Lapp $1 00; I C Lehman $3 15; Benj. Lapp $5 00; John C Lehman $2 25; Benjamin Legron 10cts.

M—John Musser $3 15; John K Miller $1 00; Enos K Moyer $1 00; J G Miller $1 00; Jacob Miller $1 10; Samuel H Moyer $2 15; Joseph Markley $1 00; Abm. Martin $2 00; Abraham Moyer $1 50; John M Mast $1 50; Catharine B Metz $1 50; Solomon Myers 50cts.

N—Christian Noll $1 00; H S Nissly $1 00; S Neiswander $1 00; Abm. M Nice $3 00; Jacob Nusbaum 85cts.

O—John Otto $1 00.

P—H Prowant $1 00.

R—Samuel Reesor $1 50; Aaron E Reist $1 50; John Reist $1 00; M Rohrer $1 50.

S—H Souder 25cts; John H Steekly $1 00; Joseph Shaeffer $1 00; Samuel Steekly $1 50; Henry Snider 50cts; Jacob Shaum $1 00; Peter Steider $4 50; John Stover $1 00; Samuel Shank $1 00; Catherine Shumacher $1 00; Jacob Shank $5 00; Emanuel Suter $6 40; Joseph Stuckey $1 00; M W Shenk $2 45; B Showalter $4 50; J A Sommer $5 00; John Steen $1 60; Noah J Schrock $3 00; John S Stutzman $1 50; Christian Schlatter $2 20.

T—D Troyer $3 50; Abm. Tyson $1 00.

W—Daniel Wismer 50cts; Abraham Wambold $4 32; Magdalena Weber $1 50; Susan Wenger 25cts; Chr. Witmer $1 50.

Y—Daniel Yoder $1 00.

Z—M. Zimmerman $1 50; J Zimmerman $1 50.

FOR BOOKS.—John K Yoder $72 00; A M Kauffman $38 60; John M Holdeman $6 00.

For the sufferers by the War in Germany. Samuel Hirstein $10 00; John Moyer $5 00; John C Lehman $5 00; Benjamin Legron $1 00; Christain Schlatter $1 00; Tobias Bosser 60cts.

Yellow Creek Church $16 60; Holdeman's Church, Elkhart Co., Ind., $10 05.

For the new Meeting House at Elkhart, Ind., Chr. Schlatter 60cts.

☞ Two persons gave us money for the *Herald* at Yellow Creek Church, whose names we have forgotten. Please examine your labels on the paper and if you are not properly credited, let us know.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Dec. 4th, 1870, leave Elkhart as follows:

GOING EAST.

Mail,	(Main Line,)	10,30, A. M.
Toledo Accommo'n, Mail	(Air Line,)	10,15, " "
Special New York Expr.,	(Air Line)	1,05, P. M.
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,15 A. M
Grand Rapids Express		4,25 P. M.

GOING WEST.

Special Chicago Express	(Air Line,)	4,40 P. M.
Night Express,	(Main Line)	2,35 A. M.
Pacific Express,	(Air Line,)	4,35 A. M.
Mail,	(Main Line)	6,00 P. M.
Mail,	(Air Line arrives,)	4,15 P. M.
Grand Rapid Express	(arrives)	12,30 P. M.

Passengers from Grand Rapids will arrive at Elkhart at 12,30 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	10,30, A. M.
Night-Express,	1,15, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. Hatch, Gen. Supt.
S. D. Bancroft, Agent, Elkhart.

MUSIC BOOKS.

THE HARMONIA SACRA, published by Jos. Funk's sons.

Price per single copy, Postage prepaid $ 1.40
" " doz., Express charges at purchasers expense 12.00
" " " " prepaid 14.50

THE SONG CROWNED KING, published by Rubush and Kieffer.

Price per single copy, postage prepaid, $0.60
" " doz. 6.00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by Rubush and Kieffer. Price per single copy, 35 cents, per dozen $3.00, postage prepaid

THE GOLDEN CITY SONGSTER by Rubush and Kieffer. A work of 32 pages of New Music and Hymns. Price per single copy 10 cents, per dozen $1.00 postage prepaid.

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

THE ALLEGANY COLLECTION by A. N Johnson. A collection of new and excellent church music of 380 pages. Johnson's system for learning to read music is unsurpassed by any now published. One copy prepd. $140, per doz. $12.

For any of the above Music Books address

H. B. Brenneman
Elkhart, Ind.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

Repentance Explained, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

The English Mennonite Hymn Book. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition,	75

The German Spelling Book, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail. 25

Per dozen, by express at purchasers' expense $2 50

For larger quantities special rates will be given on application.

German Catechism or Question Book. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express,	12 50

Angenehme Stunden in Zion. The little Book, "*Angenehme Stunden in Zion.*" written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	$0 10
" dozen, " " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German anguage, w orthy of being read by all.

We have yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued.

Price per single copy 10cts, per dozen 75 cts.

Freemasonry. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book,	$.60
Conversation on Saving Faith, (Confession of Faith,) English	.75
" " German	.60
English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1.00
German Testaments, small size	.20
" " large size, with clasps	1.50
" " with notes	2.00
English Testaments, small size	.15 to .50
" " large size	.40 to .60
Dymond on War	.50
Should Christians Fight?	.10
Peace Mnnual	.50
Prince of the House of David, English,	2.00
" " " " German,	1.65
American Tract Primer, Eng. or Ger.	.40
Sanders' Pictorial Primer (Eng. & Ger.)	.35
German Spelling Book by B. Eby.	.25
Bible Text Book	.50
Bible Reader's Help	.40
Alphabetical Index to the New Testament	.25
Ahn's German Grammar	1.25
Heinrich Funk's Erklærung	1.60
Oehlschlagers Eng & Ger Dictionary,	1 70
Adlers " " "	2 80
Adlers large " " " by express	7 00
Letter Writer, Eng and Ger	1 75
Websters Dictionaries, 75, 90, 1 20, 1 45 & 2 50	
Habermans German Prayer Book	30
Fox's Book of Martyrs, English	3 00
" " " German	4 00
English Testaments with notes	1 10
" " " Psalms	1 40
German " " "	1 10
Dictionary of the Bible, by express	5 00
" " " Illustrated	1 85
Pilgrims Progress, English or German	75
History of the Patriarchs, Eng and Ger	65
Huebners Bible History, English	1 75
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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 5. ELKHART, INDIANA, MAY 1871. Whole No. 89.

For the Herald of Truth.

Desiring the Love of Jesus.

I will seek thee, precious Savior,
In the mornings early dawn,
In the twilight of the evening,
Till my Jesus I have found.

Then dear Savior, help me labor,
In thy vineyard here below,
That I may thy love possessing,
And thy loving kindness know.

Lead me to the healing fountain,
Where bright angel feet have trod,
In the way of peace and duty,
In the way that leads to God.

Feed me with thy heavenly manna,
Comfort me while here I stay,
And anoint me with thy gladness,
Close to thee be every day.

Blessed Jesus may thy Spirit,
In my heart and life abound,
Rejoicing in thy goodness,
In the Saviour I have found.

Clothe me with thine own salvation
Fill my heart with joy and peace
Undisturbed thy praise repeating
Evermore till lifes release.

J. Rode

Oaths and Imprecations.

"SWEAR NOT AT ALL."

An *oath*, according to lexicography, is defined as "A solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath, implies that the person imprecates his vengeance and renounces his favor, if the declaration is false; or, if the declaration is a *promise*, the person invokes the vengeance of God if he should fail to *fulfill* it." An *affirmation*, by the same authority, is defined as "A solemn declaration, made under the penalities of perjury, by persons who conscientiously decline taking an oath; which affirmation is in law equivalent to testimony given under oath."

We need not give the *form* of an oath, or an affirmation; the foregoing, however, contains the *substance*—a substance that probably not one in twenty has in his or her mind when the oath is taken; and therefore the whole ceremony is regarded merely as a *dead form*, and the conduct is shaped accordingly. We cannot help thinking that oaths and affirmations must have originated in a barbarous age, and in barbarous ideas of God—at least, not in that primitive age when a simple yea, yea, or a nay, nay, was sufficient to attest the truth or falsity of a thing; and therefore we are not surprised that so many conscientious people are of opinion that they ought to be entirely abolished, and consequently refuse to take them. To men who are becoming morally regenerated, they are altogether unnecessary, and to the unregenerate they are of little or no binding effect, beyond the fear of their detected violation under the law. But there are so many evasions of the law, and it is often so difficult to establish willful perjury, even where it really exists, that this *fear* is not always sufficient to prevent the violation of an oath; moreover, we think it can be demonstrated that men have violated their oaths—especially oaths of office— who would not for a single moment think of violating their simple pledges of honor—just as there are men who would not equivocate for a moment in the payment of their honest debts, but who would attempt to withhold their taxes from the State. A man's simple pledge of honor ought to be as good as his bond or his oath, and any man who violates his obligations, merely because he has not sworn to them, through the forms of an oath or affirmation, stands as effectually condemned before God and the Angels as if he had taken an oath, and he ought so to stand before men. Reader, just carry your eye again to the beginning of this paper, and peruse again the solemn asseverations contained in the definitions of an oath, or an affirmation, and think of attaching a human *penalty* to the violations of such declarations made to and before God; and then think for a moment, which of these conditions it is that compels a man to keep his word intact. Measuring the strengths of their faith in God by the lives they lead, you would not hesitate to say, the *penalty*. If so, then why not abolish the oath and attach the penalty to the violation of the pledge of honor, or a simple declaration, and thus confine the whole matter within the sphere of a purely human tribunal. Make the penalty present, swift, and sure; something that is near and tangible. Most persons regard God as too far off—too unmindful and indifferent about all the trifling things that transpire on this earth, to take special cognizance of their evil deeds. Or else they may think that by some adroit act of spiritual legerdemain, just before they die, they can escape from a moral condition they have all their lives been preparing themselves for, just as if judgement would not find them exactly as death had left them. And the reason why questions of this kind should be confined to a civil and social plane, is, that there are men of undoubted veracity who do not believe in God, any further than in a general overruling Providence, or a great first cause; and others deny a God of any kind. This state of disbelief, in many places, disqualifies them from giving testimony in any case before a court of justice, no matter how truthful their testimony might be rendered. Others of like disbelief, but of less honorable principles, and who from superior cunning had concealed their sentiments, would find little difficulty in making a false declaration of their sentiments, in order to obtain the privilege of swearing, or affirming in a case where they had a personal or pecuniary interest; and they would *swear* falsely, perhaps, with as little compunction as they had *declared* false in the first instance. If there were pains and penalities for the violations of men's words of honor, pledged to each other: or before a court of justice; or to fealty in office; just as there are pains and penalties for the violation of the laws against theft, adultery, and murder, it would be all-sufficient. There are such offences as moral theft, moral adultery, and moral murder, even where outward obedience to the law is tricly observed, but with these the civil law has nothing to do; neither ought it to recognize the imposition of an oath or affirmation, as among its functions. It is impossible to legislate *real* morality into the minds and souls of men—no truly regenerating morality can result from any law of force. The Mormons are experimenting in that problem, and it is feared that all their proselytes are "two-fold more the children of hell" than they would be, if King Brigham was to relax his laws of force. At the same time, stringent civil laws may be necessary for the protection and the external order of society; but, purely moral and spiritual laws, on purely moral and spiritual grounds, are matters entirely between God and man, and not between man and man in a legislative sense. Oaths and affirmations, imprecating or invoking the vengeance of the Deity,

belong to the same category, although they may exhibit a very perverted conception of His true character. It is difficult for those to regard the Deity as a God of *vengeance*, who are so impressively taught in the *New Testament*, that "God *is love*."

Take the subject of marriage, for instance, which, under the laws of the State, is only regarded as a civil contract, and may be solemnized without the aid of a priest, a parson, or an oath. A simple mutual declaration before witnesses, made by two persons, who even may have no belief in a God or a future state, that they are *husband* and *wife*, is, to all intents and purposes as binding, involves the same responsibilities, and confers the same rights and privileges as if accompanied by the most solemn oath, or the most imposing ceremonies performed by a clerical functionary. And although no legal enactment could compel the parties to *love* one another, or to maintain the affectional relations which the laws of God require, yet it *could* and *would* protect them in the enjoyment of their civil rights. Just so should men be held responsible—and they could be held so under suitable laws—in *every* case where they had pledged their words of honor, whether those pledges had been sanctified by an oath or not. It is true, in the present demoralized condition of society, an oath, or something analogous to it, *seems* to be necessary, in compelling people to declare the truth, but this is only a fallacious appearance. Does any man who makes a solemn asseveration on his word of honor, suppose it is not heard and recorded in heaven, all the same as if it had been made under a formal oath or affirmation? If he does, he is yet very far in the wilderness, and is not at all traveling towards the land of Canaan. The laws of God declare "*Thou shalt not bear false witness*," and the laws of man declare substantially the same, and subject the violater to an action for perjury or slander, with their pains and penalties. Oaths seem to be of very great antiquity; and there are many examples of them in the *Old Testament*, but many more examples of simple vows. But then there are many examples of polygamy, and many other customs and habits which have been abrogated by the *New Testament*, and condemned by the civilization of the present age,

And, although the oaths and vows of that age were made pretty much as extra judicial oaths and vows are made at the present day, yet the former were so vicious and demoralizing in their effects, that Jesus found it necessary to abrogate them altogether. It is probable that oaths, in the present legal form in use among civilized nations, were not in use then; and if they *were*, they were probably not the kind which he referred to. Profane oaths, objurgations, and imprecations were common then in Palestine, and are so in a remarkable degree at the present day; and any one traveling in that country *now*, will not be surprised that he indulged in such special denunciations against practices which people of the present day would consider as mere trivialities in comparison with other sins and evils of that country and age. Now, from whence comes the profane swearing, the vulgar objurgations, and the horrid imprecations which are so common among particular classes of people at the present day, and how are they perpetuated, if not through the examples furnished by the observances of the common forms of law? All oaths prevalent more than eighteen hundred and seventy years ago, were discouraged, if not absolutely prohibited by the Savior, among his followers, and what he taught literally *then*, he teaches both literally and spiritually *now*. And although it is expedient that we should be obedient to the laws of our country, wherever that may be, yet it by no means follows that oaths in the abstract are right, or that there is not a more perfect and elevated moral and social condition to be attained beyond this necessity. Doubtless, if every person had the power to administer a formal oath, and the thing was done without a *fee*, many men would prefer to take them, instead of damning their souls, their hearts, and their eyes, in cases where their words of honor were doubted. The very fact that such profane oaths are so habitually sworn, evinces that those who take them are in the habit of damning themselves to a lie.

But we do not entrench ourselves in the mere fact that the use of oaths was discountenanced by "Him who spake as never man spake," and because the *legal* form of an oath, as if exists now, was perhaps unknown then; nevertheless, *He did mean all oaths in use then*, and His teachings were not for that nation, and for that day only, but for all nations, and for all time to come. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths," was taught to the Jews long anterior to the Savior, and was in accommodation to their moral condition, and meant in the main *then* what it means *now*, and that is, if men *will swear* they should not swear falsely. But in moral as in civil legislation, the latest enactments on a special subject qualify or repeal former enactments, and the latest is—"*swear not at all*." We, as we before intimated, will not say that oaths, in the present state of society, have no special binding effect upon the consciences of *some*, perhaps *many* men; but we do say that their necessity implies an equivocal condition in all that relates to man's mortal integrity.

* * * *

The current of moral progress should be towards the ultimate abrogation of all oaths, and their substitutions, for we cannot think otherwise than that the good St. James was right, when he said, "But above all things, my brethren, *swear not*, neither by heaven, neither by the earth, neither by any other *oath*; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." This was good doctrine *once*—strange that it should not be so *now*.—*Lan. Dai. Express.*

Always speak the truth.

Christian Instruction, between a Mother and her Daughter.

SECTION I.

Mother.—Come, Mary, fetch the Bible and read a chapter.

Mary.—May I not as well, Mother, get that book that tells about the birds?

Mother.—No, Mary, the Bible is the best book.

Mary.—But, Mother, I do not understand it; I was reading yesterday about the creation, that the Lord God made the earth and all things. Who wrote that account?

Mother.—Moses wrote it.

Mary.—But, Mother, how did Moses know about it? Adam, not Moses, was the first man.

Mother.—The Lord revealed it to Moses, that is, told him, and he wrote it for the information of others.

Mary.—How did the Lord tell Moses?

Mother.—It is said in Scripture, that the Lord spake to Moses, face to face, as a man speaks to his friend; but He could also, and did reveal things to Moses by his Spirit. Moses understood the language of the Lord's Spirit; he was inspired: the Lord taught Moses many things besides that about the creation; it was by him He gave the laws and statutes to the Jews.

Mary.—Then, Mother, it must be true, if the Lord told it to Moses.

Mother.—Yes, my dear, it is all exactly true, unless the translators have made any little mistakes; for Moses did not write in the English language, and it had to be translated into English for the use of English people; they that translated it might make some little mistakes, but it is believed they have not made any material ones.

Mary.—But, Mother, Moses did not write all the Scriptures: are all the Scriptures true?

Mother.—Some parts of the Scriptures are a history of the transactions of certain people, nations, and kingdoms, particularly the history of the Jews; and some parts are prophecies concerning them, and other nations, many of which are already fulfilled; and they will all be fulfilled in the appointed time, for they were things revealed to the Lord's servants by the Spirit, so cannot fail to be true; and we have no cause to doubt of the truth of the historical part, for the scriptures themselves testify that they were written by holy men, as they were moved of the Holy Spirit. All is true that the Holy Spirit teaches; and though some of the historical and prophetical parts may be beyond our comprehension, that is, we may not understand the whole, yet all that is necessary for us to know, the Lord will instruct us in; for they were written for our instruction, and it was the Lord's goodness and love to men, that was the cause of His inspiring His servants to write them, 'that we through comfort of the Scriptures might have hope.' We ought not only to

believe them, because they came from God, but we ought to be thankful for them, as they contain Divine instruction; particularly the New Testament, which, above all other books, teaches us the way to eternal life.

Mary.—Yes, Mother, after what thou hast told me, I certainly believe the Scriptures to be true; but I want to ask thee something more if thou wilt not be tired.

Mother.—No, my dear, it is a pleasure to me to inform thee, and I am glad thou art so inquisitive.

Mary.—Well, Mother, I was reading the other day about Adam, the first man, being placed in a garden, that I suppose was very fine and pleasant; but he and Eve were both turned out of it for eating the frnit of a tree, that is called the tree of the knowledge of good and evil, because the Lord had commanded them not to eat of it, for if they did eat thereof they should surely die; the serpent persuaded the woman, and she did eat, and gave some of it to the man, and he did eat of it also; and the Lord was displeased with them, and turned them out of the garden. Who was the serpent Mother?

Mother.—My dear, the devil is called the serpent; he deceived the woman. He was an evil spirit who abode not in the Truth; he is also called Satan, the Enemy, the Prince of the power of the air, the spirit that worketh in the children of disobedience, and by several other names as thou mayst read.

Mary.—What a pity, that Eve believed him; I suppose she and Adam were very unhappy, after they had disobeyed the Lord's command; but did they die, as it was said they should?

Mother.—Yes, my dear, they did die; they lost that spiritual life, which they enjoyed in union with their Maker, in which they were alive to good, and knew no evil; but after their transgression, they knew the evil of disobeying the Lord's command, by which their union with God was broken; by joining with the wicked one they became impure, and God will not unite with impurity. Thus, they not only lost the life which consisted in the union, but they also lost their strength with it; and henceforth they and their offspring became inclined by nature to join with the evil. Besides we read, the Lord pronounced this sentence upon Adam, respecting the death of the body: 'Dust thou art, and unto dust shalt thou return.'

Mary.—O, Mother, it was a sad thing!

Mother.—Yes, my dear it was a sad thing, and a sad state they and their offspring were brought into; but the Lord in mercy pitied them, and did not wholly cast them off; but, after having denounced upon them their sentence, for their encouragement promised, that the seed of the woman should bruise the serpent's head, that is, break his power, and rescue mankind from his dominion; this was the promise of the Messiah, Christ the Savior of men, who was born of a woman at God's appointed time.

Mary.—I have read about Christ, but I should like thon wouldest tell me particularly, how Christ saves mankind from the power of that enemy, the serpent, for he certainly has been a great enemy.

Mother.—Yes, he has so, and continues his enmity to this day, and strives all he can to tempt and deceive man, in order to prevent his happiness; he does deceive many, and retains power over all those that do not come to Christ to save them, for there is no other way to be rescued from his dominion; Christ is the means appointed by God for the salvation of man, and there is no other.

Mary.—But, Mother, how does he save them?

Mother.—My dear, the Scripture tells thee better than I can describe it, and I am afraid thou art too young to comprehend it fully; a girl of thy age is not very likely to comprehend the deep things of God; but as thou hast a good memory, thou mayest probably recollect what I tell thee when thy understanding is more ripened. I have told thee already, that the writers of the Scriptures were inspired men, therefore what they wrote is true, and we ought to believe it; now it is written that God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him may not perish, but have everlasting life; so that it is the Father's love, in which the Son fully united, (for the Father and Son are one,) that provided the means for the salvation of men, that the Son should be offered up a sacrifice for the sins of mankind, that He should lay down his life for man; through which offering God is reconciled. But it is getting late, it is time to put thy little brother to bed; after breakfast to-morrow, if we are well, perhaps I may tell thee more about it.

Mary.—Well, Mother, do then, for I long to know more about it.

SECTION II.

AFTER BREAKFAST.

Mary.—Now, Mother, thou promisedst to tell me something more about Christ; I perceive by what thou toldest me last night, it is those that believe on Christ, that are to have everlasting life.

Mother.—Yes, my dear, without faith it is impossible to please God, for if we do not believe in Christ, as a Savior, it is not likely we should come to Him for salvation; we are called upon to believe all that the holy men of God have written concerning Him, and that He said concerning himself. Thou knowest it is written, at least thou hast read it, whether thou understood'st it or not, that He bare our sins, was bruised for our iniquities, and that the Lord laid on Him the iniquity of us all; with many other testimonies, that it was for our sakes that He suffered: He laid down his most precious life, that He might purchase redemption for sinful mankind; the taking human nature upon Him, and therein suffering upon the cross for us, was a pleasing and acceptable offering to God; who for His sake pardons our sins, if we repent and believe on Him. Now, Mary, this is a mystery not to be comprehended by human wisdom; yet Christ reveals it by His Spirit to those who believe in Him and obey Him.

Mary.—Reveals it by His Spirit to those that believe in him! Is He willing to reveal it to every body, if they believe in Him and obey Him?

Mother.—Yes, my dear, to every body, for God is no respecter of persons; the apostle, thou hast read, says, 'a measure or manifestation of the Spirit is given to every one to profit withal,' and also that 'the grace of God, (which is the same thing,) that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' And the evangelist John declares Christ to be the true Light, that enlightens every man that comes into the world; so that Christ by his Spirit offers himself a Light and a Teacher to every one.

Mary.—Why, then, are not all men enlightened, and taught to be good?

Mother.—It is said in Scripture, that 'men love darkness rather than light, because their deeds are evil;' it is also said, 'Christ came unto His own, but His own received Him not, but to as many as received Him, to them gave He power to become the sons of God.' Christ also told the people that he was come that they might have life, but alas! they would not come to Him that they might have it. It appears, therefore, that though God so loved men as to offer them the means of salvation, yet it is not consistent with His will to force them, but to invite and draw them. It is because men will not believe in, receive, and obey Christ, that so many continue to be bad. There is no defect in Christ. He is both willing and able to save men, if they would but believe in and obey Him.

Mary.—But, Mother, I was reading the other day, where the apostle exhorts those to whom he was writing, to walk in the Spirit; and told them if they did so, they should not fulfil the lusts of the flesh. I thought it meant they should not sin; that would be a nice thing, if one was never to sin. What is it, Mother, to walk in the Spirit?—I should like to walk in the Spirit, if I knew how.

Mother.—Spirit, Grace and Light, are all the same thing: thou mayest remember, it is also said in Scripture, that if they walked in the Light as God is in the Light, they should have fellowship one with another; that is, live in love and unity like brethren, and the blood of Christ should cleanse them from all sin.

Mary.—Yes, Mother, but I want to know how to walk in the Spirit.

Mother.—Well, my dear; dost thou remember to have read the apostle's testimony, that whatsoever is reproved, is made manifest by the Light, for whatsoever maketh

manifest is Light; now thou hast felt something, at times, reprove thee, make thee feel uncomfortable, when thou hast done or said something that was not right; and this is the Spirit, Light, or Grace, that thou feelest to check and reprove thee; thou hast also sometimes felt something sweetly to influence and draw thy mind to good, and fill it with love to God, tender thy heart, melt it into love and meekness and good will to every body; now, as thou mindest these reproofs and sweet influences, and art careful not to do again what thou art thus reproved for, believing that it is the Lord's Spirit that reproves thee for doing wrong; when thou art again tempted to do the same thing, and resistest the temptation, thou wilt feel thy mind comforted and strengthened, and a secret desire raised in thee to be preserved; and in that strength thou wilt be enabled to beg for preservation. This is, my dear, a beginning to walk in the Spirit, and pray in the Spirit.

Mary.—Oh! yes, Mother, I have often felt just as thou describest, both the reproofs and the sweetness; but I did not know that this was the Spirit, or I should have been more careful to attend to it.

Mother.—We must now go and see about dinner; after tea, I intend to tell thee something more.

Mary.—I shall be glad of it, Mother.

SECTION III.

AFTER TEA.

Mother.—Now, Mary, I was to tell thee something more about walking in the Spirit. Dost thou remember to have read "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit;" now, these influences of the Spirit, which thou hast felt, but not understood, are the gift of God, and come when He pleases; we cannot command it, but we can wait for it and desire it—indeed the very desire is of God, as is every other good and perfect gift; this is that unspeakable gift for which the apostle gave thanks. Therefore, if thou art desirous to walk in the Spirit, thou must wait for and desire its influence—in it is thy strength; and it is only by the strength communicated to thee through it, that thou canst resist temptations, and overcome sin. This is what is meant by the serpent's head being bruised, his power broken; and if thou keep to it, depend upon it, and walk by it, sin will not have dominion over thee.

Mary.—Dear Mother, I long for that; but can this something, which I feel stirring within me, drawing to good and reproving for evil, be so powerful?

Mother.—Yes, Mary, though it seem little at first, remember Christ compared it to a grain of mustard-seed, it grows and increases; He also compared it to a little leaven, which leavens the whole lump into its own nature, as it is believed in and attended to. At first it discovers sin, rather than subdues it; makes it appear exceedingly sinful; bringing deep remorse and an abhorrence of self, for the commission of it; lets us see our own weakness and inability to overcome it, and thus brings us to a dependence upon Christ to save us, to have an eye to what He has done for us, and also to His gracious promises, to give us the victory, through faith in Him; and as He has particularly directed us to 'the Spirit that quickeneth,' and told us that 'the flesh profiteth nothing,' it produces a fervent love to Him, and a great fear of offending Him. This fear is indeed 'as a fountain of life, preserving from the snares of death.' Thus we are gradually made sensible, that in this little seed is Light and Life, and out of it is darkness and death, so that we begin exceedingly to love this Light that discovers sin, to wait for and desire it; and as we dwell under its influence, we grow up in it, from stature to stature, till we know it to have the dominion; then the power of sin is broken, and we are freed from it.

Mary.—That is indeed a desirable attainment; I wish I could attain to it.

Mother.—Well, my dear, if thou sincerely desire it, and press after it in the faith, the Lord will help thee; for it is His will, that all men should come to the knowledge of the Truth and be saved; that is from sin. For this end He sent His Son into the world—Christ gave himself for us for this very purpose, that he might redeem us from all iniquity, and purify us unto himself, that we might be zealous of good works. It was declared of Christ before He was born of the virgin Mary, Thou shalt call his name Jesus, for He shall save his people from their sins; so that thou needest not doubt of attaining, if thou cleave to Him, and walk after Him, in the way that He leads by His Spirit, which thou acknowledgest has visited thee.

Mary.—But, Mother, I am naturally so wild, and inclined to indulge myself in wrong things, even things that I am reproved for; and restraint is so unpleasant, that I do not know how I shall do.

Mother.—My dear, thou must be willing to cross these inclinations. Do any of these gratifications afford thee such sweet peace as Christ sometimes gives thee a taste of, under the influence of His Spirit? Canst thou not be willing to give up every improper indulgence, for the love thou feelest for thy dear Savior? Thou hast read his sayings, that if we love any thing more than Him, we are not worthy of Him, and that if any man will be his disciple, he must deny himself, take up the cross to selfish gratifications, and follow Him; and though we must take His yoke upon us, and learn of Him, who was meek and lowly in heart, yet his yoke is easy and his burden light. In short, I can tell thee, if thou wilt submit to His yoke, that is, the restraints of His Holy Spirit, and abide faithfully under its purifying influence, thou wilt know thy nature changed, and witness a new nature; and to this new nature, to do the Lord's will is the greatest pleasure; old things will pass away, and all things become new, and all things of God—all under the direction and influence of His Spirit. This is called regeneration, or being born again, without which, Christ told Nicodemus, we cannot see the kingdom of God. And the apostle has also said, 'if any man be in Christ, he is a new creature.'

Mary.—Oh! dear Mother, what a great work! what a wonderful change! Shall I ever attain to the knowledge of all this?

Mother.—Yes, my dear, if it is not thy own fault; for though thou of thyself art weak, yet help is laid upon one that is mighty, and able to save to the uttermost; and who will save all that come to him, trust in him, and follow him in the obedience of faith.

Mary.—Mother, thou often speakest about faith; I remember thou toldest me once, that without faith it is impossible to please God; I should like to hear thee describe particularly what it is.

Mother.—Yes, my dear, after breakfast to-morrow, if we are all well, perhaps I may tell thee something more about it.

SECTION IV.

AFTER BREAKFAST.

Mary.—Now, Mother, please to tell me what is faith.

Mother.—My dear, faith is believing without doubting, and with respect to a Christian's faith, it is fully, firmly, and steadily to believe not only in God, but in Christ; and also to believe all that the Scriptures say of Christ, as well what He hath done for us in His bodily appearance, as what He is doing for us by His spirit He is our Advocate with the Father, the Author, Preserver, and Finisher of all true faith.

Mary.—Then, Mother, if I steadily and undoubtedly believe, shall I be saved?

Mother.—Yes, Mary, if thy faith be perfected by obedience; thou hast read the apostle's words, that 'faith without works is dead;' and Christ compares such as hear his sayings and do them not, to a foolish builder, that built his house upon the sand. And He also declares, that it is not every one that calleth Him Lord, that shall enter the kingdom, but he that doeth the will of His Father which is in heaven—so thou mayest see it is obedience that perfecteth faith, and that without it, faith is of no avail to salvation. It is said, the devils believe and tremble.

Mary.—I see, Mother, it is a narrow way that leads to life; one had need to be very careful.

Mother.—Yes, my dear; thou knowest our dear Redeemer has told us, that 'strait is the gate and narrow the way that leads to life, and few there be that find it:' and, that the gate is wide, and the way broad, that leads unto destruction, and many go in it. The disciple of Christ must deny himself, and many are unwilling to take up the cross to their natural inclinations, and yet desire salvation; and the enemy persuades them, they may rest their hope on their faith, that because they believe, they will be saved, though they continue in sin. It is through this strategem of the enemy, that so many professing believers in Christ are such great sinners; but, my dear, do thou choose the narrow way, though thy companions be few; Christ says, 'fear not, little flock, it is your Father's good pleasure to give you the kingdom.' And can we think it hard to take up the cross for His sake, who has done and suffered so much to save us? and is also still willing to lead us on, as an all-conquering Captain, and if we faithfully follow Him as good soldiers in the spiritual warfare, warring against all our evil propensities, He will give us the victory, and a crown prepared for us when the conflict is over.

Mary.—He has, indeed, suffered a great deal; when I read about his sufferings, I am so afflicted I cannot refrain from tears.

Mother.—Their hearts must be hard indeed that are not softened in reading and considering His great love and great suffering for us. What love, patience, and forbearance, do these words convey: "Father, forgive them, they know not what they do."

Mary.—O yes, Mother, I wish I could be like Him.

Mother.—Well, my dear, I think we may close our discourse for the present, with the resolution to give to the Lord Jesus Christ, our whole hearts, and to do our utmost endeavors to please Him, in keeping His commands; and I fully believe He will save us, for those that come to Him, He will in no wise cast out.—*Friends' Tract.*

(To be continued.)

For the Herald of Truth.

Sabbath Schools.

Much has been said in regard to organizing and establishing Sabbath Schools in our church, but there are still many of our brethren and sisters who do not see the importance of them, and many are bitterly opposed to them, and are using all their influence against them. Some are so much against them that they will not allow their children to go to one. I have heard of parents who said they would rather see their children go to frolics or to other places of worldly amusements than to the Sabbath School.

Those who thus oppose and work against them are such as have perhaps never been to one, or have never observed the good resulting from a well-conducted Sabbath School; and hence are opposing a thing of which they are entirely ignorant. I have known old grey-headed grandfathers attend Sabbath School, who had never in their life before been to one, and who afterwards said, "I was all my life opposed to Sabbath Schools, but I never knew any thing about them; and now I am convinced that it is a good thing, and I shall oppose them no more."

Now my dear friends, how is it possible for any bad results to follow from meeting with the children from Sabbath to Sabbath, to read from the word of God and instruct them from it; explaining to them the great importance of keeping the commandments of God and of coming to him and giving their hearts to the Savior in their youth, in a simple, childlike way that they can understand? and also to encourage them to commit to memory some of the most important passages of God's holy word?

There are several great reasons why we should have Sabbath Schools in all our churches; and I am fully of the opinion that unless we have them permanently established everywhere our church will ultimately become so weakened, that those who have been opposed to them will see that something of the kind must be done to keep up the church.

All other denominations have them, and claim that thousands are brought into the church through their instrumentality. And while they are keeping their own children in their churches, so long as we have not something of the kind to keep our own children at home, they will also gain them, and their churches become strengthened while ours becomes weaker from year to year. All over the country, wherever there are churches of other denominations they have their Sabbath Schools; and a great many children of Mennonite parents go to these schools, become interested in them, and become very much attached to them, and when they make up their minds to unite with the people of God, the majority of them will unite with those churches that have their Sabbath Schools; and those whose parents will not allow them to attend Sabbath School, and perhaps give them no religious instructions at home, seek the society of Sabbath breakers and profane persons, grow up in wickedness, and become hardened in sin, and many of them perhaps never unite with any church at all.

The Baptist church alone claims that during the last year there were 800 souls brought into their church through the instrumentality of the Sabbath School, in the State of Indiana; and their Sunday School Missionary for said State, has, during the last year, organized 42 new schools.

A prominent member of the Methodist Episcopal church in Ohio, handed me the following statistics:

"OUR FIELD.—The childhood heart is fallow-ground, and the seed sown is yielding a marvellous harvest of souls. The population is mostly American born, where childhood is early greeted with the sight of christian temples.

We have in the whole M. E. Church, 182,859 workers, and 1,170,219 scholars. Ohio Methodism, according to our best methods of calculation, has 18,000 Sunday-School-workers, and 153,467 children.

The whole number of conversions during the last year, were 41,000, 4½ per cent of the aggregate. In Ohio the conversions amounted to nearly 7,000. This shows what the Sabbath School is doing to supply the waste places in the church and to hasten the world's salvation.

But gratifying as these figures may appear, we are as yet far from coming up to the full measure of duty. God save the church and children."

T. W. E.

Now then brethren and sisters, stand no longer in your own light, hindering the progress of the church, but look around you and put superstition away from you, and take heed lest you be found scattering abroad instead of gathering precious souls into the church and promoting the kingdom of Christ.

H. B. B.

From the Gemeinde Blatt.

Brief Account of the Taking and Imprisonment of the Brothers Jacob and Peter Bœhr, at Geisberg, near Weiszenburg, Germany, During the late War Between Prussia and France.

WRITTEN BY JACOB BOEHR.

After breakfast on Thursday morning, August the 4th, 1870, I went to Schafbusch, to visit the brethren there, and after a short stay returned to my home. I had intended to go to Weiszenburg, to get a cover for a bed for the Hospital. After I had gone a short distance from the house, I heard the cannon in Weiszenburg beginning to roar; then I again returned home, gave my brother the papers to take care of, and added about 300 Francs to my purse. After the first firing of cannon at Geisberg, myself, my wife and the two children, with my brother and our hired girl, went into the cellar and there commended ourselves to God. Here we sat full three hours on the same spot, and our limbs were so cramped that we could scarcely endure it. We soon heard that the fighting came nearer. Suddenly there was a severe thumping against the large cellar door, and seven or eight French soldiers burst it open, and, filled with fear, tumbled in. We begged of them to go out again, but they would not go. The Prussians then came nearer and stormed into the yard. A fearful firing of small arms now began, and the balls came in upon us from both sides of the cellar, and I thought, Which of us will be struck first? At this moment we were no longer sitting, but for terror and fear we lay one upon another; but the Lord protected us, and none were hurt. When the firing ceased, we left the cellar and came out, upon which the Prussians arrested us and took us with them. I made an attempt to explain myself, and told them that this was my property, but they would not listen to it. They beat me so severely that I thought they would kill

me before I should get out of the yard; they treated my brother less severely in this respect. We were now taken, with the French soldiers which were with us, from one place to another, I without a coat or cap, until we came to the next village, named, Altenstadt. Near the village we stood about three hours, when I saw an acquaintance coming that way, whom I begged to bring me a coat and hat. He fortunately brought me a roundabout, and a cap. After I had put on the roundabout I found in one of the pockets a piece of bread. This was all we had to eat from Thursday morning until Friday evening, at which time we arrived in Cassel. From Altenstadt we went nine miles on foot, to Schaidt. Here we were enabled to purchase a glass of wine, which we drank together with our piece of bread. Here we took the cars.

When we arrived at Landau, the train stopped and here our troubles commenced. From every side came the cry, "We want to see these spies," as it had already been published at all the stations that two spies were coming. I was standing at the car door (it was a cattle car), and the people had a torch, holding it up, so that they could see us the better. A well dressed man commenced to abuse us, saying, "You mean dog, you disgraceful dog, you are not worth a shot of powder; notwithstanding you shall be shot." He then took a loaf of bread and threw it at my head, so that I would have fallen, had not so many soldiers been standing about me. Pretty soon a stone was hurled against my cheek, so that I believed they would kill me in the car. On account of these abuses, we kept ourselves back. The soldiers did not care anything about us; they had plenty to eat and to drink.

Thus with a heavy heart we went from one place to another, until we reached Cassel. Here we were ordered to alight and eat. "O God," said, I, "I would rather suffer hunger than get out of the car." My brother felt just the same. But we must go, and were taken into a large tent, where each prisoner received a portion of soup and meat. There were a good many spectators. While taking supper at this place, I wept for the first time while on my journey. A woman asked, "Ah! who are these people?" I answered, "We are two brothers; they have taken us as spies; I have been doubly unfortunate, as I had to leave everything back, and was not even permitted to say 'good-bye' to my beloved wife and two children." Here I broke down. The good woman tried to comfort me. Says she, "You will soon meet your family again," and went out weeping. After we had eaten, we were ordered into the car again, and proceeded. After we arrived at the last, or the next to the last station from Berlin, the train stopped, and an officer came and said, "Bring out the two spies; on their account have I come", and we two brothers had to go through the entire train, so that we might be seen by all. We were treated the same as at Landau. I thought to myself, Under these circumstances one must be "as a deaf man and not hear, and as a dumb man that openeth not his mouth, yea as a man that heareth not, and in whose mouth there are no reproofs" Ps. 38:13, 14.

From here we went to Berlin, where we arrived on Saturday evening. The train passed slowly through the city. This was a soiree of great joy to the people of Berlin, but not to us. In Berlin we again got something to eat. The people treated us very decently, and seemed to sympathize with us in our troubles. After eating, we again took the cars and went on to Knestrin, where we arrived at three o'clock on Sunday morning. Here we were put in a large, open place, with a whole regiment of soldiers with bayonets set, around us. We two brothers were standing in the centre of the place, with two men in front of us and two in the rear, with strict orders that if we should move one step to the right or left, to fire.

Here the Chief Lieutenant opened the trial. I told him all, but he believed me not, and finally said, We will soon have done with them; we will have them shot. I then replied, "I shall not fear, though I should be called before the highest tribunal, and if I should be shot, I hope I shall be able to face the ball; but if a just trial will be given, this cannot happen, for we are innocent." He then went away. I admonished my brother to remain firm, and told him, I believed the last hour was at hand, and if we must die, we would die innocently. After we had stood there another half hour, we were taken to prison, where we remained for six weeks.

On the first day my money was taken from me, and we had black, bitter coffee and black bread, which we did not at all relish. On the second day, my money was returned to me, after which we got along better. During our imprisonment, my brother and I were separated and seldom met. First, for a while, we were treated very coolly, but we soon gained more confidence. The Turnkey asked permission to provide us with the most necessary articles of clothing and the most agreeable food (coffee with sugar and milk, &c.). Our beds were very hard, but our condition still worse.

During this time we again had a hearing, but separately. Of course each one told how it went with us, and we afterwards learned that it did some good; for the officers of the fortress wrote to the chief officers of France for the purpose of finding out more particularly about our innocency, but received an unsatisfactory answer. First, for a while, we had to remain in our rooms all day long. After a while each was permitted to go out one hour, under strict guard; my brother from 8½ o'clock till 9½, and I from 3½ o'clock to 4½. While we were out, we could either stand still or walk about as we chose. The place was about 220 metres in length and lay adjoining the garden of a military officer. As I was one day walking about in the place, a woman with her servant was engaged in gathering pears in the garden. The woman saw me walking about, and gave her niece, a girl of about seven years, three pears in her apron, and lifted her over the fence. The little girl ran after me and in her childish way called out, "Spy, spy, stop a minute." I remained standing. She then asked the guard, "May I give this spy the three pears?" "*Nein*," (not) gruffly answered the soldier. I turned round and said, "Certainly, my dear, only come and give them to me." As she came confidently towards me and gave me the pears, I took a two silver groshen piece from my pocket and was going to give it to her, but she exclaimed, "I dare not take anything." I then asked her to come and give me her hand; she did so, and I put the money into her pocket. When she saw this, she ran full of joy towards the garden, exclaiming, "Grand-mother, Grand-mother, this spy has given me a two-silver-groshen piece." I walked on and as I came to the place again, I saw the woman again lifting the little girl over the fence with her apron full of pears. She ran towards me and said, "Spy, these pears you must also take." As I was about to put the pears into my pocket, the guard told me to walk on and not take the pears. Inasmuch as I knew that I was at liberty to do so, I said, "Do you want to rob me also of the pleasure that this innocent child gives me?" He gave me no answer I took the pears, and as my time was up, repaired to my room.

On the last Friday of my imprisonment the two chief officers of the fortress came to my room and said, "These people must have something to read; otherwise they will perish." We had in our rooms, each a prayer book, a testament and a hymn book. But the Turnkey said, "I have nothing else." "Bring them the History of our Fatherland;" "but," said I, "My dear sir, I have another request to make. If only some one would have compassion on us and see that we would get justice." But they said, "Alas, we can do nothing," and went out. This was at two o'clock in the afternoon. At half past five we got our supper, and at six I took off my coat, and was just about to lay myself upon my hard bed, when there was a knock at the door. It was the Turnkey's wife, who said, "Listen, at half past four, to-morrow morning, you are to be at the depot to take the train for Geisburg." "O God in heaven!" I exclaimed, and told her she should also tell it to my brother, but he knew it already. The Turnkey soon came, and we embraced each other. "Who told you?" "Your wife," said I. "Silence, silence," said he; but I said, "O no, no,"—"At three to-morrow morning I will call you," but we did not sleep any that night. The next morning we were upon our feet at the very minute. Mrs. Feldwebel made us coffee and we drank it together. As we took our departure, I rewarded her for her kindness. At half past four we went aboard.

His Majesty, the Crown Prince, gave us, with our release, a soldier as escort, to accompany us to Berlin. There we received from Colonel Troschel a statement for our benefit. We should have had an escort still farther, but the Colonel thought we would travel much more pleasantly without an escort, saying, "Every one will assist you." I asked the way to the depot. There was a gentleman with Colonel Troschel who said, "Come along with me." He showed us the way, and took us to a Restaurant, where he filled all our pockets with eatables for the journey. We started away with feelings very different from those with which we came, and rode free to Weiszenburg. At midnight we came home. I need not, and cannot describe the joy with which I embraced the dear ones of my heart.

We sincerely thank our friends for the contributions they have already sent us and greet all the donors with brotherly love."

JACOB AND PETER BOEHR.

The Wise Egyptians.

Already had five plagues desolated Egypt. Again sounds out through all that land the warning voice of Him who, when destruction threatens, provides a way of escape for those who have a heart to listen to counsel: "Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt from the foundation thereof until now. Send therefore now and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."

Part of the Egyptians were wise, and part were foolish. Those that were wise *regarded the word of the Lord*, and made their servants and their cattle flee into the houses. The storm came in all its fury, the thunder and the hail, and the fire ran along upon the ground; but it disturbed them not. They and all their possessions were safe. Calmly could they contemplate the scene; quietly could they wait till the storm was over. Oh, may you be equally secure, equally calm in a greater storm.

Not so with the foolish Egyptians. They regarded not the word of the Lord, but left their servants and their cattle in the field. Too late they perceived their mistake. Every thunder-clap falls as a knell upon their ear; every hailstone speaks of the destruction of their property. Filled with terror and alarm, they abide in their houses, and wait for the end of the storm as one waits for the destruction of all his hopes.

Have you any valuable possession in danger? You have a soul. What are cattle compared with the soul? What is life itself, these threescore years and ten of mingled sorrow and joy, compared with the eternity that lies beyond, and upon which the soul must enter?

That is in imminent danger. The hail-storm swept over the land of Egypt. Fire and brimstone descended upon Sodom and Gomorrah. The flood covered the earth in the days of Noah. That same Jehovah, who cannot lie, who has given such abundant proofs that every threatening as well as every promise will be completely fulfilled, has declared that there is a storm coming more terrible, more sweeping, more lasting in its effects than any ever known. It is the storm of God's wrath when he maketh inquisition for blood. It is the great day both of wrath and of love, beyond which there is no change either in the character or in the destiny. That day will come. The storm will rage. Woe to any soul that may be exposed. Escape will be impossible.

Yet no soul need be exposed. There were houses to which the Egyptians could flee. The people of Sodom might escape to the mountains. The ark was open to receive the inhabitants of the old world. And now—wonder of divine mercy!—God has sent his Son to be our refuge from this more terrible tempest. The warning to flee to a place of safety comes to us as to the Egyptians.

Your soul then is in imminent danger. You are not saved. Too well do you know that you are not in heaven. Whatever may be hereafter, now you feel but too keenly that you breathe the atmosphere and meet the temptations of earth. Your voice does not join in that unceasing chorus, "Holy, holy, holy!"

No, you are not in heaven; neither are you holy. You feel the polluting power of sin; and yet full oft have you read those solemn words, "Without holiness no man shall see the Lord."

You are not holy, neither yet have you taken refuge in Jesus. You know his name; you know his work; you know the love that fills his heart, and the wonderful invitations that fall from his lips; you know that he is the only refuge; out of him there is no safety; yet you are not in him.

Your soul then is in great peril. Should the storm come now, inevitably would you be swept away to lift up your eyes with the rich man in torment.

Can you then make too great haste in fleeing to this refuge? It is a sound maxim, that that which is of the most importance should be attended to first. Hence the Egyptians were right in making their cattle and their servants flee into the houses. Other things could be attended to afterwards. Noah was right in devoting all his energies to building the ark. Since a flood was to come, what were houses and lands, vineyards and olive-trees?" Paul did right in instantly giving up honor and wealth and friends, every thing for the sake of Christ. And you, will you not do right if you make it your first and your great business to secure your immortal soul against this coming storm? What is wealth, what is honor, what are friends, if the soul is lost? Let the soul be safe, and all is safe. Let the soul be stayed on Jesus, and every other interest is secure. An interest in Jesus embraces every other. Will you plead for delay?

Will you say you do not feel? Why wait for feeling? See that man standing on the brink of a fearful precipice. Now he perceives his danger. Does he wait to feel before he starts back and places his feet on firm ground? That other man is walking over a hidden volcano. Now he hears the rumbling sound, and is aware that ruin is nigh. Does he stop to feel? No. He flees for his life. The precipice upon which you stand overhangs the bottomless abyss. The volcano beneath your feet is the volcano of God's wrath. Can you afford to wait for feeling? If the simple knowledge of the danger does not arouse all your fears and prompt to the most vigorous action, it is because you are blind and deaf.

Do you say there is no haste? No haste! Can you tell the boundary of your life? Do you know how long God will continue to make to you, who slight and trample them under your feet, the offers of mercy? Can you say how long the Spirit, so long resisted, will continue to strive? What multitudes who have said, "There is no haste," are now lifting up the wail of despair! What would they give for one hour such as you enjoy, to listen to the appeals that now reach you, and make their peace with God? But it is too late; their doom is sealed. Will you venture to follow their example? Be wise to-day. The present hour alone belongs to you. Seize upon it to make eternity your own.

Consider the rule by which the wise Egyptians were governed. *They regarded the word of the Lord.* This was a safe rule. They could place no reliance upon the suggestions of their own hearts. They could not depend upon the counsels of friends. The word of God alone was infallible. They were wise in giving heed to that, as the event proved.

And you, if you are wise, will give earnest heed to the word of the Lord—a word tried as silver refined seven times—a word, not one jot or one tittle of which shall pass away—the word of knowledge, of wisdom, of love, addressed to us by Him who seeks only our good. Noah regarded the word of the Lord, and saved himself and family. Lot regarded the word of the Lord, and escaped to Zoar. The children of Israel regarded the word of the Lord, sprinkled the blood of the lamb upon the door posts, and escaped the destruction that fell upon the Egyptians. So you, if you would escape a greater destruction, must regard the word of the Lord.

What is that word? "Repent, and believe on the Lord Jesus Christ. Now is the accepted time; now is the day of salvation. To-day if ye will hear his voice, harden not your hearts. Hear, and your soul shall live."—*Tract*

The wise shall inherit glory: but shame shall be the promotion of fools.

Herald of Truth.

Elkhart, Ind., May 1871.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .05 cts. on the dollar as long as gold is about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For May 1871.

NAMES OF THE CHURCHES.		MAY.			
Elkhart	Church	7		21	
Yellow Creek	"	7		21	
Shaum's	"		14		28
Holdeman's	"	7		21	
Blosser's	"				28
Christophel's	"		14		
Culp's	School-house	7			
Jones'	"				28
Metzler's	"				28
Mixel's	"				
St. Joseph co., Ind.		7			
Pleasant Hill, Branch co., Michigan.			14		28
Clinton			14		28
Lake School-house, La-Grange co., Ind.		7		21	
Augspurger's Church Adams co., Ind.				21	
Johnson's School-house, St. Joseph co. Ind.					28
Poplar Grove School-house, St. Joseph co., Ind.			14		

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

Our Correspondents should bear in mind that it is only a waste of time to send us articles without giving their names. We have lately received several of this character, which we throw aside for this reason.

Bro. Jacob Kindig from Kalamazoo county, Michigan, writes as follows: Two of our ministering brethren from Kent county, Michigan, paid us a visit, three weeks ago. They preached here twice in the German language, and I feel thankful and praise our heavenly Father for it. There were also some English people present who would have liked to have understood it but could not.

"We would feel thankful also if you or some other ministering brethren who could also speak in English would pay us a visit. There might be a great deal of good done."

Influence.—We should take heed that we throw our influence in the right direction. Let us be very careful that we do nothing that may influence one of our fellow mortals to do wrong. A wrong word, or a wrong act may often, when others see us, lead them to follow in the same track. When a professor is seen in a theatre or in a saloon, it may induce others to go in also; when professors are seen breaking the Sabbath, engaging in sinful and foolish conversation &c., it often induces others to follow their example. As an illusstration of this fact we cannot refrain from giving the following incident. "An intemperate man was laying on his death bed; he sent to a professer of religion and said to him, Do you remember a certain meeting ? I was there. I went there to be encouraged and to quit my drinking habits. But I kept my eye on you, and thinking you knew more about such things than I did, and if it were good to quit, you would certanly do so. But you did not, and for that reason I did not. And here I am about to die, and I want you to prepare to meet me in the judgment"

How sad indeed must these thoughts have been. How bitter the reflection that one should be the cause of leading others astray. It was not in vain that Christ said, "Take heed that ye despise not one of these little ones," and "whoso shall offend one of these little ones(that is cause them to sin) it were better for him if a millstone were hanged about his neck, and that he were drownded in the depths of the sea." Let us take care of our influence.

Dymond On War.—This valuable little work has been translated into the German language and will be ready in a short time. It is a faithful testimony against the unrighteouness of war. It will be bound in cloth covers, contains about 124 pages and costs 40cts. Persons in Canada will apply to Bro. David Sherk, Preston, Ont.

Menno Simon's Works.—The first part, understand us right, *the first part* of Menno Simon's work is now about completed. This first part contains the same matter revised, and corrected, as the former editions, published in the English and German languages, with the addition of an account of the severe persecutions which Menno Simon had to endure, and a description of the place where he last preached the Gospel, and where he died and was buried; and also several letters; the whole making a volume of some 288 large, octavo, double column, pages, bound in cloth, and costs $1.50. By mail 1.80. Those taking a dozen copies will get the thirteenth book gratis.

We will proceed with the balance of the work as fast as circumstances will allow, and when the whole is completed the second part may be obtained bound in the same style as the first part, for $3.00 a volume.

Those however who prefer to have the whole work, in one volume, and bound in leather, may then get it for $4.50. It will require several months yet to complete the entire work.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen	$1.75
Without " " "	$1.60

Any one sending for 12 Books will receive one gratis.

Conferences.

Conference for the eastern district of Pa., will be held on the first Thursday in May, at Franconia Meeting-house, in Montgomery County Pa.

The Annual Conference in Ohio will be held in Martins, Meeting house, in Wayne county, on Friday the 19th of May. The nearest station is Orrville.

Annual Conference in Canada, will be held as usual on the last Friday in May, in Weidman's Meetinghouse, in Markham, York county.

Brethren and Sisters from abroad are cordially invited to be present. For the benefit of those who are not acquainted here I will give the following directions: Come to Toronto, and if you wish to stop at any hotel, go to the Black Horese. There you can find out where the stage for Markham leaves from. In case the new Railway, passing through the neighborhood of the Conference, will be completed, we will try and make it known through the Herald.

D. B. H.

Omish Mennonite Conference.

We hereby inform all those who desire to attend the Omish Mennonite Conference, which is to meet on Whit-Sunday, May the 28th, in Livingston county, Illinois, that all those coming from the East, will please stop at Chenoa. Those coming from the West will stop at Gridley.

We also desire to extend a cordial invitation to all the beloved brethren, both East and West, to visit us at that time and attend the Conference and help to labor for the edification and upbuilding of the church, according to the word of the Lord, and for a closer union among us all, and that many cold and weary hearts may be warmed and encouraged. If but a single soul could be saved thereby, there would be more gained than all the world besides.

Beloved brethren and sisters, let us all seek to do good and not grow weary, and we shall reap without ceasing. Let us all seek to do our utmost to promote that peace which is from above, for we may here already possess a foretaste of the heavenly peace within our souls, but how much more will our hearts rejoice when we shall see him as he is. And if we possess peace among ourselves, we have the promise of being called the children of God, and if we are mereiful to our fellows, we shall also obtain the mercy of God; but if we are unmereiful, we must also expect a God of justice to deal with us, for mercy rejoiceth against judgment.

McLean Co., Ill. J. P. SCHMITT.

Correspondence.

A Visit to Canada.

I left home on the 31st of January, took the cars at South Bend, and by way of Detroit went to Toronto, where I arrived at ten o'clock the next day. As I was looking about in the city to see, how I should proceed on my journey, I met Bro. Daniel Huber, who took me along to his house, a distance of 25 miles, where I remained all night. I was now in the neighborhood where I was born, in 1833. In 1836 my parents moved to Putnam county, Ohio, and in 1849 they again removed to the state of Indiana. And now after the lapse of 35 years, I returned to the place of my birth, which was a source of much joy, inasmuch as I have still a large number of relatives there, whom I had never before seen.

Thursday the 2nd of Feb., Bishop Rieser accompanied me to visit the friends, brethren and sisters. In the evening he returned home, while I continued my visit among my friends. On Saturday evening I returned to his house and was sorry to find him sick in bed, so that he was unable to accompany us to meeting the next day. The meeting was held in Rieser's meeting house, and although it was very cold, there was a large audience present. After meeting I went with Simeon Stauffer, a distance of about 20 miles to my sister, whom I had not seen for more than 8 years. She was pretty well and I staid with her over night and the next day. On Thursday the 17th she went with me to visit a sick man, who had a stroke of palsy, if I remember right, some 14 years ago, and has since been confined to his bed. We tried to comfort and encourage him, after which he requested us to sing and pray with him, which we did.

While we were here, the brethren Daniel Brenneman and Isaac Kilmer, from Elkhart, Indiana, came, quite unexpectedly, to us; and together we were present at five meetings which had been appointed, and were well attended.

The meetings here generally are conducted in the German language, though it is highly necessary that some of the brethren should also speak in English, since there are so many who are not able to understand the German. Some pretend and maintain that this would be injurious, but this is only a great, human weakness; God is no respecter of persons, in regard to language, but "in every nation he that feareth God and worketh righteousness, is accepted with him." John heard the number of them that were sealed, an hundred and forty and four thousand of all the tribes of the children of Israel. And after this he saw a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues which stood before the throne and before the lamb clothed with white robes and palms in their hands, Rev. 7:9.

These nations and kindreds and tongues, were justified by faith through Jesus Christ, for whosoever shall call upon the name of the Lord shall be saved; but how shall they call upon him in whom they have not believed, and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God."

Beloved brethren, let us as faithful servants invite the guests to come to the feast which is prepared for them. If we do not possess the gift, so that we can speak much to them, we at least can show them our love by singing an English hymn with them, and admonish them according to our ability.

On Monday the 12th the brethren Brenneman and Kilmer went to Waterloo, to visit the brethren there; I would liked to have gone with them, had I been through with my visit in York county, but for this reason could not do so. On Tuesday we were present at a funeral and took part in the services. The deceased was the wife of John Weise. She died of cancer, aged 80 years. She was a member of the River Brethren church. I then remained among the brethren in Markham Township until Thursday and endeavored to comfort and encourage those among whom I visited, and was also myself not a little comforted. The greatest love was continually manifested towards me so that I felt myself entirely unworthy of the great kindness that was shown me.

On Thursday morning Bro. Jacob Weidman and wife with several others accompanied me to ——township, where we arrived the same evening at the house of the aged brother Daniel Schmitt. The next day we visited brother and sister Shenk. The aged brother is in his 61st year, and is still quite active. His wife however is feeble and blind, yet she looks forward so earnestly to the time of her redemption that the words of the Savior came to mind where he says, "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." Jn. 9:39. We spent some time in singing, reading, exhortation and prayer. Saturday we spent in visiting. On Sunday we had meeting. In the afternoon we took leave and started for Lincoln county. We went yet the same day 25 miles, to C. Snyder, where we staid all night. The next morning Bro. Weidman and I took the cars, where we met Bro. and sister Koch, who had came from Toronto to accompany us to Erie county, N. Y. At Hamilton we met brethren Brenneman and Kilmer accompanied by, Bro. Bear and Bro Shantz. At Jordan we stopped to visit the brethren in that vicinity and had meeting in the evening. A large and attentive audience was present. An other meeting was appointed for the next day also. On the 22nd we went to Niagara Falls and spent there several hours, after which we went to Clarence Center, Erie county. Here we also spent some time in

visiting the brethren, and on Thursday evening, the 23rd, we had meeting there, where many were present, and good order was maintained, and good attention given.

Here I took leave of the friends and beloved brethren and Bro. Kilmer and I spent the night with Bro. John Lapp On Friday morning Bro. Lapp took us to Buffalo, where we took the cars for home. On Saturday the 25th I arrived safely at home, thanks be to God. While I was absent several my children had been sick, but they are, thanks to the Giver of all Good, well again. I feel truly thankful to all, for the love they have manifested towards me; the Lord reward them and bless them, and guide us all by his spirit, till we may rejoice together in everlasting peace, is the prayer of your Brother

Lakeville, Ind. MICHAEL W. SHENK.

Children's Department.

CHILDREN'S SERMON.

BY REV. E. F. WILLIAMS.

"Neither are thankful."—Rom. 1: 21.

Nearly all the readers of THE BRIGHT SIDE have loving parents or kind friends to provide for them, and pleasant homes in which to live. How many of them are truly *grateful*—"*thankful*," the text has it—for these blessed gifts. We forget sometimes that our enjoyments are greater than those of other boys and girls. Why, there is not a village in all the land where we cannot see suffering; children without homes, or living in poor, miserable houses; the doors almost all off their hinges, the window panes broken and stuffed with rags, hardly wood or coal enough to make a fire, father and mother dead, or the father a drunkard, spending his money for whiskey, and then coming home to beat his wife and children! It is all pleasant where we are; the rooms we occupy are clean; a bright, cheerful fire keeps us warm; we have enough to eat and drink; our clothes are new and nice, and we have books and papers to read.

Are we thankful to those who have put these things into our hands? Do we love them as we ought, or do we scowl and grow sulky and are harsh words when told to do something we dislike! How anxiously we ought to strive to make those who are good to us happy, to be obedient to them, going to school when they send us, studying hard and faithful the tedious lessons they appoint us, reading such books, and doing just such work as they desire, so that they shall look upon the care they take of us as a very great pleasure.

Let us try and remember always the fifth commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

How very easy it is to forget God, to rise up in the morning, to go through the day, and to lie down at night without ever thanking the Lord for the good things we have enjoyed. Who gives us our fine healthy bodies and our curious minds? Who has made our lives pleasant and happy, because our parents are strong and able to earn money with which to feed and clothe us! Is it not the Lord?

If you live in the city, you have seen a great many boys and girls who go shivering along barefoot on the snowy pavement, and you visit their homes and wonder how anybody can stay in them. No stove, in which to kindle a fire, no coal, even if there were a stove; only a few broken chairs, a little heap of rags or straw in a corner, called a bed, and a few bits of cold meat or bread, which have been begged at the kitchen doors of the rich!

How would the BRIGHT SIDE children like to live in such a place, and on such food? "Not at all," I hear them say. Well, it is not pleasant for anybody, but a great many children have no other home, and some have none at all. They must sleep in boxes and alleys, in barns, and under bridges, whereve they can curl up for the night, while others are taken to orphan asylums and cared for by strangers, till they get old enough to earn their own living. How thankful we ought to be to God for the friends and the plenty He has given us, and how carefully we ought to read His bible and see what he wants us to be and do.

A great many children think that the bible is dry and uninteresting; they like stories and pictures much the best. But how can the bible be a dry book if God has given it to us? Surely he would not give us an uninteresting book. Of course there are hard names in it, and a great many chapters which children and some grown people can't very well understand. I would skip all these, and read the most interesting parts first—the stories about Abraham and Joseph, and how the Lord brought the Israelites up out of the land of Egypt, and the stories of Ruth, and David and Solomon; and then turning over to the New Testament, every child can find something pleasant and blessed to know about Jesus. So we ought to be thankful to God for his gifts and especially for the bible.

We wonder sometimes, when we try so hard to be good, to mind father and mother just as soon as they speak, to be kind to all our companions, that we so often fail; we get discouraged and say "it is no use!"

Well, what is the reason of our failure? It is because we cannot do right in our own strength, and no one in all the world can keep us from going wrong sometimes; we will be ugly and unhappy, in spite of ourselves, our parents, and our friends. How shall we avoid this? By reading the bible and learning about Jesus, who was born a little infant, just like the little brother that you rock in the cradle, and who opens his little eyes and smiles so sweetly with all his chubby face, when you talk and play with him.

Have you thought, all of you, that Jesus was just such a little child as this? That he grew up as other boys do, only that his life was sought by the cruel Herod, and his parents had to carry him down to Egypt for safety? When they came back to Palestine they did not dare to live in Bethlehem where He was born, because Herod's cruel son was then governing that country. So they dwelt in Nazareth, a poor, despised town among the mountains of southern Galilee. How we should like to know what the Savior did there; but the Gospels do not tell us. Only once, till he began to preach, did he come forth from his hiding-place, when at twelve years of age, he went with his parents, to Jerusalem, to attend the great feast of the passover. And he was lost there, for he remaind behind, when the feast was over, to talk with the learned men in the temple; but when his parents found him again, he went home with them willingly, "and was subject unto them." I wish all who read this sermon would read the second chapter of Luke carefully through, and see what a beautiful life Jesus led as a child; for sometimes we forget that he is the children's Saviour, and in his child-life to be imitated by all the children in the wide world.

Jesus was *pure*; he had no unholy thoughts; he uttered no improper words: his conversation and his conduct were as pure as the deep blue sky over his head. He was an *obedient* child; he did just what his parents wished him to do, till the time came for him to enter upon his public ministry.

So his life of patient waiting is a lesson of patience for all lives, for surely none can be more obscure than the Savior's life at Nazareth. Many think they must be honored at once, and young people especially, find it hard to wait till they are old enough to begin some great work. Now, the Saviour shows us, in his life at Nazareth, how to live humbly, patiently, obedient to our parents, not seeking great things for ourselves, but striving to be faithful and loving in little things.

We fail in our lives, because we are sinners. We shall not be what we ought unless Jesus helps us. We can see how he lived, and admire his character, as we read about him in the Scriptures. But this is not enough; we shall not obtain the aid we need unless we *ask* Jesus for it, and this is *prayer*: and unless we beleive that he will give it to us, and this is *faith*. No one ever came to Jesus, and no one ever will—no child in all the earth—to ask him for help, without receiving it. How *thankful*, then, we ought to be for so good a friend as Jesus, who knows all about us, who is the *children's* Savior, and the children's model; who hears and answers the children's prayers, keeping them if they trust in him, from sinful passions and sinful actions and taking them to be with himself forever.

How is it that, having such a Savior, who has given us all that we enjoy—our friends, our homes, our books, our lives,—everything, and because we are sinners, himself to die for us—how is it that we can be ungrateful to him!

No, it must not be. We will love him, and trust him, and pray to him, and serve him so that it shall never be said of us "neither were they thankful."—*Bright Side.*

My Travels.

My dear little friends, I will tell you something more about my travels. I meet with many kind friends, and with many little readers of the *Herald* who seem to be glad to see me. As I have opportunity I speak to them, and give them some good advice. At one time I talked to perhaps twenty-five or thirty little boys and girls, telling them of the goodness of God, and how we ought to obey and love him because he so much loves us and gives us so many good things; also how they ought to love and obey their parents, and many other things. When they left the house and reached me their hands and I spoke kindly to them, I noticed that some of them turned away with tears in their eyes. I hope they will long remember what I told them.

One day as I was walking along the road, I saw a boy a short distance from me; at work, all alone; and when his work did not go as he wished, he spoke some very bad words; which made me feel very sorry. After he had spoken so wickedly, he was afraid some one heard him, and he stood up and looked all around. I am not sure that he saw me, but I think he did. Now just think little friends, how very foolish this boy acted. I suppose if some one had been with him, he would not have spoken as he did, and afterwards he was afraid some person heard him; he was afraid that he would perhaps be reproved, which would have been a light punishment; yet perhaps he did not think of God who saw him at that very time, and heard what he said, and who is able to punish him a thousand times more than any man could, and the punishment with which God punishes the wicked will never have an end,

We ought always, when we are tempted to do a wicked thing, stop and think of God, who always sees and hears us, and think how he loves us, and how it will grieve him if we do this thing; and then say, O Lord help me, that I may not do any thing that is wicked; and help me, that I may always obey thee, and please thee. O help me, for Jesus sake.

Yesterday, as I was on my way to church, I saw four or five boys playing ball. Think of these little boy's; how does it look for boys to play ball, on the Sabbath? Does it not look very *very* bad? Certainly it does; and no boys who are taught to obey God, and who read his holy word, will do such a thing. Do any of my little readers play ball, or go fishing on the Sabbath? Oh how sorry I should be to hear that you did,

There are some people who would not steal the least thing by any means, yet they think it is no harm to play ball, go fishing, or go to their neighbors to do an errand, or any other little thing. Did not He who said, Thou shalt not steal, also say, Remember the Sabbath-day, to keep it holy? and will he not punish us for breaking his holy day, as well as disobeying any other one of his commandments. I think he will; and I feel sure that those who do such things as I have mentioned, do not love God as they ought. Jesus says, If ye love me, keep my commandments.

Some of my little friends who live perhaps six or seven hundred miles away, are already expecting me, and wonder when I will come to visit them. I must say to them, that they must have patience a while. I shall get around as fast as I can; but there are so many places that I wish to go, that it will take a long time to get to them all.

If I live and have my health, I expect to travel eastward in a few months, and will perhaps continue to go eastward till I get into Pennsylvania, Virginia and and also into Canada. If I knew where the people needed books the most, I should go there first; but I must beg you all to have patience till I come.

BROTHER HENRY.

FOOD FOR THE LAMBS.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. 6: 26.

For the Herald of Truth.

What Can I do to Make my Mother Happy.

I have read in the *Children's Department* how good it is to have a Mother, and that we should do all we could to make her happy; then I thought what could I do, to make my Mother happy. I am now away from my home three years. Now what can I do to make my parents happy? I think, Give my heart to God and keep his commandments, and walk in the fear of the Lord all my remaing days with a true, humble heart. Oh may the Lord fill our hearts with his divine love and grace form on high, for here I meet with sorrow, trials and temptation. If I stop to consider over them I see that they all work together for my good, to bring me more humbly to the feet of Jesus. O I often feel for my young friends who walk not in the narrow path of life; my prayer to God is that he may enlighten their hearts, and give them wisdom from on high that they may come to the true light of Jesus.

NANCY. MYERS

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter
May 16	John 15	June 1	Acts 10
" 17	" 16	" 2	" 11
" 18	" 17	" 3	" 12
" 19	" 18	" 4	" 13
" 20	" 19	" 5	" 14
" 21	" 20	" 6	" 15
" 22	" 21	" 7	" 16
" 23	Acts 1	" 8	" 17
" 24	" 2	" 9	" 18
" 25	" 3	" 10	" 19
" 26	" 4	" 11	" 20
" 27	" 5	" 12	" 21
" 28	" 6	" 13	" 22
" 29	" 7	" 14	" 23
" 30	" 8	" 15	" 24
" 31	" 9	" 16	" 25

This table can be written on a piece of paper and kept in the Testament for a mark.

Letters from the Children.

Bro. Henry, I take this opportunity to write you a few lines. We are all dying mortals; we have only once to live, therefore we should try to be faithful in serving the Lord. Everybody is welcome to enter into the fold of Christ.

There are many nice things in this world, but it will be much nicer in that world above. Therefore we should try to get to that world. But God will not compel us to go there, though he has many ways to bring us to him. Sometimes the sinner sees that he cannot hold out, while he lives according to his sinful nature, and God has power over all things, for he created them, and rules over them. We should feel thankful to him for all things.

ADM. B. HERSHEY.

Silver Spring, Pa.

Dear Brother Henry, I thought I would try and write a few lines to you and all of our little friends, to let you know that I read the chapters you gave us to read; also a chapter in the Bible. I begin at the first Psalm. My little friends, I would like to write something that would be some benefit to us all, but as I am but twelve years old I cannot write much. Now let us all try and bear in mind what brother Henry gives us to read, and obey our parents, and love our brothers and sisters, and be kind to all that are around us. I know we will not regret it when we get older; but above all, we must love God who gave us kind parents and friends, and all we have. The following verses which I have learned by heart I think will be good for the rest of the little friends to learn and for all of us to obey.

Those children who a promise give,
Should always keep their word
And falsehood from their little mouths
Should never once be heard.

For when a child a lie has told,
He cannot be believed;
Not even when the truth he speaks
Because he once deceived.

O, who a lie would dare to tell,
And bring himself to shame;
And thus offend the God of truth,
And mock his holy name?

ALEXANDER YODER.

South Bend, Ind.

For the Herald of Truth.

Duty.

In reading over the article in the *Herald of Truth* "entitled" *gleanings* the thought came over me, Is it possible that a man can enjoy the Love of God any length of time, to such a degree as our Friend seems to have, and yet, not be a member of the Visible church of Christ? are the ordinances, and commandments, that the Son of God himself, enjoind upon all his followers, of so little value, that we can neglect them at our pleasure, when we do not know whether we have time or opportunity to do so to-morrow? or can one be a member of the invsible church of Christ without fulfilling the requirement as laid down in the Gospel? These are questions which all should take to heart. And I feel to say to our friend, who ever he is (and I should like to know his name), Dear Friend, you are in great danger by neglecting your duty. Remember we must work, while the Spirit works and while it is day; remember too, that the adversary of souls is ever ready to lead us astray, and trying to leave men and women to neglect their duty concerning their souls salvation; besides this, has not God a perfect right to withdraw his Love from you, and give it to an other who shall bring his fruit in due season? Or can we be a fruitful branches of the true Vine (Jesus) with out keeping his commandments? Remember he said, "If you love me, keep my commandments, and" He that hath my commandments, and keepeth them, he it is that loveth me." Again he says, If ye know these things, Blessed are ye if ye do them. John says, "by this we know that we love the children of God, when we love God and keep his commandments," and aside of all this, may you not be a stumbling block to others?

Permit me thus to speak for I must speak freely to do my duty. May not some say, if you can be a christian without being a member of the visible church of Christ, *they* can too, and if some can, all can, on the same ground. How then shall the church be built up, which the Lord himself has established, and built on that same Rock, (himself) that the gates of hell shall not prevail against. We must gather with Christ, and not scatter. Know ye not that it is the goodness of God, that leadeth men to repentence? and if they have repented they shall be baptized, as Peter said (according to the command of his Master). "Repent and be Baptized every one of you in the name of Jesus Christ," and then be added to the church. When they believed Philip's preaching they were baptized. The eunuch when he believed what Philip spake, he said "See here is water what doeth hinder me to be baptized." And thus we find it through out the word of God, and thus we must teach, for, "whosoever shall break one of these least commandments, and teach men so, the same shall be called least in the Kingdom of heaven," but I will close and sincerely hope that when we hear from you again, you will be a faithful member of the visible church of Christ, as well, as of the invisible, and discharge all the duties enjoined upon every christain believer.

J. M. CHRISTOPHEL.

For the Herald of Truth.

"And Behold I Come Quickly."

Dear reader, Are you prepared to meet Christ, when he will come with many thousand angels, to take vengence upon the ungodly, and those who did not obey his Commandments but spent their lives in the enjoyments of transitory things, and the fashions, and amusements, of a sin-polluted world?

O Sinner, think of the deplorable condition you are in! Turn to the Lord before that terible day will come: Christ stands with outstretched arms to-day, ready to receive you. His call is, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." "Behold," says he, "I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O sinner despise not these invitations, and come to Christ, before that tremendous day will come, lest it come upon you, in your unprepared state; and you will then call "for the rocks and the mountains to fall upon you, to hide you from the face of him, who sitteth upon the throne." Reflect one moment what a contrast there will be on that day, between the righteous and the unrighteous. The latter will shrink with horrors, and despair; all hope of being saved will vanish. Then will they see their folly, and whom they despised and rejected; then will they lament their deplorable condition. The former will be changed in a moment, in the twinkling of an eye, from a mortal to an immortal state and will be caught up to meet the Lord in the air, for whose coming they were prepared, and had "their garments made white, in the blood of the Lamb," by repenting from their sins, and accepting him as their Savior, having loved him, with a sincere heart, and made it kuown to the world by keeping his commandments They will now be rewarded according to their works, and reign with him for ever. Dear brethren, and sisters, who have enlisted under the bloodstaind banner, of King Emanuel, let us not grow weary in well doing; let us be on our guard, and watch, lest the Master cometh and overtaketh us in our sleep and indolence. Methinks, the signs of the present age, clearly demonstrate that the second coming of Christ cannot be far distant. The apostles in their time, spake as if they were in the last hour, and how much more, are we now in the last minute, yea in the last moment after a lapse of nearly nineteen centuries. Christ, in speaking of the destruction of Jerusalem and his second coming, made known that, "many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. * * * Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." O how should we be engaged in reflecting over this subject. Think of it, if Christ should come to day, could you receive him as your Savior? or would you have to look upon him as an awful judge, and await a sentence to everlasting woe and punishment, "where the worm dieth not and the fire is not quenched?" How dreadful to think of such a place of punishment, for the wicked! O turn ye workers of inquity, and seek for your Savior, while the door of mercy yet stands open for your entrance? he will not always strive with man, and he says, "and Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Then let us renounce all the sinful affections and lusts, and live, and also walk in the Spirit, and then we shall not fulfill the lusts of the flesh. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." Rev. 21: 7.

Locke, Ind. D. METZLER.

WE wait for sweet surprises of heaven
We wait for the day when the precious seed
now hidden from sight, shall re-appear in
goodly sheaves to be waved before the Lord;
when the "much frnit" brought forth by
that wondrous grain of wheat which fell into
the ground and died, because it would not
abide alone, shall be manifest in the bright
joy of his coming.

For the Herald of Truth.

Spring.

What casts a more beautiful picture of the love and kindness of an all mereiful Providence, than a fine Spring morning. The cold and stormy season of winter, is again broken by the warmth of the sun. The little birds are singing their familiar, but beautiful notes, it appears, to praise God, showing a pattern for us to follow.

We are also reminded of the words of the prophet, when he says: "It is of the Lord's mercies that we are not consumed, because his compassion fails not. They are new every morning; great is thy faithfulness."

Likewise the words of God to Noah; "While the earth remaineth, seed time and harvest, and cold and heat, and day and night shall not cease."

To those who are more advanced in years, or rather the aged and infirm, the Spring and Summer seasons are both very welcome. Viewing it emblematically, the winter days are most likely, the days of which Solomon says, that we have no pleasure in them. Spring is before us now and we propose to resume our daily labors, such as belong to the tilling of the ground. May I then add, that as we take heed to our temporal things, in Spring, so in youth, we should provide a little for the benefit of our never dying souls.

Next comes the Summer season, when we are sometimes reminded of the words spoken to Adam, "In the sweat of thy face shalt thou eat thy bread."

After Summer comes winter in which we hope to enjoy the fruits of our labors. But long nights and stern colds often make it a little solitary, especially for the aged, who dream of the past and hope for the future; for the arrival of a Spring season that never ceases; the music of which is far sweeter, than that of our little birds and the enjoyment of which is not interrupted by night, or by hail, or by cold.

Columbia, Pa. A. M. KAUFFMAN.

For the Herald of Truth.

The Hanging Limb.

As we were passing along the road one day, we discovered a broken limb of a tree, hanging directly over us; it had been broken nearly off by the great weight of ice that had accumulated on it during the dreadful sleet storm, a few weeks before.

Ah, thought I, as it is with that branch, so is it with the human family: upon just such a slender fibre or thread hang all their hopes, their expectations, and life itself. And are not many of them nearly as unconscious of their danger and apparently as ready to fall as that limb? Are not many of them as apt to have their earthly hopes and calculations cut short by death or adversity, as that hanging limb is to be torn from its place and dashed to the ground by the rough, wintry winds?

Oh, thoughtless sinner, to you would I appeal at this time; to you, erring backslider who hath dishonored his Savior anew; to you luke-warm professor, of whom God hath said, "Because thou art neither cold nor hot I will spue thee out of my mouth." To you would I say, Do you feel secure? We are all hanging as it were over the abyss of eternity, liable at any moment when God bids, to fall into its depths, but the righteous shall not be hurt by the fall. The Lord shall care for them and bear them to his heavenly abode. But those who are unprepared, were the thread of life to snap asunder, would not be thus cared for; but the Lord would bid them depart into everlasting flames. Then haste precious, thoughtless sinner, around whose delaying hang "all the horrors of the second death;" haste! I say; flee from the wrath to come, by "laying hold on eternal life." The Bible is full of precious promises to the godly, the faithful and the persevering, but you who are still despising His love, dare not claim them as yours. Oh then cease your warfare against a holy God who will not be mocked or trifled with, and flee unto Him for mercy through Jesus Christ whose blood is alone able to save you.

MARY C. M. PONTIUS.

Christ In the Home.

BY THE REV. F. BOTTOME.

WELCOME, welcome, gracious Savior,
Welcome to our dwelling-place!
Here, if we have found thy favor,
Let the smilings of thy face
Rest upon us,
As a cloud of glorious grace.

Come, as when to Martha's dwelling
Thou didst seek a calm retreat,
As when Mary, softly stealing,
Sat in meekness at thy feet:
So, in mercy,
Bless us as we sit at meat.

And when round our altar bending,
Morn and eve thy praise shall rise,
Young and old their homage blending,
Wafting incense to the skies:
Let thy pleading
Mingle with their sacrifice.

And whene'er in life's employments
Busy cares demand our thought,
Then, as when in full enjoyments,
Let our toil with thee be fraught;
Let thy blessing
Ever rest upon our lot.

And when friendly feet or stranger
Seek awhile a place of rest,
Here, refreshed and free from danger,
May their tarrying, Lord, be blest
With thy presence,
As our fixed, abiding guest.

Welcome, Welcome, gracious Savior,
Welcome to our dwelling-place!
Here, if we have found thy favor,
Let the smilings of thy face
Rest upon us,
As a cloud of glorious grace.

For the Herald of Truth.

The Evening Star.

The evening of every man's life is coming on apace. The day of life will soon be spent. The sun, though it may be up in mid heaven, will pass swiftly down the western sky and disappear. What shall light up man's path when the sun of life has gone down? He must travel on to the next world, but what shall illumine his footsteps after the nightfall of death amid the darkness of his journey? What question more important, more practical, more solemn for each reader of the Herald of Truth to ask himself! for it is a long journey to travel without light, without a guide and without a friend. Yet every man must perform it and the time is not far distant when every one must make this journey. There is an evening star in the natural world. Its radiance is bright and beautiful and cheering to the benighted traveler, but lifes evening star is in a good hope of Heaven. Its beauty and brilliancy are reflected from the sun of righteousness, whose bright rays light up the evening of life and throw their radiance quite across the darkness of the grave, into Immanuel's land It has illuminated the footsteps of many a traveler going to eternity; it is of priceless value; a thousand worlds cannot purchase it yet it is offered without money and without price to all who will penitently and thankfully receive it. H. W.

For the Herald of Truth.

English Preaching.

I see in the April No. of the Herald of Truth an article which sets forth the necessity of English preaching in our churches. I wish all the brethren and sisters could see it in the same light. I think if in many places this was done it would be the means of doing much good and getting in a great many souls; for in some places our church has dwindled down to almost nothing just for the want of English preaching. The young stray away as lambs having no shepherd, because they do not understand the German language. This ought not so to be.

A. Brother.

HEAVEN.

In heaven there will be no more tears! "It is tearless, because it is sorrowless; it is sorrowless, because it is sinless; it is sinless, because it is the holy dwelling-place of the holy Lord God, and of the spirits of just men made perfect. How magnificent the description: 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.'

"Confide in the unchangeableness of Christ's love. Nothing shall take it from you, or separate you from it. It ebbs not with the ebbing of your feelings, it chills not with the chill of your affections, it changes not with the changing scenes and circumstances of your life." WINSLOW.

Lay up Nearer Brother.

[We have seldom met anything so painfully interesteng in every line, and it will be read with "tearful eyes" by many who have lost brothers, fathers, husbands, or sons on their way to, or after having reached, the land of gold and of graves.]

Lay up nearer, brother, nearer:
For my limbs are growing cold,
And thy presence seemeth dearer
When thy arms around me fold.
I am dying, brother, dying,
Soon you'll miss me in your berth;
For my form will soon be lying
'Neath the ocean's briny surf.

Hearken to me, brother, hearken:
I have something I would say
Ere the veil my vision darken,
And I go from hence away:
I am going, surely going,
But my hope in God is strong:
I am willing, brother, knowing
That he doeth nothing wrong.

Tell my father, when you greet him,
That in death I prayed for him,
Pray'd that I might one day meet him
In a world that's free from sin:
Tell my mother,(God assist her
Now that she is growing old,)
Tell, her child would glad have kiss'd her
When his lips grew pale and cold.

Listen, brother, catch each whisper,
'Tis my wife I'd speak of now:
Tell, O! tell her how I miss'd her,
When the fever burn'd my brow;
Tell her, brother,(closely listen,
Dont forget a single word,)
That in death my eyes did glisten
With the tears her mem'ry stirred.

Tell her she must kiss my children,
Like the kiss I last impress'd;
Hold them as when last I held them,
Folded closely to my breast;
Give them early to their Maker,
Putting all her trust in God,
And he never will forsake her,
For he's said so in his word.

O my children! Heaven bless them!
They were all my life to me:
Would I could once more caress them
Ere I sink beneath the sod;
'Twas for them I cross'd the ocean
What my hopes were I'll not tell,
But I've gained an orphan's portion,
Yet he doeth all things well.

Tell my sister I remember
Ev'ry kindly parting word,
And my heart has been kept tender
By the thoughts their mem'ry stirred
Tell them I ne'er reach'd the haven
Where I sought the "precious dust,"
But I gain'd a port called Heaven,
Where the gold'll will never rust.

Urge them to secure entrance,
For they'll find their brother there;
Faith in Jesus and repentance,
Will secure for each a share.
Hark! I hear my Saviour speaking,
'Tis his voice I hear so well;
When I am gone, O dont be weeping,
Brother, here's my last farewell.

—*Selected*

"To speak with the tongue of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with him in the closet of our hearts, observing, loving, adoring and obeying his holy power within us."

Married.

On the 2nd of March, at the residence of the bride's Father, *Jacob Weaver* of Green township, Mahoning county, Ohio, and *Elizabeth Rohrer*, of Bloom township, Seneca county, Ohio.

At the residence of the bride's father, in Montieau county Mo., on the 25th of March, *Christian Zurcher* of Wayne county, Ohio, and *Elizabeth L. Welty*, of the first mentioned place.

Died

On the 3rd of April, in Wayne county, Ohio, of Cancer and Dropsy, ELIZABETH, wife of Samuel BRENNEMAN, aged 43 years, 9 months and 28 days. Funeral discourses by Henry Martin and Benjamin Horst, from Rev. 14: 13. She leaves a husband, three sons and a large circle of friends and relatives to mourn her departure. She was a respected and well beloved sister in the church. God bless the mourning friends.

Sister, thou hast left us here,
Called to pass from earth away,
With the Savior to appear
In the realms of endless day.

How thy suff'rings here below,
Didst in meekness gently bear;
Heav'n is freed from pain and woe,
There will be no suff'ring there.

On the 7th of April, in Wayne County, Ohio, ANNA BUCHWALTER, formerly of Lancaster County, Pa., aged 58 years, 10 months and 4 days. Funeral discourse by Henry Martin and Benjamin Horst from John 5: 24, 29.

Jacob Buchwalter.

On the 13th of April, in St. Joseph county, Ind, of a protracted illness, ELIZABETH, wife of Samuel HOLDEMAN, aged 34 years, 8 months and 8 days. She was buried on the 15th upon which occasion a funeral discourse was delivered by J. F. Funk from 2 Cor, 5: 1. A large number of friends and relatives were gathered together to pay the last tribute of love to the departed sister. She leaves a husband and one child to mourn their loss, but we hope the loss which they have sustained is her eternal gain. She was baptized during her illness, a few weeks before she died. May this dispensation of Providence be sanctified to the eternal good of all who were present upon that mournful occasion.

On the 22nd of March, in Cumberland county, Pa. LIZZIE MUMMA, aged, 21 years, 6 months and 24 days. She was a daughter of Enos and Nancy Bergy. Four days previous to her death she was baptized, and received into the church. She leaves a husband and two children. Upon being asked in regard to her departure she said "I would rather die than stay here". Shortly before she died she said, I see the river, and on either side of the river is the "tree of life, which bare twelve manner of fruits, and yields her fruit every month, and the leaves of the tree were for the healing of the nations." Funeral discourses were delivered at the house by Geo. Rupp and S. Zimmerman from Mark 13; 26. 27. Her remains were brought to the home of her parents in Lost Creek Valley, Juniata county. On the 25th her remains were consigned to the Lost Creek burying ground. Funeral discourses were delivered by Jacob Graybill and Wm. Graybill. from 1 Pet 1: 24, 25.

On the 19th of March, in Greene Township, Mahoning county, Ohio, GEORGE POM, aged 71 years.

* * *

On the 1st of April in Logan County, of scarlet fever and congestion of the Lungs JOSEPH, son of Christian Y. and Lydia HOCHSTETLER, aged 9 years, 7 months and 23 days. He was buried on the 3rd, on which occasion funeral discourses were delivered by Moses Stutzman and the writer from Amos 4:12.

JOHN P. KING.

On the 26th of March, in Fayette township, Juniata county, Pa., of infirmities of old age JACOB HOCHSTETLER, aged 81 years, 11 months and 15 days. Buried on the 28th. Funeral discourses by Jacob Graybill, and others from Heb, 13: 14. He was buried at the Brick Meeting-house, near Richfield.

On the 10th of April, in Elkhart county, Ind., of protracted illness, ABRAHAM BIXLER, aged 41 years 3 months and 15 days. Buried at Yellow Creek where a funeral discourse was delivered by Jacob Wisler, from Rev. 21: 6. 7. He leaves a wife and five children.

On the 3rd of April, in Scalp Level, Cambria county, Pa., Widow MATTIE ESCH, aged 72 years, 8 months and 2 days. She was buried on the 4th. Funeral discourse from Jn. 5: 21—29. She was a sister in the Omish Mennonite Church and much beloved.

In East Earl, Lancaster county, Pa., on the 12th of March, JACOB BURCKHART, aged 68 years, 1 month and 19 days. He was buried on the 14th at Weaverland Meeting House. Services by Geo. Weaver and Peter Musser.

On the 26th of February, in Mifflin county, Pa., CHRISTIANA HARTZLER, widow of Jacob Hartzler Dec'd. She was born in Berks county, Pa., in 1783, and removed from thence to Mifflin county in 1809, where she resided till the time of her death. She was the mother of ten children, eight of whom are now living, together with 47 grandchildren and 94 great-grandchildren, altogether 149. Her age was 88 years and 11 days.

On the 13th of March in Juniata county, Pa., of cancer in the breast, MARY HARTZLER, aged 49 years, 2 months and 24 days. On the 15th her remains were conveyed to their final resting place in the family grave yard of David Reno, where a large number of relatious and friends were assembled. She leaves four children to mourn their loss. Funeral discourse by Jacob and William Graybill, from Rev. 7: 16. 17.

On the 8th of March, in Branch county, Michigan, CATHARINE BEERY, daughter of Daniel and Rebecca Beery, aged 6 months and 8 days. She was buried at Pleasant Hill on the 10th. Funeral discourses by John Krupp and C. D. Beery.

On the 29th of March, in Elkhart County, Ind., of consumption, wife of Andrew SCHWOWELAND, aged 33 years, 4 months and 15 days. Funeral sermons were delivered by Christian Baer, John Weaver and Jacob Wisler.

On the 13th of January, in Juniata county, Pa., of diptheria, MARY EMMA, daughter of Gideon and Sarah LAUVER, aged 3 years, 7 months and 21 days. Appropriate remarks were made by Jacob and William Graybill to the friends who had assembled on the occasion.

On the 10th of January, in Lancaster county, Pa., CHRISTIAN SNAVELY. He was buried on the 13th. Text, Isa 55: 67.

On the 16th of March, in Bucks county, Pa., JOHN HUNSBERGER, aged 66 years, 3 months and 12 days. He was buried on the 19th at Perquesee, where the services were conducted by John Allenbach, Isaac Moyer and Isaac Oberholtzer.

On the 4th of April, in the same place, *John M. Hunsberger*, aged 40 years, 3 months and 20 days.

On the 30 of March, in Bedminster, Bucks county, Pa. *Simeon Musselman*, in the 80th year of his age. Buried at Perquesee. Services by Isaac Rickert, Isaac Moyer and others.

On the 31st of March, in Hilltown, Bucks county, Pa., widow of Abraham Hunsicker, deceased, aged 75 years, 10 months and 19 days. Buried at Perquesee; services by Samuel Godshall and Isaac Oberholtzer.

In Montgomery county, Pa., On the 16th of March, of dropsy, *Sarah*, wife of William *Cassel*, aged 56 years, 1 month and 7 days. She suffered with her disease a long time, but bore her afflictions with christian patience. She was buried at Salford Meeting-house and was a beloved sister in the church. Funeral services by Isaac Clemens and Henry Nice.

In the same county, on the 18th of March, *Carrie Landes*, daughter of Abraham Landes, aged 1 year, 10 months and 6 days. Buried at Franconia, services by the brethren Loux and Clemens.

On the 13th of January, in Mercer county, Ohio, ——— *Kauffman*, aged 76 years, 9 months and 3 days.

On the 9th of March, in Wayne county, Ohio, *Rachel*, wife of Jost *Yoder*, aged 69 years, 9 months and 28 days. Between seven and eight years ago, she had two strokes of palsy, and has since been helpless in one side. Ten days before her death she had another stroke. She was buried on the 11th. Services by J. K. and C. K. Yoder from Phil. 1: 21. She was a member of the Omish Mennonite church.

On the 11th of December, 1870, in Salsbury township, Lancaster county, Pa., *Susanna*, oldest daughter of Henry S. and Barbara *Eaby*, in the 10th year of her age.

On the 12th of March, *Barbara* wife of Henry S. *Eaby*, in the 35th year of her age. On the 12th her infant child which was only two days old, was buried.

On the 13th, *Christian*, son of Henry S. and Barbara *Eaby*, in the 3rd year of his age. On the 14th the mother and son were buried together at Hess' burying ground; funeral services by Jacob Hershey, Samuel Wenger and Jacob Andrews, from Hebrews 9: 27 28.

On the 25th of March, in Rush Creek township, Fairfield county, Ohio, of palsy, *Fanny* wife of Pre. Jacob *Good*, aged 57 years, 5 months and 6 days. They had 7 children of whom 6 are yet living. She was a kind companion, an affectionate mother and a devoted Christian. Her illness was of short duration. She had the first attack between 12 and 1 o'clock, the second about five, the same evening, and the third at ten o'clock, when she breathed her last. Thus in the midst of life we are all in death. She was buried on the 27th, followed by a large concourse of relatives and friends. Funeral discourses by Daniel Schwartz from Eccl. 7: 1, and Pre. Montgomery from Matthew 25; 13.,

In Elkhart county, Ind., on the 21st of March of Typoid fever, *Nancy*, daughter of Joseph and Nancy Nietrower, age 7 years, 1 month and 18 days. Funeral service by Jacob Wisler and Daniel Brenneman from Job, 1: 21.

In Elkhart county, Ind., on the 26th of March, *Franklin*, son of Abraham and Anna *Moyer*, aged 2 months and 1 day. Funeral services by Martin Hoover and Daniel Brenneman, from Matth 18: 3.

In Elkhart county, Ind., March the 28th, *Joseph Hughs, Sr.*, Aged about 72 years. He was the father of 14 children, 12 living, 45 grand-children and 3 great-grand-children. He was a member of the N. S. Baptist church for 17 years. Funeral services by Daniel Brenneman from Job. 7: 16. "I would not live alway."

On the 14th of March, in Miama county, Ind., ——— wife of Martin *Kling*, aged 60 years, 4 months, and 24 days. Services by P. Rouden, from 2 Tim. 4: 7, 8.

On the 25th of March, in Hawpatch, Noble county Ind., *Amos*, Son of George Z. and Catharine *Boller*, aged 17 years, 8 months and 2 days. He had left home in company with two other persons and went to Stark county. On the way he became ill; on the 22nd they arrived at their destination, and he continued to grow worse. On the 25th he started for home, came as far as Ligonier and went to ——— Sommers, where he arrived at 11 o'clock in the night. On the 26th at 11 o'clock in the night he died. Funeral discourses were delivered by Isaac Schmucker, from 1 Pet. 1: 24. and by Dr. Crumm, from Phil. 1: 21. A large number of friends were present.

On the 6th of February, in Lee county, Iowa of consumption, *Barbara*, wife of Christian *Schlatter* aged 46 years. She was buried on the 8th in J. Goldsmiths burying-ground, on which occasion John Gundy, of Henry county, delivered a discourse, aided by Peter Schantz. She was a member of the Omish church.

On the 18th of March, in Lee county, Iowa, of inflamaton of the bladder, *Peter Swartzentruber*, aged 70 years. Funeral discourses were delivered by J. Graybill, from Ps. 31: 16, assisted by Peter Shantz, and by J. Young in the German language. Two days before his death he desired to partake of the Lord's supper, which privilege was granted him. His wife died 7 years ago. He was a member of the Mennonite church.

On the 10th of April, in Kent county, Mich., of palsy, *Michael Kein*. He was buried on the 13th at the Mennonite Meeting house, where H. Wismer and S. Scherk delivered funeral discourses from the words, "It is appointed unto man once to die," &c. Bro. Detweiler visited him, when he knelt down to pray, but was unable to rise again. His last words were, "God be mercifnl to me a sinner." We hope he has obtained the crown of everlasting life where there is fulness of joy forevermore. His age was about 70 years.

In Plumstead township, Bucks county, Pa., on the 15th of March, *Amanda Nash*, aged 26 years, 3 months and 22 days. Many frinds were present to mourn her departure.

Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

Letters Received.

Christian Schertz, Christian Schmitt, D H Oberholtzer, John Moser, John Hager, Abrm Yoder, P Schrock sr, P C Steiner, Henry Shenk, H B Cassel, Peter Eby, J Krichbaum, John Snyder, Mary H Odenwald, M W Shenk, Fred Meyer, P P Hershberger, S J Ressler, D Metzler, J H Moore, Jacob Ruegg, A N Burkholder, John Schott, J P King, T Kauffman, Albrecht Schiffer, J Basler, M B Miller, J F Krout, H A Mumaw.

MONEY LETTERS.

A—John Albrecht $1 00; John Augsperger $1 00 J W Albrecht $3 70; M Augsperger $1 00; Chr B Allebach $2 35; Jos S Augsperger $1 50.

B—Andrew Birke No 3 $1 00; John Bachman $1 00; Christian Brenneman $5 20; J H Basinger 25cts; Joseph Belsley $1 50; C C Bannigartner $1 00; Tobias Bowman $1 00; Henry Berkey By J Strohm $1 32; David Berkey $1 50; P F Burkholder $1 00; Adam Bear $2 00; J E Borntreger $1 00; Gabriel Bear $1 00; Rebecca Byler $1 25; Samuel Brynn $1 00; David Brenneman $1 00; Jacob Bachman $1 50; Chr Brenneman $1 50; Benj Brenneman $2 00; S Brenneman $1 00; Abm Brenneman $1 00; Adam Brenneman $1 00; John Brenneman $1 00; Margaret Birkey $2 00; Oberholtzer & Bowman $10 00; Jacob Breuneman $1 85; Jacob Basinger $1 50; Abm Bowman $ 2 25.

C—Jacob L Cassel $1 00; John Crater 75 cts; R N Conrad 50 cts; A C Clemmer $3 25.

D—A N Downer $4 00; Allen Delp 50.

E—H W Eby $3 00; Solomon Eby $9 90; Jos Engel $1 00; S J Eash $1 00.

F—Abm Funk $4 00; Jacob Fritz $2 00; George Funk $8 00.

G—Anna Gerig $1 00; Daniel Grisier $1 00; Anna Gingrich $1 00; J M Greider $4 50; Samuel Guenrrich $9 00; John B Gingrich $1 60; Abm Groff $2 00; Amos Good $1 00.

H—S B Hostetler $1 00; Christain Hertzler $1 75; Samuel R Hess $1 25; ——— Hoover $2 00; J H Hoss $1 00; Chr Honderick $3 50; John Hernl y $1 00; C J Hochstetler $3 00; Jer Hochstetler $1 00; E Hochstetler $1 50; Jesse G Hendricks $1 00 George Herr $9 00; David Huber $1 00.

J— N Johnson 50cts.

K—Henry O Kindig $5 25; David Kreider $1 00; Joseph Kinsinger $4 10; John Kennol $1 20; C I Kennel $2 00; Henry Keener $1 00; Martin Kling $1 00; John J King $1 50; T Kauffman $1 00; H Kornhaus $1 50; Adam Kornhaus $1 00; C P King $1 00; Christian Keim $1 00; Jacob Kilmer $4 00.

L—John Lehman 35cts; Isaac Longacre $6 00; Joseph B Lichty $2 20; John Latshaw $2 00; Daniel Latshaw $1 00; M S Lantz 15cts; B P Lugibihl $1 00; L Legron 10cts; Adam Lugibihl $1 50; John C Lehman $8 55; Isaac Lehman $2 25.

M—Philip Moseman $3 00; Jacob Martin $10 00; Elisha Martin $1 00; John Moser $1 00; Jos Miller $1 00; Abm Miller $1 00; M B Miller $1 00; Edwin Martin 50cts; J J Marner $8 50; D Metzler $12 20 Chr Miller $1 00; P C Misher $2 00; Samuel Mowrer $1 00; Peter Metzler $1 00; Daniel Miller $ 1 50; Martin Mellinger $2 50.

N—J S Neuschwander $1 50; Jos K Newcomer $1 00; Christian Nafziger $3 50; Lizzie L Nisley $1 00; Benj Neff $1 25.

O—Samuel Oberholtzer $3 35; Mary Odenwald $1 00.

P—Sevilla Popp $1 00.

R—Samuel Ramer $9 00; Christan Risser $1 00; Maria Ressler $1 00; Daniel Reeder $1 00; John Reihl $1 00; H Rittenhouse $1 60; Chr Rittenhouse $1 60.

S—Christain Schmitt $5 00; Dr A J Snively $1 60; M Smeltzer $1 00; John P Schmitt $2 10; C B Swartzentruber $3 00; C Stoner $2 00; Samuel J Schrock $1 00; Henry Shenk $3 10; John Stutler $1 00; E Snider $2 00; A S Stauffer $1 00; Christain Schertz $2 50; Christain Shank $2 95; Abm Sumey $1 85; Peter Scherer $1 00; Emanuel Suter $2 25; Peter Schantz $4 42; Mrs Geo Shupe $1 00; Jos Stoner $1 00; Jos Shellenberger $1 50; Jos Stuckey $1 00; Jos Schertz $2 00; G Shoemaker 50cts; H Steman $1 15.

T—Jacob Troyer $1 50.

W—John Weaver $4 50; Christain Wismer $3 50, The Herald is no longer sent to J F in Sterling. Christain Welty $1; Elizabeth E Weaver $1; John L Wideman $1 08; Catharine Warner $1 08; Abm Weaver $1; Ann Weaver $1.

Y—Jonas Yoder $1; David Yaggy $1 50; John Yeider $1; John Yoder $1 50; Abner Yoder $1; C M Yoder $1.

Z—Christian Zehn 20cts; John M Zimmerman $3 50; A Zurfluh $2; Anna Zimmerman $1.

FOR BOOKS—Valentine Augustein $6; Jeremiah Miller $156 70; Isaac Hoffer $5.

For the suffering Brethren in Gemany—John Moyer $1; John D Hershey $1 25; Barbara Ashleyman $4; P S Hartman 50cts; Elisha Martin $2; Daniel Martin $5; Maria Martin $2; Chr Honderick $1; G Z Boller $1; Anna Ruth $2; Catharine Warner 50cts; M Yoder $10; Abm Weaver $2; Leonard Hoover $1; A Friend $1 50. From the Vincent and Coventry Churches, in Chester county Pa., by John Latshaw $37 75.

For the new Meeting-house at Elkhart Ind. P S Hartman 50cts, S Eshleman $2; G Z Boller $1; Peter Halter $10; Abm Weaver $2; A Friend $1 50.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Dec. 4th, 1870, leave Elkhart as follows:

GOING EAST.

Mail,	(Main Line,)	10,30, A. M.
Toledo Accommo'n, Mail	(Air Line,)	10,15, " "
Special New York Expr.,	(Air Line)	1,05, P. M.
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,15 A. M
Grand Rapids Express		4,25 P. M.

GOING WEST.

Special Chicago Express	(Air Line,)	4,40 P. M.
Night Express,	(Main Line)	2,35 A. M.
Pacific Express,	(Air Line,)	4,35 A. M.
Mail,	(Main Line)	6,00 P. M.
Mail,	(Air Line arrives,)	4,15 P. M.
Grand Rapid Express	(arrives)	12,30 P. M.

Passengers from Grand Rapids will arrive at Elkhart at 12,30 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	10,30, A. M.
Night-Express,	1.15, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. Hatch, Gen. Supt.
S. D. Bancroft, Agent, Elkhart.

MUSIC BOOKS.

THE HARMONIA SACRA, published by Jos. Funk's sons.

Price per single copy, Postage prepaid $ 1.40
" " doz., Express charges at purchasers expense 12.00
" " " " prepaid 14.50

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Price per single copy, postage prepaid, $0.60
" " doz. 6.00

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Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

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For any of the above Music Books address

H. B. Brenneman
Elkhart, Ind.

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 6. ELKHART, INDIANA, JUNE 1871. Whole No. 90.

Nothing to Do.

"Nothing to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a filthy play,
Where hearts are breaking every day!

"Nothing to do! thou Christian soul,
Wrapping thee round in thy selfish stole
Off with thy garment of sloth and sin,
Christ thy Lord hath a kindom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do! There are lambs to feed,
The precious hope of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said,
"Follow thou me, in the path I tread,"
Lord, lend thy help the journey through,
Lest faint, we cry, "So much to do."

For the Herald of Truth.

Speak to One Another.

"They that feared the Lord, spake often one to another." Mal. 3: 16.

The gift of speech is one of the most noble endowments conferred by the bountiful Creator upon man Its uses are incalculable. The construction of those organs by which we are enabled to convey our thoughts one to another, is truly wonderful beyond the conception of our finite understanding, at once convincing to the intelligent mind that it can be the production of Him only whose glory the heavens declare, and whose handywork the firmament shows. Truly its chief employment should be to glorify and praise the name of Him who is the Author as well as the Giver of every good and perfect gift.

Yet alas! how often does frail humanity fail to remember the sacred injunction, "Thou shalt glorify me." How often are those God-honoring gifts or bestowments misused to the abuse of the mercy and grace bestowed upon unworthy recipients, as for example, the apostle James says, "Out of the same mouth proceedeth blessing and cursing," contrary to the divine injunction, "Bless and curse not." Truly, "whoso keepeth his mouth and his tongue keepeth his soul from trouble," and "he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." But says the blessed Savior, "The tree is known by his fruit. Oh generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things. Bot I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." Whilst he that is of the earth is earthly and speaketh of the earth, he whom God hath sent speaketh the word of God." Matt. 12: 34—37. John 3: 31, 34.

Hence as is clearly discernable there are two classes of men in the world, designated as the godly and the ungodly; the righteous and the unrighteous; the holy and the unholy; the sinner and the saint; the servant of God and the servant of Satan, &c. And you, my dear reader, and I, evidently belong to one or the other of these classes, and to whichever it may be, our words, as well as our actions and dealings with our fellowmen, will declare, as "a city that is set on a hill cannot be hid.

The children of God are characterized by the fruits of the Spirit which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, &c. Also by their works of kindness, and love to their neighbors and fellow men to whom they are willing to do as they would that they should do to them,

The children of Satan are also characterized by the evil fruits (or works) of the flesh, which are these, Adultery, fornication, uncleanness, lascivousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5. As there is evidently a vast distinction in the spirit, conversation and conduct discernable in these two classes, of which the human family is composed in this life, so will there also be a wide distinction in their final destiny. As declared in the same chapter of which the text is a part, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

It is characteristic of all men to delight themselves most in speaking of the things in which they themselves are more particularly interested. Hence, although we are not informed in so many words of the particular conversation held between those god-fearing people referred to in the text, yet we need not be at a loss to know that much of their holy conversation was with regard to their duties and obligations devolving upon them as God's people. They had evidently learned, from their own sad experience, as also from the history of their fathers, that man is prone to evil from his youth," and that the strongest exertions were necessary to be called forth to enable them to withstand the conflict, trials and temptations, through which they would evidently be called to pass, that they might not be deluded by the dangers and snares by which they were surrounded, and to which their natural inclinations would lead them, unless held under restraint, were they prompted by the gentle emotions of their heart, by the good Spirit of God, to speak "often one to another," doubtless by way of admonition, exhortation and instruction in righteousness, that they might thereby be thoroughly furnished unto every good work. Their example evidently is most worthy of imitation. Let us then who claim to be the followers of Christ as dear children, do likewise. God our heavenly Father requires it at our hands, saying by the mouth of his holy apostle, "Exhort one another daily, and that so much the more as ye see the day approaching."

How often alas is it the case, that those of whom better things might be expected (judging from their profession) are found guilty of engaging in that manner of evil communications which corrupt good manners, notwithstanding the divine declarations that of every idle word that men speak they shall give account thereof in the day of judgment, and that by thy words thou shalt be justified and by thy words thou shalt be judged.

Our Savior says that from the abundance of the heart the mouth speaketh. Hence

our words must be a true index of what our hearts contain. Again says Jesus, "Where your treasure is there will your heart be also." Hence he that is "earthly and speaketh of the earth" must have a like treasure. Whilst those who live in the fear of the Lord, as his dear children, having laid up treasure in heaven, who can say truly, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," and likewise, "Our conversation is in heaven."

Brethren and sisters, and all who read this article, how stands this matter with us? how do we fulfill the important duties devolving upon us in this matter? do we often speak one to another? and is our "speech always with grace, seasoned with salt?", Oh let us endeavor to be faithful, and speak "often one to another," by way of admonition and encouragement in the way of duty, as Christians; let us not forget those yet out of the ark of safety; let us often speak to them also after the example of the apostles, who "knowing the terror of the Lord," sought by every possible means, with all earnestness of spirit to "persuade men" publicly and from house to house, to seek the Lord if haply they might feel after him, and find him.

Let us hear the conclusion of the whole matter, Fear God and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought
And every word I say?

Yes every secret of my heart
Shall shortly be made known;
And I receive my just desert
For all that I have done.

How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

DANIEL BRENNEMAN.

Elkhart, Ind

For the Herald of Truth.

Usury.

"If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." Ex. 22; 25.

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase. But fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." Lev. 25: 35—37.

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury, unto a stranger thou mayest lend upon usury; but unto thy brother thou mayest not lend upon usury; that the Lord thy God may bless thee in all that thou setteth thine hand to, in the land whither thou goest to possess it." Deut. 23: 16, 20.

"And I rebuked the nobles and the rulers and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. * * * Also I said, It is not good that ye do. Ought ye not to walk in the fear of our God because of the reproach of the heathen, our enemies. I likewise and my brethren, and my servants, might exact of them money; I pray you, let us leave off this usury, Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards and their houses; also the hundredth part of the money, and of the corn, the wine and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests and took an oath of them, that they should do according to this promise." Neh. 5: 7, 9—12.

"Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart; * * * He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved," Ps. 15.

"He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." Prov. 28: 8. "I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me" Jer. 15: 10. "But if a man be just, and do that which is lawful and right, * * * that hath not given forth upon usury, neither hath taken any increase, * * * he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, * * * hath given forth upon usury, and hath taken increase, shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, lo, if he beget a son that seeth all his father's sins which he hath done and considereth and doeth not such like, * * * that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, walked in my statutes; he shall not die for the iniquity of his father, he shall surely live." Ezk. 18.

"In thee they have taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbor by extortion and hast forgotten me, saith the Lord God." Ezk. 22: 12. "Let the extortioner catch all that he hath, and let the stranger spoil his labor. Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children; let his posterity be cut off; and in the generation following let their name be blotted out; let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out; let them be before the Lord continually, that he may cut off the memory of them from the earth, because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart." Ps. 109: 11—16:

Now I desire to know whether all the foregoing passages are still as valid at the present time, as they were under the jewish dispensation. If they are, then I also desire to know whether it is still permitted to take usury of the stranger, since the prohibition to take usury of the brother and the permision to take of the stranger are given together.

Some maintain that the word usury means interest for money loaned, whether it be lawful or unlawful, a high or low rate of interest, and hence maintain that the taking of any interest, under any circumstances is strictly forbidden, and very wrong and unchristian-like; and hence severely censure us as a church, that we allow (at least under certain circumstances) a moderate rate of interest to be taken from those who are well off, from brethren as well as from strangers.

Now if the word *usury* means *interest* under any circumstances, and if it is still as strictly forbidden to take usury as it was under the law, then also, what will become of many thousands of poor souls?

Others maintain that the word usury, means only to take high, or exorbitant interest; more than a man himself would be willing to give, and that we have as good a right to take a moderate interest for money loaned as we have to take a moderate share of the crops produced by the land which we have rented, and I believe that sometimes we would yet have a better right to the former than the latter, for there are occasionly cases in the western states, where the land in a short time almost or quite pays for itself. But who has ever thought that it was wrong to take a fair and reasonable rent for his land?

It is however a fact that cannot be doubted that there are many at the present day who grieviously sin against God, by taking a too exorbitantly high and unchristian-like rate of interest (and also rents) from their brethren as well as from strangers. There are instances where true christianity not only prohibits us from taking interest but also forbids us to demand even the principle. We must sometimes "lend, hoping for nothing again."

It is no doubt a christian duty for those who are able to do so, to help those who are needy and lend to them without interest, and as remarked, sometimes without even demanding the principle again, especially when they are worthy, and even those who are unworthy we must not allow to suffer when we can help them. But of those who have means and borrow for the purpose of enriching themselves therewith, I firmly believe we may take reasonable interest with a good conscience. But we must be very careful that we do not give all our spare means to the wealthy so that we have nothing left for the needy. If we only lend to those from whom we expect to get interest, what thanks have we? or what reward shall we obtain. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given him will he pay him again." Prov. 19: 17. But to do good and to communicate forget not; for with such sacrifices God is well pleased. Heb. 13: 16.

O how many rich there are, who have every thing in superabundence, who could so easily comfort and make glad the hearts of the needy and troubled, if they only had a heart for the work. But alas! they think they must save their abundance for their children, who often, after the parents death willfully and wickidly waste and squander it and thereby blaspheme God.

I desire that such brethren that are able would give their views concerning this subject pointedly and plainly, and point out the proper view of this matter, so that the inexperienced and the hard-hearted may see what are the consequences of laking unreasonable and unchristian like interest.

A BROTHER.

[The foregoing subject is one which is indeed worthy of the consideration of every true christian believer. In these days of avarice, when there are so many men who worship the God of wealth with such a terible devotion that they seem to forget all else; when they who possessing all the comforts and even the luxuries of life, having plenty to spare, and yet nothing to give the poor, nothing to lend to the Lord, nothing to aid and assist their poor neighbor and brothers, then we feel that it is time for the church to awaken, as in Nehemiah's time; then it is time for the ministers to cry aloud and spare not, so that the people may see their errors, and turn to God and manifest a deeper love for the church, for the brotherhood, for the poor. Oh that we could but all feel the sweet satisfaction of giving to the poor, of lending to the Lord, of "lending, hoping fo nothing again."]

For the Herald of Truth.

To Those who have recently begun to serve the Lord.

Dear Brethren and Sisters, who have just commenced the good work, I am impelled by love to address a few words to you, to encourage you in the new life. I truly hope the Lord will stand by you, lead and guide you, and help you to fight on until you have gained the victory. I hope you know that your sins are forgiven and that you know whose servants you are. If you have not experienced this change I would say to you all, "Rest not." For if you have made an outward profession, and been baptized, it will help you nothing, if you have not received the forgiveness of your sins.

God wants a clean heart and the whole heart. We cannot serve God and mammon at the same time, but if we ask him in sincerity and truth to give us a pure and upright heart, he will make it a fit temple for his Spirit. He is able and willing to do so and we will surely know whose servants we are.

The word of God teaches that those who are born of God are the children of God, and that "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this hope in him, purifieth himself, even as he is pure." Again, "Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him." And again, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God"

But I will close; many of readers, no doubt, are better versed in Scripture than I am, but in conclusion let me say, My dear Christian friends, old and young, Be faithful in prayer; be faithful always unto the end, and may God bless you all.

I hope my dear friends will bear with my writing. I wish you all well. Pray for me.

From your wellwishing Sister

ELIZABETH BRUBAKER.

Wakarusa Ind.

For the Herald of Truth.

Danger.

A person in the upper story of a burning house would not be likely to need a definition of the word at the head of this article. We would say, *He is in danger*! We live in a world wherein we are exposed to danger, both in body and in soul, and there are three ways of viewing danger.

1. We may allow ourselves to be so affected by the dangers to which we are exposed that we are always over-cautious, full of fears, anxious, and afraid to venture. If we are of this disposition, we shall look much more at the dark than at the bright side of things. We shall sigh and be gloomy when there is no cause for fear; to be so timid is not wise; it is cowardly; it is wrong, for we are assured that God is always near us, and ready and willing to help and to save. Let us, therefore, say with the Psalmist, "*I will say of the Lord, He is my refuge and my fortress: my God:* IN HIM WILL I TRUST. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness; nor the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone."

2. We may go to the other extreme and say, there is no danger when there is danger, Instead of hiding ourselves from danger, or turning from it, we may shut our eyes and go on, saying boastingly, "Who is afraid? I am not." But, this kind of talk does not take the danger out of our way, and when we get to it, we may find, when it is too late, that we have walked right into the jaws, of destruction. This is recklessness, not courage; it is folly, not wisdom. Solomon says, "*The wise man's eyes are in his head: but the fool walketh on in darkness.*" And among his Proverbs you will find this, "A prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished." We may learn from these thoughts that recklessness is about as unwise as cowardice; both are extremes, and neither is good for us, nor pleasing to God.

3. We may look at danger to body or soul, with a childlike trust in the goodness and love of God. Our lives have come from God, and are still in his hands to do with them as seems good to him. His word teaches us to be prudent, and watch and pray; but it also teaches us not to be troubled about to-morrow, not to allow the cares of the world, and heathenish anxieties to burden our souls. Let us ask God to help us do our duty, to watch over us and guide us safely, and he will hear us and answer us; then let us leave all in his hands, knowing that whatever he may permit or ordain to befall us will be intended for our good. How good it is to take God at his word and *trust in him.* It were easier for water to flow up hill, or for stones to speak, than for any one of God's promises to fail.

"Savior, happy would I be,
If I could but trust in thee!
Trust thy wisdom me to guide,
Trust thy goodness to provide.

"Trust thy saving love and power,
Trust thee every day and hour:
Trust in sickness, trust in health,
Trust in poverty and in wealth.

"Trust in joy, and trust in grief,
Trust thy promise for relief;
Trust thy blood to cleanse my soul,
Trust thy grace to make me whole.

"Trust thee living, dying too,
Trust thee all my journey thro',
Trust thee till my feet shall be
Planted on the crystal sea."

"Trust thee ever blessed lamb,
Till I wear the victors palm:
Trust thee, till my soul shall be
Wholly swallowed up in thee."

J. K. HARTZLER.

Mc Veytown, Pa., April, 1871.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Pet. 3: 10.

For the Herald of Truth.

Be Manly.

Many of the errors of life are produced by prejudices which bias the mind and beclouds the reason. This may be the result of improper training in youth, but more frequently of vile associates. Every child wishes to be regarded as smart, apt and manlike. Now what is manlike, that we may know how to act in a truly commendable manner? Is it to drink whiskey? wine, beer or any thing that will intoxicate and make us unable to take care of ourselves, and that makes us willing to commit almost any crime, even to injure our dearest friend? Is it to chew tobacco and spit about the floor to the disgust of cleanly housewives and decent friends, to smoke a filthy pipe until your very breath is odious to your companions? Is it to swagger and swear, or lie, cheat and steal, till your name is the terror of a neighborhood? No, every child that reads the "Herald of Truth" knows that this is not manly, yet many who are called men do these things. Hence it is necessary that you are cautioned whom you take for an example. Remember that a good tree can not bear evil fruit, neither can a good man have vile habits. "By their fruits ye shall know them." To be manly is to be good; to dare to do right; to be obedient to parents and take no pleasure in displeasing them. It is manly to be thankful for favors received. Who of you would neglect to say, "Thank you" when receiving a present, yet how many blessings you enjoy without thinking of that merciful Being who has been so kind to you. No earthly friend is so deserving of thanks. Do not neglect to thank him for his Holy Spirit which is ever with you, to guide and direct. Children it is manly to pray; prayer is not only the strongest evidence of a manly heart, but also of a christ-like spirit. Be christ-like and you will be manly.

R.

For the Herald of Truth.

Quench not the Spirit.

It is sad to think how many people there are in the world who live and die without Christ. Behold the multitudes of them! To say nothing of the heathen nations, who do not even know any thing about the true God, to whom the *glad tidings* have never been preached and who never have heard of Jesus; there are multitudes in our own country, and in our very midst to whom the gospel has been preached, who do know, at least according to the letter, about God, about Jesus, and about a future state, and and at the door of whose hearts the Spirit has often stood and knocked for admittance and been turned away like Paul before Felix, with the sad reply, "Go thy way for this time; when I have a convenient season I will call for thee." But, alas, the convenient season never comes; prepared or unprepared they have gone to their reward and from the hands of a just and righteous God, we shall all receive, each one as his work has been.

The writer was acquainted with a man in the prime of life, who seemed to have some regard for morality and religion, but never took a personal interest in the matter. His wife was a professor, and the husband, with her, attended church regularly. Repeated efforts were made for his conversion, and many prayers, no doubt were offered on his behalf, yet all appeared to be of no avail. He lived on, the same generous, joyous and friendly man, he had always been. The writer had occasional conversations with him in regard to religion, but they left no impression on his heart. Years passed away, and he remained still the same. Finally when on the eve of a trip with his wife to the east, the former pastor of the church which he attended, visited him and asked of him the privilege of praying with him. This was readily granted and they knelt down together and the minister prayed—but perhaps did not think as it however proved, that he was praying with him for the last time. The anticipated journey was taken, and a few days after from a severe attack of disease he died.

Had that minister known that it was his last interview with the man, that he was so near the verge of the grave, how much more earnestly would he have talked and prayed! Had the writer of this article known it. Oh! what would he not have done, when a few weeks before he talked with him for the last time, if by any means he could have induced him to seek the salvation of his soul.

When the news of his sudden death were brought back to his home, in one of his neighbors houses there were gathered, in the evening, a little company of friends talking over the sad event which had taken from their midst, in the strength of his years, their respected and beloved neighbor, when the neighbor's wife suddenly said, "Oh! do not talk so much about this sad affair; let us have a game at cards!" The table was arranged for the purpose, and the company sat round it and spent the golden moments (for so they proved) in vain and wicked amusement. The next evening that neighbor's wife; by an unexpected accident, was crushed to death.

Had she known how near her end was she would no doubt rather have spent that last evening of her life in prayer, than in playing cards.

One day a man who was then on his way home, came to me to look at some Bibles. He desired to purchase one of a certain kind, which we had on hand, though he was not at the time prepared to take it with him but said, that after his return home, he would make another trip to the west, and when he came back, he would get the Bible. He made the journey, but never returned, being, while in one of the states of the far west, thrown from a horse and so severely injured that he died the third day after. He needs not his Bible now.

Here we may see how the Spirit of God knocks at the heart, and begs for admittance. In the three instances which we have given there was a last call as it seemed; to the first one, the minister came to pray with him; to the second one, the death of the first was the call, and in the last it may have been the still small voice, whispering in tender tones, to the heart and pointing to the Bible as the source whence cometh life and truth.

Therefore, O man, whoever thou art, despise not the voice of God—"Quench not the Spirit," for "Behold I stand at the door and knock; If any man hear my voice, and open the door *unto me*, I will enter in to him and sup with him, and he with me."

F.

For the Herald of Truth.

Our Stewardship.

"Give an account of thy Stewardship, for thou mayest no longer be steward." Luke 16: 2.

We are all the stewards of the Lord; we are either just or unjust; either getting gain or wasting what is our Lord's, for we have nothing that we have not received of the Lord. Therefore we can call nothing our own, for the Lord created all things, and has given them to us as his stewards, that at his coming he might see how much every man has gained. We have received of the Lord, feet to walk with; he has given us hands to labor with, eyes to see, ears to hear, a mind and understanding; a tongue to talk with, and to many of us, he has abundandly given worldly possessions and above all, he has entrusted to us all, a soul that can never die, and grants unto us the blessed privilege of inheriting an everlasting kingdom above, but if we are not faithful stewards we must take our portion with the unbelievers in the regions of darkness. At our Lord's coming, perhaps, it will be asked, Has my word been a lamp to thy feet? Have thy feet been shod with the preparation of the gospel of peace? Hast thou walked in my Statutes, my laws and commandments? and how have thy hands been employed? Hast thou labored with thy hands, and provided things honest in the sight of all men? Hast thou provided for thy house? "He that provideth not for his own house, hath denied the faith, and is worse than an infidel." "Let them that stole, steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4: 28. Have we looked upon the word of God and there beheld how necessary it is to have our eyes enlightened? Have we hated iniquity and pride? The lust of the eyes is not of the father, but of the world; hast thou heard my words and kept those sayings of mine? Have thine ears been attentive, or hast thou heard and turned a deaf ear? Hast thou been cultivating thy mind; that thy carnal mind may become spiritually minded? Hast thou been high minded or condescended to men of low estate? How hast thou employed thy tongue? hast thou used it to praise God's name? Has your speech always been with grace, seasoned with salt, that your words ministered grace to the hearers, and thus tried to be a good steward of the Lord? How hast thou used the goods that thou hast received from me? Hast thou used them according to my will, or hast thou made an idol of them? Hast thou ministered to the wants of the poor and the needy, or hast thou used them in the lust of the eye and the pride of life, and thus been the means and influence of leading other poor souls into pride and wickedness which is precisely against our Lord's will? and above all hast thou loved the Lord thy God with all thy heart, mind and understanding, and thus been a wise steward of the Lord, that at his coming he can say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

South Bend, Ind. SAMUEL YODER.

Christian Instruction, as between a Mother and her Daughter.

(*Continued from May No., page* 69.)

SECTION I.

Mother.—Dost thou remember, Mary, some conversation we had together about two years ago, respecting Christian faith and walking in the Spirit?

Mary.—Yes, Mother, I do.

Mother.—I hope, my dear, thou hast experienced some growth; and hast made some progress since that time.

Mary.—Indeed, Mother, I do not know what to say.

Mother.—Make quite free, Mary, thou knowest I love thee, and can sympathize with thee; and if I could any way help thee, I would willingly do it.

Mary.—I do not doubt, Mother, thy love and sympathy, but I do not know how to describe the state I am in; to be sure I found what thou formerly toldest me to be true; I witnessed both the reproofs and consolations of the Spirit; and as I carefully attended to the one, I was made sweetly to partake of the other. Many a sweet time I have had, when the love of God filled my heart, and even made it to overflow; so that at these times I have thought I could willingly lay down my life for Him, who laid down His life for me, and that I could suffer any thing to bring honor to the Lord's name, or do good to any of his people; but, for some time back, I have lost these precious feelings; though I seek and wait for Him as I used to do, I cannot find him; He does not manifest himself as usual; I am afraid that I have done something that has offended Him, and I cannot tell what; nor do I know what to do.

Mother.—Well, my dear, it was sympathy with thy tried mind, that induced me to begin this conversation, and I am not at all discouraged, nor sorry to hear thee express thy feelings of poverty of spirit, that thou feelest thyself stripped of what thou most delighted in and loved. Dost thou not remember Christ's words, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' The Lord has ways of dealing with his people, in wisdom unsearchable, and love unutterable; He tries their faith and love by hiding his face, in order to humble them under a sense of their wretchedness without Him; and although these dispensations are trying, they produce a stronger love, and a more humble dependence upon him; and the more the mind is exercised in a feeling of wretchedness, the sweeter is the return of his love, and He will not tarry out of season. Wait for him therefore in faith and patience, and do not embrace, or join in with any other in his absence. Thou mayest perceive by reading the Scriptures, that the Lord's servants were always a tried people, and though he sees meet to let them seek water and find none, insomuch that their very tongues are ready to fail for thirst, yet he promises that he will not forsake them, but will open to them in his own time, 'rivers in high places, and fountains in the midst of the valleys.' Though they may have to walk in darkness for a time, and have no light, yet are they encouraged to trust in the Lord, and stay upon their God; so that thou mayest see it is no new thing that hath happened to thee.

Mary.—If I could believe it was a dispensation in wisdom ordered for me, I think I could patiently bear it the Lord's time; but I am afraid he has cast me off; my thoughts ramble so, I cannot get my mind stayed, when I wish to wait on the Lord.

Mother.—That, my dear, is one thing that gives thee a clear sense of thy weakness, how little thou canst do for thyself; and by which thou mayest be instructed to depend on the Lord for every thing. When He appears again, which he certainly will do, then if thou continue watchful, thy enemies will be scattered; and thou wilt perceive, that though of thyself thou canst do nothing, yet the Lord can do all things. The apostle, thou mayest remember, had this in his experience, that though of himself he could do nothing, yet he could do all things through Christ that strengthened him: this is a point thou must particularly understand, that in the work of redemption, the Lord must work all thy works in thee; that thou must depend upon the Lord for every good, that thou mayest be enabled feelingly to give him this appellation, 'The Lord our Righteousness.' When thou comest fully to this experience, thou wilt see that all the good that is done in thee, it is He that does it; that the whole change of heart is wrought by him; and, that it is by what He works in thee and for thee, that thou art brought into a state of acceptance. Thus Christ's righteousness becomes thy clothing, and thou art accepted in it; this is the wedding garment,

Mary.—I did think, Mother, sometimes when I was favored with the influence of his enlightening Spirit, that I saw clearly with an eye of faith, the efficacy of the sacrifice of Christ, and that it must be through the operation of the Spirit, that my heart could be so purified, as to be enabled to serve the living God in righteousness, and be rendered acceptable in his sight; but now, my poor mind is so dark, that I can see nothing.

Mother.—Yes, Mary, thou seest this one thing, that without Him thou canst do nothing that is good, and this is a great and profitable lesson; very likely it was effectually to teach thee this, that thy dispensation has been allotted thee. Dost thou not feel more humble under a sense of nothingness than before, and more charity for others? If thou hadst not been thus humble, thou mightest have been in danger of thinking something of thyself. The Lord gave to his favoured servant Paul, a thorn in the flesh, lest he should be exalted; this was uneasy to him, and he besought the Lord that it might be removed; the Lord did not see this best for him, but told him His grace was sufficient. The Lord saw that it was best for Paul to be kept dependent.

Mary.—It is true, Mother, I can of myself do no good. I wish I could do no evil neither.

Mother.—Dost thou not remember, my dear, what was said to the children of Israel, 'Thou hast destroyed thyself, but in me is thy help.' This is a point I would have thee clearly to understand. The Lord has seen meet to place man in a situation, where in he can do nothing towards his own salvation; but has offered to his acceptance the means, Christ, who is both able and willing to save him, if he join not with his enemy, the devil, who is ever tempting him, and endeavoring to draw him away from his due allegiance to, and dependence upon, Christ, his Savior. Man, by yielding to the temptations of Satan, and joining with him, is the means of his own destruction. But, my dear, do thou depend upon the Lord for salvation; pray to Him for preservation, and He will preserve thee, for the enemy is not able to pluck thee out of His hand, except thou incline thyself. Be thou therefore willing, that the Lord should have his own way of working for thy purification; His grace is assuredly sufficient for thee.

Mary.—Well, Mother, I will trust and walk along as well as I can.

Mother.—Do so, my dear, and go to rest to-night; in the morning, if we are spared, I want to give thee some cautions.

SECTION II.

Mary.—Mother, thou saidst thou wanted to give me some cautions.

Mother.—Yes, my dear; I perceive thou hast a thirst for knowledge, and a considerable taste for reading, which perhaps are laudable in one sense, and may be profitable under proper restrictions; but without which, I perceive danger. There is a knowledge that the apostle says puffeth up; this sort of knowledge thou art better without. Christ has said, 'To know Thee, the only true God, and Jesus Christ whom thou hast sent, is

life eternal.' Thou thyself canst tell which sort of knowledge is to be preferred. The apostle bids the Colossians beware, lest they be spoiled through philosophy and vain deceit. The men of Athens were wise, great reasoners and disputers, and they thought Paul a babbler when he preached the gospel to them; and that apostle tells us, that the world by wisdom knew not God, and also, that the things that are spiritual can only be comprehended by the Spirit; that the carnal mind cannot know them; and that 'If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know"; Thou knowest how the learned scribes opposed Christ. The simplicity of a child is a state much more favorable, for receiving the things of God: the knowledge that God sees best for us, he will not fail to reveal to His babes; Christ thanked his Father, that He had hid the mystery of redemption, through Him, from the wise and prudent, and revealed it unto babes. I do not mean, my dear, to discourage thee from endeavoring to attain useful knowledge; natural things may be understood, by those natural abilities with which God has endowed us. The study of nature will enlarge thy mind and give thee more exalted ideas of the Supreme Being; it will not puff up, but humble thy mind: but what I am afraid of is, that thou shouldst strive to comprehend Divine mysteries by natural wisdom, and reason upon things thou dost not understand, particularly mysterious passages of Scripture. Let these alone, and be content with what the Lord sees meet to open to thee. Secret things belong to God, and He has seen meet to limit man's capacity for comprehension. Striving to comprehend beyond what God intends, has brought many into confusion, in which they have even made shipwreck of faith and a good conscience, as the apostle expresses it; and these, in their confusion, have written many books which are unprofitable, and even dangerous for thee to read, lest thou shouldst be leavened into the same lump or heap of confusion. I believe thou wouldst not spend thy time in reading novels, romances, plays, and such pernicious books; but thou must also be cautious of reading what some carnally-minded men would call good lessons of morality. Do thou stick to Christianity, and that will teach thee the best morality. I would have thee also to be choice in thy company, and avoid such as would have a tendency to draw thy attention from seriousness, such as in their conversation make light of serious things; and prompt to indulgences, that the monitor in thy own breast has convinced thee to be wrong. To keep company with such as these, will make the cross seem harder to thee; and, if thou at all yield to their enticements, it will separate thee from that which thou most dearly lovest—the sweet feeling of the love of God shed abroad in thy heart.

Mary.—I am obliged to thee, Mother; I hope I shall take thy advice; I have great reason to do so, for whatever thou hast told me hitherto has been verified. After parting with thee last night and going to bed, my mind was sweetly comforted with the presence of the Beloved of souls; all my doubts and fears fled at his appearance, and my enemies were all scattered, as thou hast told me; and now I have entered into covenant with Him afresh, that if He will be pleased to support and preserve me, I will not think it hard, whatever trials He may permit me to pass through.

Mother —I am glad, my dear, thy poor tried mind is for the present relieved, and I hope what is past will have a tendency to strengthen thy faith and increase thy patience, in trials yet to come. Be sure to place thy confidence in, and keep thy eye single to Him whom thy soul loves, and He never will forsake, though He may, and doubtless will, try thee; thou mayest have many sore conflicts to pass through; yet He will make all to work together for good, if thou continue to love and fear Him.

The following brief Memoir is added, with a hope that the example therein exhibited, may be an incitement to others to devote the morning of their days to that service, which can alone confer true peace and happiness.

GEORGE CHALKLEY, son of Thomas Chalkley, of Frankford, in Pennsylvania, was a lad inclined to read the Holy Scriptures and other good books; and was obliging and dutiful to his parents, and ready and willing to do any service he could for his friends; diligent in attending religious meetings, and an entire lover of good people. He was remarkably tender and helpful to his mother, and would tell her not to do divers things which he thought too hard for her, saying, 'let me do it,' and she, being affected with his filial love and care for and towards her, in her husband's absence, would sometimes turn about and weep.

If this dear and tender youth, when reading, met with any thing which affected him either in the Scriptures or other good authors, he would write it down and get it by heart. One passage which he had written down and got by heart, much affected his father; it was the fifteenth verse of the fifty-seventh chapter of Isaiah, viz. 'For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

In his last sickness he behaved himself more like a wise man than a child of ten years of age. He would gladly have seen his father who was in another part of the world, but said he should never see him any more, and desired his mother to give his dear love to him, and tell him, that he was gone to his heavenly Father. He was very fervent in prayer, in the time of his sickness; and entreated that God would preserve his people all the world over. One time, when in great pain, he prayed thus: 'Sweet Jesus, blessed Jesus, give me patience to bear my misery and pain, for my misery is greater than I can well bear. O come, sweet Jesus, why art thou so long in coming? I had rather be with thee, than in the finest palaces in the world.' At another time he said, 'My misery and pain are very great, but what would it be if the wrath of God was in my soul?' His heart was full of love to his friends and relations, and he took his last leave with a tenderness and sweetness which greatly affected many. He departed this life in the year 1733, aged ten years and seven days.

For the Herald of Truth.

Intoxicating Liquors.

A Brother writes to us privately a letter from which we take the following extract; it is indeed a subject which should be earnestly and prayerfully considered, for how should a man feel if he had, through his influence and example, been the means of leading astray a single soul in this direction.

"Much beloved brother, I will drop you a few lines personally, on the subject of intemperance and would ask whether the Mennonite church in general, or as a body allows a member to manufacture intoxicating liquors and sell them both wholesale and retail?

We as a church are very strenuous against pride, the fashions of the world, and bearing arms, &c. Now we ought to be consistent as far as we can. I think the church of Christ ought to exert itself in putting down the traffic of ardent spirits. I cannot see why there should nothing be said on this subject. I have looked for something to be said about this in the Herald for some time, but have looked in vain. When we see so many ruined by this evil practice, some of the brethren should take hold of the all important subject and write something about it. The cause demands it at your hands; we should try to clear our skirts of the blood of all men; we are commanded to let our light shine before all men, not only a part; the apostle kept nothing back, but declared the whole truth. Please answer,

yours, &c.

[We hope some of the brethren will give the desired information; that is, how the matter is considered by the church in general. For ourselves we do not consider that the manufacture and sale of intoxicating liquors as a proper business for any christian to be engaged in. *Editor.*]

For the Herald of Truth.

To the Young.

We ought always to be willing to learn and take advice if it is good.

Envy is acknowledged to be one of the most ungenerous, base, and wicked passion, that can enter into the heart of man. I know it is said, it is not envy but emulation that is intended to be awakened in the minds of the young. But this is vainly said; for

when they are taught to bear no rival, and to scorn to be outdone by any of their age, they are plainly and directly taught to be envious; for it is impossible for any one to feel this scorn of being outdone and this contention with rivals, without burning with envy against those that seem to excel him, or get any distinction from him, so that often what the young are taught is rank envy. So if your schoolmates or your fellow men excel you in any thing, do not envy them; rather be pleased that they are getting along so well; be kind to them and greet them with a smile; try and overcome evil with good, and if there are any of your associates that are diffident and unassuming do not shun them. Remember actions speak louder than words, Honor your father and mother, and be kind to old people. Remember you may become old too, acquire good habits and they will grow in you, and become more perfect. We should also lead a life of usefulness; we must not try to hoard up wealth, but be economical in all things, for to spend uselessly and foolishly is not right. We should not think that if we have money enough we need not work; but if we accumulate more than we need; we can relieve the wants of the poor. Let your thoughts often leave these fields and farms to contemplate God and heaven, to reflect upon the angels and the spirits of good men, living in light and glory. As some of you no doubt look to your parents in all your actions, and have been afraid to do any thing unless you first know their will, so let it be a rule of your life to look up to God in all your actions, to do every thing in his fear, and to abstain from all evil, and every thing that is not according to his will. Perhaps some of the young think a christian life is a debased life; it is not; you can ask no higher occupation than to be a child of God. No doubt many of you have felt the grace of God in your hearts. I would say, do not grieve the Spirit any longer; but partake of his grace and taste of the richness and goodness of God. If you read the Scriptures you will find many precious promises for those that seek him early. I feel sorry when I look back to see that so much of my time has gone to waste, but I thank God that I started out as soon as I did, Oh, the infinite love of God!

B. D. H.

Mt. Joy, Pa.

To my Friends in Rockingham County, Va.

Dear brethren and friends, Ever since the winter of 1869, when it was both my privilege and my delight to visit you, I have had an increasing desire to communicate to you a few lines through the *Herald of Truth*. My mind has often been with you since I bid you Farewell. I have just been thinking what a general change there has been among you since then, and as I think of it there comes over me a kind of feeling that I cannot well describe. Some of you since then have been called to the ministry to proclaim the glad tidings of salvation to a dying people; may the Lord help you to feel the responsibility resting upon you, give you mouth and wisdom to act aright, and grant you success in winning souls to Christ. Again some have gone to other parts of the country, whilst numbers of them (some too that bid fair for long life then), are now numbered with the pale nation of the dead. The reflection then presents itself, We can never again meet as we have met before. This and much more, that I cannot relate, causes a serious feeling in my heart; but still I take comfort with the hope of which the Bible assure us. If we believe in the Son of the living God, and prove ourselves valiant soldiers of the cross to life's end, we will be privileged to meet in a happier clime, beyond this vale of sorrow and separation; and our stay will not be transient; there where sighing and parting never come we can remain with each other, and with Jesus and all his faithful followers, while the endless ages of eternity shall roll their mighty rounds. Dear brethren, should we not be earnestly engaged in the work of our Master, that we might experience that enjoyment which we so much desire to have when we are summoned to bid adieu to earth? I have often thought when that time comes, we will not think that we have at any time been too obedient to our Savior's commands; the danger will all be on the other side; for it is to be feared we often come far short of our duty to our Creator, and that our conduct is not always well-pleasing to our Father in heaven. How necessary it is that we consecrate ourselves fully to him! that in the day of final account we may be worthy of being called his children, and that he might be pleased to own us as such. All such will hear the welcome plaudit, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Now as this prepared place is only for a prepared people, how necessary it is for all who wish to enter it to be preparing. But alas! how many there are that defer this time of preparation until a more convenient season, not heeding the kind monition, "Behold, now is the accepted time; behold now is the day of salvation." The Lord is anxious that every one prepare to meet him in peace; he says, "To-day if ye will hear his voice, harden not your heart."

When I visited you, I had the pleasure of conversing with those, who then, as often before in childhood's days, when we were growing up together, told me their hopes and their fears; these and many others whose souls the Lord loveth, have enjoyed life and its comforts, and have sat under the droppings of the sanctuary from time to time, for many years, and heard the voice of the Lord calling aloud to them; still they seem to harden their hearts by standing outside of the ark of safety, having often resisted the gentle wooings of the Holy Spirit, and turned away from the repeated knockings of the Savior at the door of their hearts, and continue to use the precious time allotted to them to prepare for death and the judgment, in the service Satan.

How terrible it is to see our friends yield their services to the influence of the wicked one, rather than to Him who has redeemed them with his own blood. O, fellow sinner, whoever you are, if you have lived all your life in opposition to God, stop now and think that all this time he has been merciful and kind to you in granting you life, day after day, and year after year, thus giving you ample time to make the necessary preparation and he is still waiting to be gracious, if you will but yield to his mild Sceptre. Remember you are to-day on mercy's side; but you have no promise of to-morrow. Therefore let us all try to remember that in the midst of life, we are in death. "Life is the time to serve the Lord,

"The time to insure the great reward.
Life is the hour that God hath given,
To 's'cape from hell, and fly to heaven."

From love to God and my fellow men I have in my weakness written this. I would be glad to have any of the friends visit us. May the Lord bring us all who read this to serve him faithfully and praise him eventually in Heaven,

"Religion is the chief concern
Of mortals here below;
May we its great importance learn;
Its sovereign virtue know.

Religion should our thoughts engage
Amidst our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb."

R. J. HEATWOLE.

Atkinson, Ill.

Great Wonders.

The museum of grace is richer than that of nature. A heart broken on account of sins is a far greater wonder than the rarest fossil, whatever it may tell of ancient floods of the sea or convulsions of the land.

An eye that glistens with the tears of penitence is a greater marvel than the cataract of Niagara, or the fountains of the Nile.

Faith that humbly links itself to Christ has in it as great a beauty as the rainbow, and the confidence which looks alone to Jesus, and so irradiates the soul, is as much an object of admiration as is the sun when he shineth in his strength.

Talk not of the pyramids, the Colossus, the golden house of Nero, or the temple of Ephesus, for the living temple of God's Chuch is fairer far. Let others glory in the marvels they have seen, but be it mine to say unto my Lord. "I will praise thee, for thou hast done wonderful things. Thy love to me was wonderful. Surely I will remember thy wonders of old."—*Spurgeon.*

Herald of Truth.

Elkhart, Ind., June 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it it best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arreanges, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For June 1871.

NAMES OF CHURCHES.		JUNE.				July.
Elkhart County, Ind.						
Elkhart	Church	2	4	18		2
Yellow Creek	"	2	4	18		2
Shamn's	"	2	11	25		9
Hobleman's	"	2	4	18		2
Blosser's	"	4		25		23
Christophel's	"	4	11			9
Clinton	"	2	11	25		9
Culp's	School-house	4	4			2
Jones'	"	4		25		23
Metzler's	"	4		25		23
St. Joseph County.						
Mixel's	School-house	4	4			2
Johnson's	"	4		25		23
Poplar Grove	"	4	11			9
LaGrange County.						
Lake	School-house	2	4	18		2
Adams County.						
Augspurger's	Church	3	11			2
Branch County, Mich.						
Pleasant Hill	"	2	11	25		9
York County, Pa.						
Baer's	Meeting-house	6		18		30
Hershey's	"	6				2
Crolltown's	"	8				9
Baer's	(Hanover) "	4			25	23
Garber's	"	6	4			6
Nieman's	"	8	11			
Stauffer's	(Stony Run) "	4		18		16
Lower	(near River) "	4	4			2
Adams County, Pa.						
Shank's	(Mummasb.) "	4	11			9
Hostetter's	"	4		18		16
Cumberland Co. Pa.						
Slate Hill	"	4			25	23
McCochlin's	"	4		18		16
Dauphin Co., Pa.						
Schop's	(near Middlet.) "	4	4			2
Carroll Co., Md.						
Zimmerman's	"	8	11			

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

To our Correspondents. — We should like it very much if those who write articles for the paper and quote passages from the Bible, would see that the passages thus quoted are correct. It often times makes us a great deal of trouble to look up these passages and correct them, indeed it is impossible for us always to do it. A little care on the part of the writer, in regard to this matter will avoid many errors and misunderstandings.

The Sabbath School.——A correspondent writes in regard to this subject as follows:

I am pleased to see that your paper is not neglecting the children; that it is trying earnestly to urge forward the Sabbath School cause, for this I can truly say, is a cause I love, and feel glad that I was brought into the Sabbath School when a child. I often think it has helped me to turn my attention to religion in the morning of life. There we were taught the need of seeking the Savior early; to remember our Creator in the days of our youth. How thankful we should be that our lot has ever been cast in this gospel land. Pray the Lord that he may help me to be a faithful teacher in this noble cause, and that many others may see the need of working in his vineyard. The harvest truly is great but the laborers are few. L. B .R.

Dymond On War.—This valuable little work has been translated into the German language and will be ready in a short time. It is a faithful testimony against the unrighteousness of war .It will be bound in cloth covers, contains 110 pages and costs 40cts. Persons in Canada will apply to Bro. David Sherk, Preston, Ont.

Menno Simon's Works.—The first part, understand us right, *the first part* of Menno Simon's work is now about completed. This first part contains the same matter revised, and corrected, as the former editions, published in the English and German langnages, with the addition of an account of the severe persecutions which Menno Simon had to endure, and a description of the place where he last preached the Gospel, and where he died and was buried; and also several letters; the whole making a volume of some 288 large, octavo, double column, pages, bound in cloth, and costs $1.50. By mail 1.80. Those taking a dozen copies will get the thirteenth book gratis.

We will proceed with the balance of the work as fast as circumstances will allow, and when the whole is completed the second part may be obtained bound in the same style as the first part, for $3.00 a volume.

Those however who prefer to have the whole work, in one volume, and bound in leather, may then get it for $4.50. It will require several months yet to complete the entire work.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen	$1.75
Without " " "	$1.60

Any one sending for 12 Books will receive one gratis.

For the Herald of Truth.

Heavenly Treasures.

"Behold I am with you always, even unto the end of the world."

What a precious promise is this, while we are journeying through this wilderness here below, seeking the home beyond, the place to which our Savior has gone. We should devote more of our time to counting over the heavenly treasures, which are not affected by rust and which thieves do not steal, and of which we hope once to be partakers, when an unfading immortality shall be ours.

How is it my beloved friends? Do we seek after these treasures or not? Let us not forget to make our calling and our election sure.

Correspondence.

A visit to Adams Co., Ind.

Bro. Daniel Brenneman, Bro, Henry and myself enjoyed a pleasant visit among the Swiss brethren, in Adams Co., on Saturday and Sunday, the 29th and 30th of April. We had meeting there at Bro. P. C. Steiner's on Saturday evening. On Sunday morning another meeting was held at a school house and in the afternoon we again had services at the Mennonite Meeting-house in the same vicinity. All of these meetings were well attended, especially, the one held at the last named place, where so many were present that the house could not contain them all and a considerable number were seated around the door, outside.

We met here many warm-hearted and zealous brethren and sisters, and felt encouraged thereby. We hope also our visit thither may not have been without its fruits; may God bless the truths which in our weakness we endeavored to present to the minds of those who heard us, and may peace love and union be promoted among all classes.

On Sabbath evening a large number of brethren and sisters assembled at the house of Bro. Augspurger, where some time was spent in singing and other devotional exercises.

The next day we returned.

John F. Funk.

A Visit to Franklin, Cumberland, York and Adams Counties.

I in company with Bro. Roth left home on the 11th of February and went to Chambersburg, visiting at Bro. Daniel Lehman's and also at Bro. Martin's. The next day, the 12th, we attended meeting at Lehman's meeting-house. After meeting we visited some of the brethren and the next morning took the train at Scotland and went to Pre. Burkhart, in the neighborhood of Newville, where we attended a meeting at Diller's meeting-house, where the services were conducted by the brethren Burkhart and Roth. After meeting we again took the train at Newville and went to Mechanicsville, to Bro. Coble, remained all night with Bro. Mumaw, and the next day visited preachers Zimmerman and Rupp, and the day after had meeting at Slate Hill Meeting-house, where the brethren Weaver and Roth conducted the services. In the afternoon we had meeting at Mechanicsburg, and the 17th we went to York county, a distance of some 16 miles where, on the 28th there was a meeting at the Crolltown Meeting-house, where the brethren Hershey and Roth conducted the services. On the 19th we had meeting in Nieman's school-house. On the 20th we had a meeting at Baer's Meeting-house, four miles below York, and afterwards visited among the brethren and sisters; and on the 20th we went 18 miles to Bro. Samuel Roth's and on the 21st had meeting at Baer's Meeting-house, where the preachers Hershey and Roth spoke. After supper we visited grandmother Moyer, with whom we had a season of singing and prayer. The next morning we went to Adams county, and the day after we had meeting at Baer's Meeting-house, where the brethren Moyer and Roth spoke. In the evening we had meeting in a school-house, and staid all night with Bro. Moyer, and then visited among the brethren and sisters. On the 25th we had meeting at Hostetler's Meeting-house, where preachers Hershey and Roth spoke. In the afternoon we again attended meeting, where the same persons preached. On the 27th we again returned home and found all well, thanks be to God. We also visited many brethren and sisters, whom we cannot all particularly mention. We found them all in measurable health.

Hagerstown, Md. Jacob Summer.

A Journey.

In company with Bro. Christian Imhoff, I started on the 22nd of April for Panola, in Woodford Co., Ill., and arrived safely at Bro. Christian Engles, where I remained all night. On the 23rd we had a meeting in a school-house, where a goodly number met together, and on the 24th we again returned home.

On the 26th I again left home in company with Bro. John Stehly, took the cars at Danvers, went to Pekin and remained at Jacob Unzickers, 3 miles from that place, all night. Bro. Unzicker then accompanied us to Peoria, where we met sister Mary Sommer, and together we pursued our way to Iowa. We arrived at Bloomfield the next day and were met at the station by Bro. Schlegel, with whom we went home, and in the afternoon had meeting in the Davis Co. Mennonite Meeting-house, where a pretty large number were present. On the 29th we again had meeting at the same place, and on the 30th the communion of the Lord's supper was celebrated, and much joy and love was manifested.

On the 1st of May we had another meeting in the evening, and still another in the afternoon of the 2nd, after which Bro. Stehly started for home. On the 3rd Bro. Unsicker and I visited among the brethren and sisters. On the 4th Bro. Plank brought us to Bloomfield (sister Sommer remaining with her son in law, Christian Augspurger) and we took the train to Fairfield, in Jefferson county and visited sister Magdalena Heckendier. On the 5th we went on our journey as far as Washington, where we met with Bro. Jacob Boller and wife who came thither to visit Bro. B. Eicher, and we accompanied them. On the 7th we celebrated the Lord's supper. On the 8th Bro. Eicher and I attended a funeral in Henry county and in the evening a meeting, in the meeting-house in Washington county, where a large number of persons were assembled to hear the word of God preached.

On the 9th we accompanied Bro. Boller and wife to Johnson county. We arrived at his house in the evening and remained with him all night. The 10th we spent in visiting. On the 11th we had meeting at Jos. P. Miller's, where a large audience was present. On the 12th we again took the cars at Iowa city, and sister Catharine Boller went with us on a visit to Illinois. On the 13th we arrived at Bro. Joseph Albrechts, and on the 14th we had meeting in Providence, in a meeting-house where a large audience was present. On the 15th we visited. On the 16th we went home and found our families all well, thanks be to God. We also feel to thank our heavenly Father for the love and kindness which was manifested towards us by the brethren and sisters, and that we have the privilege to do good and promulgate the truths of his precious word among the children of men.

It is the will of God that all men should be led to righteousness and taught in the knowledge of the Bible; therefore beloved fellow-laborers in the vineyard of the Lord, be zealous in doing the will of God, and do not permit yourselves to be drawn away or detained by the purchase of a piece of land or the taking of a wife, for the Lord demands an obedient heart, and desires that his will should be done; so then when we undertake to preach his word, let us go to work in good earnest, and the God of peace will bestow upon us his grace through our Lord Jesus Christ.

Joseph Stuckey.

Danvers, Ill,

From Germany.

Dentschhof, Rhein Baiern, }
Europe. April 10th, 1871. }

Dear Bro. Funk, I received your kind letter on the 30th of March, and was made greatly to rejoice for the love you manifested towards us in sending the generous gift, for which we sincerely thank you. Yes, dear brother, it is encouraging and kind to give something for the relief of the poor brethren and sisters who have suffered so much by the war.

On the 6th of this month, I received a draft from Henry Neff of Chicago for 35 florins, which was caused to be sent to me through the instrumentality of the Herald of Truth; and on the 8th I received the draft for 290 florins, from you, from Stuggard.

The receipt will be acknowledged in the next number of the Mennonitischer Blaetter from Dantzig, and also in the Gemeinde Blatt from Baden. I would also like to have you acknowledge the receipt of this with our thanks, and best wishes in the Herald of Truth. With sincere love and best wishes I remain yours in Christ.

Fr. H Schmitt.

From Lancaster Co., Pa.

Mount Joy, Lancaster Co., }
May the 24th, 1871. }

Dear Bro. Funk. Grace, peace and mercy from God be with us all. Amen.

The Brethren Geo. Brenneman and Sam'l. Kauffman were with us last week; but Bro. Brenneman left for home before he had intended, owing to his not receiving a letter from home, when here. There are many deaths in our county this month. Nearly every day. I will give you an obituary of some. On the 19th and 20th of May, in Mount Joy township, Lancaster county, Pa., of diptheria, AMOS LEHMAN, aged 16 years, 2 months and 18 days. On the same evening, SARAH LEHMAN, aged 9 years, 9 months and 12 days, and on the 20th, JACOB LEHMAN, aged 4 years, 6 months and 21 days. These three children, all of one family, were all laid in one grave, each in its separate coffin, side by side, on last Sunday the 21st. It is supposed there were over one thousand people there, and most of them as they passed along viewing this solemn speetsele and dropped tears of affection for the bereaved family, whose loss is their eternal gain. Same two weeks before, an elder son of the same family was buried. The brethren Benjamin Lehman, Peter Nissley and John Stauffer delivered suitable discourses from Mark 10: 13—15. The above were all children of Jacob Lehman. In the midst of life we are in death.

On the 19th of May, in East Donegal, Lancaster county, Pa., of consumption, CHRISTIAN KRAYBILL, aged 83 years, 10 months and 12 days. On the 23rd, his remains were brought to the Donegal Mennonite church, where a large number of friends and relatives were gathered together to pay the last tribute of love to the departed brother. Funeral discourses were delivered by the brethren Shank, Brubaker, and Henry Engler, from Rom. 5: 1, 2.

P. N——.

Children's Department.

My Travels.

Dear children, I do not know that I have anything to tell you this month that will be interesting to you; but I will tell you that I made myself a good many little friends, who I believe will not soon forget me; I am sure I shall not soon forget them.

I was for the last two weeks among the Swiss brethren, and I assure you I enjoyed myself very much. Although I could not understand them as well as our American brethren, yet I got along very well. The greatest trouble was, the children could not understand me well. I met a few who could speak English; with them I got along very well, and we became very warm friends.

One day a friend invited me to come and spend the night with his family, which I promised, and when I arrived at his house in the evening, the young people of the neighborhood were already gathering in, and in a short time the house was nearly full of mostly young people; a few little boys and girls were present; also some fathers and mothers. After they were all in, the young people joined in, and we sang some beautiful hymns, which I greatly enjoyed. After we had sung half an hour or more, I was called on to talk to them, which, with the help of God I did as well as I could. I tried to give them some good advice, to which they very attentively listened, and afterwards we all kneeled down and prayed; and I felt that our little meeting was a profitable one, and will not soon be forgotten.

I must return many thanks to my Swiss brethren and sisters. I felt myself unworthy of the many acts of love and kindness which they did to me while I was with them. If I am indeed *one of the least* of Christ's brethren, they did it unto him, and he will surely reward them.

Be patient, little friends; if I am spared and keep well, I shall come around by and by. After I have made a visit to Illinois, I shall go to Ohio, and in a few months I shall probably go to Pennsylvania. Oh! how glad it makes my heart as I meet with those of my little friends who have long desired to see me, and what pleasant talks we have together.

At one place a little girl, perhaps five years old went up to her mother, and I heard her whisper, "Mother, is that Brother Henry?" Her mother said, Yes. She was a little shy at first; but she soon came and sat on my lap and talked very pleasantly.

Goodby, little friends. Do not forget the following passages from the Bible, Ephesians 6th chapter, 1, 2, and 3, verses; Proverbs, 15th chapter, 3rd verse.

BROTHER HENRY.

There is a path that leads to God—
All others go astray—
Narrow, but pleasant is the road,
And Christians love the way.
How shall a youthful pilgrim dare
This narrow path to tread?
Do I not need a Shepherd's care
To be securely led?

FOOD FOR THE LAMBS.

And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10: 42.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
June 17	Acts 26	July 1	Rom. 12
" 18	" 27	" 2	" 13
" 19	" 28	" 3	" 14
" 20	Rom. 1	" 4	" 15
" 21	" 2	" 5	" 16
" 22	" 3	" 6	1. Cor. 1
" 23	" 4	" 7	" 2
" 24	" 5	" 8	" 3
" 25	" 6	" 9	" 4
" 26	" 7	" 10	" 5
" 27	" 8	" 11	" 6
" 28	" 9	" 12	" 7
" 29	" 10	" 13	" 8
" 30	" 11	" 17	" 9

This table can be written on a piece of paper and kept in the Testament for a mark.

Letters from the Children.

Dear Brother Henry, I am a girl of 13 years of age, and I have a brother of 11 years of age.; he reads with me. I thought I would write something about God. He is very good. He gives us all that we have; then should we not try to please him in all that we do.

REBECCA A., AND JOHN H. SHERR.

Dear Brother Henry, I am a reader of the *Herald of Truth*, and like it very much. I would like to write something that would be of benefit, but as I am only 10 years old, I cannot write much. My sister and I are reading the chapters you give us. We also read a chapter in the Bible. We commenced at the beginning.

Now let us all try and bear in mind what Brother Henry says, and obey our parents and love our brothers and sisters; and above all, love God, who gave us kind parents and friends, and all we have. If I am spared I may write more some other time.

Bellville, Pa. MARY YODER.

Dear Brother Henry, I will seat myself to write a letter to the little Bible readers. I also read a chapter in the Testament every day. It would be very good for us if we would search the Scriptures and learn all the interesting passages that are therein. When I have my chapter read, I sometimes read some other chapters, and if we would all do so, it would do us much good.

It would be very pleasing to us if there were Sabbath-schools with us; but there is none, and there was none last summer, but I hope there will be one soon.

We would all be very glad if you could come and visit us.

JOHN H. MELLINGER.

Soudersburg, Pa.

For the Herald of Truth.

Matthew 12: 34.

"Out of the abundance of the heart the mouth speaketh."

I cannot forbear to make a few remarks on the above subject, because it is a practice among the young people, and also among older ones, frequently, when on the Sabbath day they meet together before the house of worship, to talk about the things of the world, such as their labor during the week, about their cattle and the manner of making money and other trifling matters, and as soon as the meeting is closed they begin again to talk about the same things.

There are others again who during service whisper, and laugh, and try to attract the attentions of those around them from the services, and in many other ways try to create disorder in the church. But this is very wrong, and very wicked. It is a great sin against God and those who do it should do so no more. The heart of the true worshipper thinks of God and his goodness, trys to worship him in sincerity and truth, loves to pray himself and loves to hear others pray, and sing, and worship the great, good God. So we should also feel when we go to the house of God; when we meet our fellows and our friends there, we should feel a desire rather to converse about spiritual and heavenly things. We read that out of the abundance of the heart the mouth speaketh. Now if no good, holy and christian conversation comes forth from the lips, then we must conclude that there is very little of it in the heart, for a good tree bringeth forth good fruit.

Therefore beloved friends seek to live near to God; keep the treasury of your heart filled with pure and holy thoughts, and when you meet together talk of them and encourage one another on the way of life.

* *

For the Herald of Truth.

Pride and Humility.

Bro. Hildebrand from Virginia writes: "Enclosed I send you 75 cents for which you will please send me another dozen of Pride and Humility. I have just read through one of these pamphlets, and am so well pleased with it that I feel it my duty to distribute them among the people. To those that will not buy I give them as a present.

I think the brethren and sisters every where ought to buy them, not only for the use of their own families but also to distribute among others.

It is my opinion that if there is not a bold step taken against pride, our church will soon become corrupt. For when pride is tolerated in the church, then our prayers will not be heard nor answered.

As a lover of truth and one that abhors pride I will say. Let us humble ourselves under the mighty hand of God and he will exalt us in due time.

Let us cry aloud and spare not; let us lift up our voices like a trumpet and show the people their transgressions and their sins. I say unto all my fellow bishops and ministers, let us help the brother to encourage humility and to resist pride. I will add a little in regard to one way in which I think pride manifests itself in families, namely, in the use of the languages, as I find many families of our church, in which the parents are German, but the children do not speak the German, not even when their parents talk German to them, and some parents that are German do not talk German to their children. I am of the opinion that this is often done from motives of pride and should be resisted and guarded against. I do not believe that it is wrong to use the English language in its proper place, but when we use it because it is fashionable, and dispise the German because it is not fashionable then I believe it is pride.

I hope the Lord may bless my weak and feeble efforts to promote his honor and glory. I hope the eyes of many may be opened to see the evil of this thing. Your humble and well wishing brother and fellow laborer in the Lord's vineyard.

JACOB HILDEBRAND.

For the Herald of Truth.

Marrying in the Lord.

Many of the young people in the church do not seem to consider the importance of the apostles admonition to "Marry in the Lord." It is nevertheless a subject of the most solemn importance when we reflect that the marriage tie, once made, is made for life, and that upon the action of a few moments depends the happiness of a lifetime, and often the welfare of the soul for eternity.

I once visited a family whose history made me feel very pointedly the importance of this very matter. The mother had been brought up in the Mennonite church, and also became a member at an early age. She married a man who was no Christian, who seemed to care very little for religion, and thus united to man of no religions principles, the young woman, now a wife and mother, was gradually led astray, denied the principles of her faith, had her infant children baptized, desecrated the Sabbath with her husband who was a butcher, and sold meat on Sabbath days as on week days, and on this account she could not attend worship very well, and they both seemed to be so cold and to care so little about the true service of God that it seemed really dreadful to think of it. O how easily one may be misled, and I thought, it would be better not to be so unequally yoked together with unbelievers.

I visited another family, and here was a young man who had been raised in the Mennonite church, came across the ocean and sought a home in the far west; but having attached himself to a irreligious woman he had also followed step by step in the downward road, until he got so far that he could not go to meeting any more, because he must attend to his store, and wait on his customers on Sunday forenoons; and when I expostulated with him about the matter, he told me that he thought when he should become richer, so that he could afford it, then he would close his store on Sunday, and go to church, but that time may never come.

So you see dear reader, how easily evil associations corrupt the purer principles of virtue and holiness, and how a man or a woman, by an impious companion is often led astray

Now then as we should in no case unnecessarily expose yourselves to danger, I feel like warning all young people, when contemplating marriage to look well to what they are doing, and what kind of a companion they are to have. Young woman, if you are going to marry and your intended husband is one who disregards religion, who is given to bad habits, as drinking or swearing, or who you have any reason to believe, is dishonest, or disregards the Sabbath, dishonors his parents and has no respect for them, avoid such a one; he will surely lead you to ruin and bring sorrow beyond endurance. And to the young man I would say, If it is your intention to marry a woman who is idle, proud, and loves gossiping; one who is not pious and modest, and christian-like in all her deportment, then take heed. A christian cannot afford to cast in his lot with an unbeliever; the risk is to great; there is too much at stake; for light and darkness have no communion with each other. The christian and the infidel cannot be together without one or the other yielding some of his or her principles; and it is generally the case that the professer is led into the ways of the non-professer—and both are ruined. Therefore take good heed to what you do that for the sake of having the companion you would like, you do not hazard both your present and your future happiness.

F.

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly. Prov. 3: 33. 34.

The Sword of the Spirit.

In the interesting account which the apostle Paul gives of the Christian armor in the Epistle to the Ephesians, he mentions several instruments of defense, but only one offensive weapon. This is the sword of the Spirit, *i. e.*, that which the Spirit gives. And lest there should be any doubt or question as to the nature of this weapon, the apostle proceeds at once to define it as the Word of God, *i. e.*, whatever he has spoken and put on record.

This is the single weapon by which the believer is to pull down strongholds and bring every thought into the obedience of Christ. He may not, he need not use any other. Of it may be said what David said of Goliath's, There is none like that. It pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Its temper exceeds that of any Damascus blade, which was ever forged. No chain-mail can turn its edge or parry its thrust. Or, to drop the figure, the Bible is the wisdom of God and the power of God, and therefore no adversaries can gainsay or resist it. It is not simple truth, but divine truth, heavenly in its origin in its themes and in its treatment, and therefore to fight against it is like fighting against the stars in their courses. Like the sun, its shines by its own light, and contains its own evidence. "In opposition to all error, to all pretended philosophy, to all false principles of morals, to all the sophistries of vice, to all the suggestions of the devil, the sole, simple and sufficient answer is the Word of God.",

In this statement all Christians professedly acquiesce, yet, practically, they are often found to hold a different position. They resort to an arm of flesh. They substitute their own reasonings for God's assertions. They lean upon human science. They obscure the truth by learned commentaries, as they crush it under the load of ancient traditions They add so much explanation and discussion that the still small voice of the Spirit is lost in the clamor. Many a discourse is preached by orthodox and evangelical men which contains no words of Scripture save the text. Many an argument or appeal is addressed to impenitent men in public and in private, which, however just and pertinent in itself, does not bring home to the conscience the language of God as he uttered it. Many a family is trained on sound principles, and yet those principles are not habitually and professedly sustained by divine authority as uttered in the Bible. In all these ways the sword of the Spirit is defrauded of its due honor; and even what is true does not have its full force because it is not distinctly stated and shown to be God's truth expressed in his own words.

What an instructive contrast is presented in the course of our blessed Lord. He, surely, was quite able to draw from independent stores, yet what honor he put upon the older Scriptures! To each of the successive temptations which Satan presented to him in the wilderness, he prefaced his answer with the words, "It is written." When the Pharisees sought to perplex him in the question of divorce, his appeal was to the recorded testimony of God in Genesis. When the Sadducees tried to entrap him with a difficulty on the subject of the resurrection, his answer began, "Ye do err, not knowing the Scriptures," and he refuted them out of those Scriptures. His followers in all ages have been successful in silencing gainsayers and in winning souls for Christ in proportion as they have imitated his example, and been, like Appollos, "mighty in the Scriptures." One of the oldest and most revered pastors in this city stated, as the result of his life-long observation that when persons were converted under the preaching of the Gospel, usually it was the words of Scripture cited in the sermon which arrested the attention and led to the gracious result. Somehow, the divine utterances, even though more or less veiled in a translation which as a human work is confessedly imperfect, have a power which no other language can reveal. A plain Christian was once engaged in a discussion with a man well trained in the Universalist controversy. The opponent of eternal punishment marshalled his arguments in what he thought a convincing array, but, to his surprise, received to each of them but one and the same answer—"The wicked shall be turned in hell, and all the nations that forget God." The believer stuck immovably to his text, till at last the confident reasoner, unable to resist the solemn reiteration of these weighty words, withdrew in confusion and thereafter ceased to challenge discussion. It has been found, too, by missionaries among the heathen, that while a Christian literature is of great value as a help, yet the best tract for circulation is a portion of the inspired Word, faithfully rendered without note or comment.

It follows, then, that all working Christians should give their best attention to the matter of learning to handle with ease and dexterity the sword of the Spirit. The word of Christ should dwell in them richly — in the memory, the understanding and the heart. They should study it with the best human helps they can command, but especially with prayer to its blessed author for his gracious assistance. They should seek to get an ever increasing appreciation of its excellence, and so acquire a growing confidence in its power as the armor of righteousness. They need to be familiar with its vast and varied stores, so as to be able to select at will what may appear best suited to the emergency. A successful swordsman neither beats the air nor strikes with the back of his weapon. The edge must be turned to the foe, and it must come to close quarters. But this cannot be accomplished by feeble, random and careless efforts. There is needed forethought, insight, steadiness and the self-control which comes from acquaintance with the matter in hand. A torrent of valuable Scripture quotations will fail, where one single, well-chosen text would, like David's pebble, go straight to the brains of the Philistine giant.

Here, perhaps the best guide is experience. Whatever Scripture a man finds coming home to his own soul, revealing himself to himself, speaking to his heart and his conscience, riveting its words on his memory and coming up again and again in his thoughts, that Scripture, he may be sure, will be a power in his hands when applied to others. He can use it with a freedom, an assurance and a hopefulness which will cause the point to find its way into the joints of his opponent's harness.

Finally let the Christian at work remember that the same Being is the Maker of man and Maker of the Word, and therefore they both fit into each other. The right key is not more exactly suited to the wards of a lock than the Scripture is to the heart of man. Whenever fairly used, it must meet a response. Appearances may indicate otherwise and stout professions to the contrary may be made, but all the same God's word does not return to him void. It is, as the Epistle to the Hebrews says, "a discerner of the thoughts," a critical judge which erects its tribunal within the breast and there passes sentence, even while the mouth is denying its validity or its application. Afterward, possibly long afterward, the result is seen in a heart bowed at the foot of the cross. We need a stronger, livelier faith in the Bible as truly God's Word, so as to wield the sword of the Spirit with greater vigor and constancy, never discouraged by apparent ill-success, but extremely confident that the final result will well repay all toils and sacrifices.—*The Christian at Work.*

Religion at home.

It is a painful thought that the prevalence of impiety and infidelity must, to a great extent, be attributed to the defective exhibition of religion in so many of those who, according to their profession, ought to be the salt of the earth, the light of the world. The world is not what it might be, because so few Christians are what they ought to be. It is not that they do not shine on the Sabbath — that they are not devout worshippers in the sanctuary — that they are not the encouragers and supporters of works of faith and labors of love; but that they do not shine at *home* — that the dove-like spirit, the lamb-like behavior of the lowly Jesus is not apparent in the shop, in the counting-house, the warehouse, and parlor. There is a preaching of truth, a proclaiming of the excellency of the knowledge of Christ besides that which is listended to from the pulpit; and there is an eloquence without words, which, though it may not fire, yet enters deep into the soul of man — it is the preaching and the eloquence of Christian conduct. Every Christian, then, whether male or female, can preach the gospel; the humblest, the poorest, the most illiterate and obscure can do this; and daily and hourly preached it must be, if Christianity is to be presented in her beauty and brightness, and to allure, influence, and subdue the godless millions around us.

Religion, without a practical exhibition of it, is a mere nonenity, or at best but as a sapless tree, neither beautiful nor useful. There should be a striking contrast between a religious and worldly family — between those recognized as the followers of the Lord and those who live according to the flesh. The contrast should be as apparent, if not as striking, as is seen when we cast our eye on the cheerless and barren heath, and then on the verdant and flowery mead. The description given of believers and unbelievers in the Bible is very marked and foreible: the one is dead, the other alive; the one in darkness, the other is light in the Lord; the one is a forgiven child going to its Father's house, the other a rebel going his own way to perdition.

We readily know with whom we are, in the family of unbelievers; a word from the lip, a book on the shelves, a picture on the walls, tell us pretty correctly that here God dwells not. But is the reverse of this true? Do we always as easily know when we are in the dwelling of the faithful? The children of this world do, by almost every word and work, plainly manifest that they are of the earth, earthy; do the disciples of Christ as manifestly evince that they are of heaven, heavenly? Those who serve in the families of the latter should, when departing from it, be able to say, "It was good for us to live there." Alas! how often has a different testimony been borne! There was the form of religion, but little of its reality; the words of prayer were heard, but the kind word of counsel and persuasion was music which seldom fell upon the ear; there was decorum and propriety of manners, but not much of the dissolving and dove-like spirit of Jesus; the voice of praise was heard, but too often the voice of chiding, accompanied with severe looks and darkened brows. Happily this is far from being true of every home: *but is it not true of some?* "We speak that which we know, and testify that which we have seen." Oh! that it were not so, and that every Christian home were of peace and love, like that of Bethany! then would Jesus come in spirit and abide there, and many would be constrained to exclaim, "How goodly are thy tents, O Israel!"—Friends, remember that ye have a Master in heaven, whose all-searching eye is ever upon you. There are also other eyes upon you — the eyes of your unconverted servants, and the eyes of the world. They mark your character as it is daily exhibited in the retirement of your home and in the walks of busy life, and upon the holy traits of your character depend, to an extent beyond what you may imagine, the glory of God, the honor of his cause and the salvation of men.

A Letter of Consolation, Addressed to an Afflicted Widow.

By Menno Simon.

Grace and peace be unto you, and kind greeting, sincerely beloved sister in the Lord, whom my soul loves. The merciful Lord having called you to widowhood, my paternal and faithful admonition to you is, as a father to his children, to bear with your lot as becomes holy women, and to serve the Lord, with the pious Hannah in the holy temple, that is, in his church, or a new and upright conscience, with fasting and prayer, night and day; treat, at all times, the needy saints, as the virtuous widow of Sarepta in Zidon treated the faithful Elijah, at the time of the drouth and panic, when she received him in her house, and fed him with her handful of meal and a little oil; and the meal of the holy, divine word, from the measure of your conscience, and the joyous oil of the Holy Spirit shall not be withheld from you. And, if the new son of your spiritual birth, do sicken a little and lose his breath for a time, through the weakness to which a widow is naturally subject —yet our true Elias, Jesus Christ, will again animate him through his grace, and again restore you to cheerfulness; for, as the Scriptures teach, you receive, love and serve him in his members.

Beloved sister, understand me aright. I speak of the needy saints, and no further. Those who have enough of their own, do not need your aid and services. True christians should not put each other to unnecessary expenses. Faithful sister, walk prudently; fear your God sincerely; crucify your flesh and its lusts; withstand the enemy and all his enchantments; bear every thing piously; do not imprudently cause anybody trouble; diligently attend to your occupation, household and children; carefully shun all unchastity, vain babbling, pomp and splendor; earnestly avoid being led by the temptations of the flesh, that you do not become like the widows who lost their first faith, and followed after the devil, as Paul says; from which may the merciful Father ever save you. Receive in love, this, my brief greeting, written to you in true, paternal affection, and reflect upon it diligently. The saints here, greet you. Greet all pious friends. Pray for me. The eternal, saving power and fruit of the precious blood of Christ, be with my chosen much beloved sister, in eternity, Amen.

—*Menno Simon's Complete Works.*

Christ is the antitype of the lamb of the burnt-offering, and the goat of the sin-offering. He may be apprehended as the Lamb of God, holy, harmless, undefiled, separate from sinners, who offered himself without spot to God; or as the true scape-goat, who, though he knew no sin, was yet made sin for us; sent in the likeness of sinful flesh; made a curse for us; suffered without the gate. We must know Him, both as He is in Himself without blemish and without spot; and also as He is for us, the Sin-bearer, or we cannot have abiding rest and joy in the Holy Ghost.

An Interesting Case of Conscience.

In 1866 a merchant received through the Post Office a letter, written in a disguised hand as follows:

"I owe the firm of——, 8–, which I stole, and am anxious to pay. I hope to tell you of it personally, some day. In the mean time I will mail you ten dollars a week, commencing the first of July, till paid; interest and principal will be two thousand dollars. Do not try to discover me. I send one dollar now; if you accept, please advertise in the Herald 'Personals,' and sign yourself X. Y. Z."

The merchant replied as requested. Every week from the date, an envelope was received through the mail, enclosing ten dollars, with no other writing but the number of the payment, until the two hundredth payment was received, with the following lines written in the same disguised hand:

"Two hundredth payment. I send two dollars more; if you have got them all, please advertise in the Herald 'Personals.' If not, please advertise how many are lost, and I will send them."

The merchant replied, "The two hundredth payment is received. All right. Come and see me, and your name shall be sacredly confidential." A few weeks after this, a young man met this merchant on the sidewalk and handed him a copy of the New York Herald, pointing out the advertisement under the head of Personals, and with a trembling voice said, "I am the person who wronged you while in your employ, and have been making my weekly payments to you until I paid the debt, which I hope God has forgiven."

"Never was my surprise greater," says the merchant who communicates this fact, "than to stand before the individual who had for two hundred weeks, without fail, paid me out of his earnings the amount he had taken from me; and he, one of whom I never had the least suspicion."

Such an instance of continued steadfastness of purpose and unostentation, of true penitence and thorough reform, should be recorded as an example for every one who has been guilty of this sin. It is proper to add that this young man is now in a prosperous business, enjoying the confidence of his fellow-men, and is a worthy member of a Christian church. "Blessed is he whose transgressions is forgiven, whose sin is covered."

Extravagance in Dress.

The evil of Christians ornamenting their persons with gay and costly apparel is so clearly set forth in the scriptures, that John Wesley thought it his duty to make it a general rule of his societies, that they should "avoid putting on gold or costly apparel;" and affirms, we are not only taught this in God's written word, but that his "Spirit writes it on all truly awakened hearts."

This doctrine has been publicly accepted by all the members of the M. E. Church; and all its ministers are under solemn obligations to keep and enforce the same. So generally has the rule come to be disregarded, that those who assume it to be of any importance, appear to be a small minority. Should any think their solemn obligations of so much importance as to lay aside all ornaments' they are generally censured for their singularity.

There are also to be found eminent ministers of the gospel, who not only discard the doctrine entirely, but claim that it had its origin with the father of lies. According to such teachers, it is the Christian's privilege to indulge in all the grandeur of dress and equipage that their means and taste may dictate; and that while we are troubled with scruples about it, we are not free men in Christ.

The gospel teaches us that all acts done to gratify a depraved disposition are sinful, although the acts themselves abstract from the motive, may be right. We are commanded to fast and pray and give alms; yet all who do any of these to be seen of men are condemned; because it is done for vain-glory. The love of admiration and praise is the source of all superfluities in dress, and springs from a heart far gone from original righteousness; and the Christians of our day cannot, without sin seek through their dress to attain that which it was unlawful for the Jews to seek by prayers, and alms, and fastings; and to do so will surely grieve the Spirit of God, and bring spiritual death to to their souls.—*Home Journal.*

Why does the cause of Christ run so low?

Alas! alas! why is it so,
That Jesus's cause should run so low?
Is love so cold and faith so weak,
That few for Jesus now can speak?

Where is the love and heavenly zeal,
That Christian's formerly did feel,
When they did meet and joyfully tell
The love of their Emanuel?

Is there no virtue in his cause,
That we do not obey his laws?
Or, is there now no saving taste
In Jesus, love and pard'ning grace?

Once Zion's gates did much rejoice,
When many met with heart and voice,
And fill'd her courts with songs of praise,
And glory crown'd the heavenly lays.

Young converts then did praise the Lord,
They sung his praise with one accord;
While older christians caught the flame,
And spake the glory of his name.

Short is the time that's roll'd away,
Since we did see a glorious day,
When many did to Jesus bow;
But where are those profesors now?

Many that did with zeal set out,
And for a while did live devout,
Have turned a side to right and left,
But few in Zion's ways are left?

Once Christians did religion feel,
Abroad, at home, or in the field,
And when they saw each other's face,
Their theme was all redeeming graee;

But now so worldly grown, that they
But seldom find a heart to pray;
The Christian is but here and there,
That daily seeks the Lord in prayer.

Cut short these days, O Lord and come
And bring us humbly round thy throne,
And we again shall love thy laws,
Again espouse thy bleeding cause.

Died.

On the 1st of April, in Madison Co., Ill., after a lingering illness, *Catharine*, wife of Henry *Bishop*, aged 54 years, 11 months and 6 days. She bore her sufferings with great patience, was an affectionate wife and mother, leaving her husband and 8 children. The loss sustained on the part of relatives and friends we believe is gain to her. The deceased was borne in Lancaster Co., Pa. Her maiden name was Shelly, Funeral services by. W. F. Wagoner and S. Hull, from Thess. 4: 11

Mother, sweetly rest thee now,
Undisturbed by gain or woe;
In submission thou didst bow
To the ills of life below.

Now from all thy labors rest,
In the bosom of thy Lord;
Now enjoy that state so blest.
God has promised in his word. T. S. S.

On the 1st of May, in Mahoning County, Ohio, *Christopher Zeigler*, Deacon of the Mennonite church, aged 97 years, 10 months and 18 days. Old as he was, he still attended meeting every time at the nearest meeting-house, which is a distance of one half mile, where he walked to, for the last time three weeks previous to his death. His remains were brought to their resting place on the 3rd, followed by a large concourse of people.

My dearest friends, why do you weep,
For a departed soul;
I am not dead I only sleep,
Like Lazarus of old.

I sleep to rise in heaven above
Where parting is unknown,
To dwell with Jesus in his love
With joys and bliss o'erflown.

In Cumberland Co., Pa., suddenly on the 16th of April —— child of Rudolph Hertzler, aged 2 years, 4 months and 11 days. Funeral discourses by George Rupp from Ps. 16: 6, and Nathaniel Shope from Jn. 16: 4. The parents of the child, with two other children, came home to the wife's parents, Pre, Samuel Zimmerman's on Saturday with the intention of going with them to meeting on Sunday. The child was in full health and rose on Sunday morning and eat breakfast as usual. When they got ready to start for meeting, and had taken their seats in the carriage, the mother noticed that it was unwell. After they returned to the house the child took a spasm, and before six in the evening it died. Buried at Slate Hill.

On the 7th of April, in Livingston county, Illinois, *Barbara Ingold*, wife of Joseph Ingold, aged 27 years, 3 months and 10 days. Funeral discourses were delivered by Christian Schloegel and John P. Schmitt, from 1 Cor. 15th and 1 Thessalonians. She was buried on the 8th. She was a faithful member of the Omish Menuonite church. She was a pious and faithful sister. She was always anxious to attend divine services, and when she could not do so she spent her time in reading and prayer,

On the day she died, she was washing, and while engaged at her work she sang the hymn:

"Was mich auf dieser Welt betruebt,
Das waehret kurtze Zeit." &c.

She had determined to commit this hymn to memory and had mastered several verses of it. She eat dinner with a good relish. At half past one o'clock, she went out before the house and stooped down to the earth; her husband saw her from a distance and thought she was looking for something, but seeing her fall, he hastened to her, but she said not a single word, and died instantly. Let us take warning and be also ready when the meesenger comes. J. P. Schmitt.

On 7th of May, in St. Joseph Co., Ind., of typfoid fever, *Abraham Nuabaum*, aged 31 years, 9 months and 3 days. He leaves a wife and five children to mourn his unexpected departure; just in the strength, and vigor, of manhood was he called away. Not only as a kind husband, son and father, was he cherished and held dear, but also as a neighbor was he be beloved and respected

A very large concourse of relatives and sympathizing friends attended his burial. Funeral discourse by the writer from Rev. 21:4.

Farewell my friends and kindred dear,
Since I must go and leave you here,
My days are past, my journey's o'er,
On earth you ll, see my face no more.

My loving friends, you who lament
My loss, 'tis God the message sent,
His ways are right, his laws are just,
When he doth call, comply we must.

On the 7th of May, in St. Joseph Co., Ind., of dropsy of the heart, *John Weldy*, aged 72 years, 3 months and 1 day. He lived in matrimony 45 years, had 12 children of whom 6 are yet living and 26 grand children of whom 19 are living. He has been for many years a member of the Mennonite church.

During his protracted illness, he evidently suffered a great deal, which, however, he bore with much patience and christian resignation. He was ever much rejoiced to have his friends and neighbors visit him, of whom he frequently requested singing and prayer, and was much revived thereby. Upon several occasions it was his happy privilege to have his children all with him, to whom he spoke many words of kind admonition, and so affecting were his words that all present were in tears. Those occasions would naturally lead the mind of those acquainted with Bible history, to think of the departure of some of the ancient patriarch. It is to hoped and believed that these fatherly admonitions will not be forgotten by those to whom they were addressed; yea, methinks I can still hear the tremulous voice, and see the marked anxiety of feeling, beaming from the earnest countenance of that father, whilst, as if for the last time, he was addressing his weeping family. Truly that father and brother in Christ, though dead yet speaketh to us. More might be said but he needs not our praises. He was much engaged in prayer, during his illness. He said to the writer in the language of Paul, I have a "desire to depart." A large concourse of relatives and neighboring friends followed his bodily remains to the grave. He was buried at Shaum's burying ground. Funeral services by Jacob Wisler, J. F. Funk and the writer from Rev. 5: 3—5.

On the 16th day of May, in Elkhart Co., Ind., *Jacob Homer*, son of Jeremiah and Maria Haun, aged 1 year, 10 months and 18 days. Funeral services by J. W. Miller and D. Brenneman from 2 Cor. 5: 1.

Dear Homer! O can it be true,
Thou dear one art dead? Passed away?
Yes Jesus who all things best knew,
Has called thee thus quickly away.

How gentle thy sleep in the grave,
Earth's sorrows no more thou shalt know;
Then why should we thy presence crave,
With us, in the valley below?

D. B.

On the 13th of April, in Franconia township, Bucks county, Pa., of consumption, *Catharine Gehman*, daughter of Isaac Gehman deceased, aged about 22 years. She was buried at Gehman's Meeting-house where the Brethren Allebach and Nice preached funeral discourses.

On the 23rd of March, in Hilltown Bucks county, Pa., *William*, son of William and Susanna *Nece*, aged 1 year, 1 month and 1 day.

In Elkhart county, Ind., on the 24th of April, *Lewis*, son of Daniel and Mary *Clouse*, aged 1 year, 6 months and 8 days. Funeral services by Moses Erb and Daniel Brenneman from Psalm 16: 6.

On the 15th of February, in Wayne County, Ohio, of dropsy, *Nancy*, widow of Adam *Brenneman*, deceased, aged 79 years, 9 months and 27 days. She was a faithful member of the Mennonite church. She had many acquaintances and was beloved by all. She was buried at Martin's Meeting-house on the 17th, followed by a large concourse of friends and relatives to mourn their loss, but they need not mourn as those having no hope, for "for her to live was Christ, and for her to die was gain." Funeral sermon by C. Steiner and B. Horst, from Hebrews 4; 8, 9.

On the 5th of May, in Allen county, Ohio, *Simon Borsinger*, aged 57 years, 3 months and 4 days. He leaves a wife and 4 children. Peace to his ashes. We hope at the resurrection he will rise again to enjoy the blessedness of eternal life.

On the 14th of April, in Washington county, Maryland, of consumption, *David Smith*, aged 33 years, 6 months and 14 days. He was buried at Smith's Meeting-house. He was a member of the Mennouite church. Funeral discourses by Daniel Roth and Benjamin Lesher, from Jn. 5: 24, 25. He leaves a wife and three children.

On the 19th of April, in Philadelphia, Pa., *Jacob Wismer*, in the 73rd year of his age. Buried at the Plain Meeting-house.

On the 20th of April, in Franconinville, Montgomery county, Pa., *Jacob Ruth*, aged about 80 years. Buried on the 22nd at the Plain Meeting-house.

On the 20th of April, near Litiz, Lancaster county, Pa., *Catharine*, daughter of Henry and Catharine *Hess*, aged 51 years, 3 months and 7 days. Buried on the following Sunday, followed to the grave by a large concourse of friends and relatives.

On the 17th of April, in Brunnersville, Lancaster county, Pa., Bro. *John L. Stauffer*, aged 46 years, 7 months and 17 days. He suffered about 10 years with consumption, which he bore with great patience, and during the last days of his life he desired to depart and be with Christ, which is far better. He leaves a wife and one daughter.

On the 28th of April, in East Buffalo township, Union county, Pa., *Abraham Esch*, aged 48 years, 3 months and 27 days. He was buried on the following Sunday, upon which occasion a large concourse of friends and relatives were assembled. Bro. Esch was a member of the Omish Mennonite church, and leaves a wife and seven children.

In Philadelphia, Pa., on the 10th of April, of consumption, *John S Hunsberger*, in the 44th year of his age, formerly of Dublin, Bucks county.

In Plumstead, Bucks county, Pa., on April 18th, 1871, *Horace*, son of Abram M. and Emma F. *Leatherman*, aged 7 years, 2 months and 17 days.

Letters Received.

Jos Yoder, P C Steiner, I Hoffer, R N Kratz, J D H, L W Allmanritter, Elias Riehl, Mary Yoder, A A Good, Moses Erb, Jacob Summer, David Boesinger, Marion G Ronch, John Latshaw, E N Nissley, J Stuckey, C Brenneman, J Richer, J F Troxel, J M Greider, Martha Beatty, R N Kratz.

MONEY LETTERS.

A—J B Augsburger $2 50; J S Augspurger $2 10; Catharine Amstutz 10 cts; C G Augspurger $1; Elizabeth Amstutz $1.

B—H Bauman $1; B B Brenneman $1; Jos Blosser $1; H Bachman $2; Noa Bechtel $27 50; J B Blosser 50 cts; Jos Byers $1; Daniel Brenneman $1; Jacob Boder $8 20; David Basinger $13 75; Saml Burkholder $1 68; J N Brubacher $1; Ephraim Baumgartner $1 40; Samuel Blough $4; A Brenneman $1; Jacob Bucher Sr $1; Justus B Bare $5 50; John Bixler $1; A Biberstein $1; Peter Baumgartner 50 cts; N B Bechtel $1; Enos Bargey $1; Justin Benner $1.

C—Jae Christophel $1 50; Susan Cassel $2.

E—Abm Eschleman $3; Matthias Eby $1; John Ehresman $1.

F—Wm G Freed $1; Joseph C Fretz 50 cts; Geo Fox $1; Daniel Freed $1 50.

G—Samuel Graybill $1; David Guir $1; Israel Good $1; Christian Gerber $1 50; Elizabeth Geiger $1; Andrew Good $6 50; Jos G Good $1 50; Michael Gerber $4 45; Dan Gilmore 50 cts.

H—Peter Hartman $1; J M Herr $4; E S Hartzler $1 50; Jacob Hildebrand $4 10; Leonard Hoover $1 50; David Hillyer 50 cts; M Honderick $1 50; John H Hess 25 cts; Ulrich Hertzler $1 25; Daniel Herr $1; Joseph Hieser $1; Jacob Herr $2; Henry Hertzler $1; Jacob Hildebrand 75 cts; Nathaniel Harnish $1; Martha B Heistand 50 cts; Jos Huber $1; Benj Huber $12; Leonard Hendricks $7 50; John Hirschy $1; John Hege $1; J L Huver 10 cts; Abm Hershber $1 50; P P Hershberger $8 40.

J—Mary Johns $1; Jos Joder $1; N Johuson $1 50.

K—Magdalena Kinsinger $1; Jacob Kurtz $1 50; Jos H Kreider 75 cts; C L Kaufman $1 50; Jacob Kanagy $1 50; John Kurtz $2.

L—J J Leichti $1; John Lapp $4; Beuj Lapp $5 45; Chr Liechti $1; E Leichti $1; Chr B Lehman $1; J L Leaman $2; Jac Landis $1.

M—Jacob Miller $1; Mary Metzler 35 cts; Daniel Meyers $1 25; Daniel Martin $1 50; David F Miller $3; Christian Miller $1; Abm Metzler 40 cts; D H Martin $2; T L Miller $1 50; Jos D Myers $2; Benj N Martin $4; Wm G Moyer $5 25; D L Moncrief $1.

N—Eliza A Newcomer $1; Amos Neff $1 25; Daniel Nafziger $4 50; Amos Neff $1; Jacob Nusbaum $1.

P—D Philips $1.

R—John Rupp $1; L B Rutt $ 1; E L Rosenberger $1 65; Widow B Roth $1; Geo Rupp $1 50; David Roth $1; L Ridenour 75 cts.

S—Harriet Sherbine $1; Jacob Strickler 30 cts; Elizabeth Siever $1; Addison Shelly 15; Frederick Stauffer $1; J P Schrock $1 50; D D Schrock $1 50; Jac Smoker $1; John P Smith $1 40; Geo Shenk $1; Christian Springer $1; Levi O Shemmel $1; Jos Schlatter $1; P D Schiendler $1; Daniel Steiner $1, Tobias S Stauffer $3; Chr Stahly $1; John Schlabach 80 cts; Sophia Sonder $1; Christian Schertz $2 Emanuel Suter 60 cts; Elizabeth Stalter $1; Chr Stuckey $1; John Sprunger $1; Abm J Sprunger $1 50; Peter Sprunger $1; Chr P Sprunger $1; Chr Stauffer $1; Abm B Sprunger $1 50; Abm R Sprunger $1; H B Strickler $1 50; Levi Stoner $1; I R Shank $2; M Shaum $1.

T—J D Troyer $4; received also in April $3 50.

W—B F Whitmore $2; Henry Wanner $1 60; Jos Weaver $1; David Whisler 25 cts; Henry K Wismer $7.

Y—Levi E Yoder $3; Abm G Yoder $1 50; Lewis Yoder $1; J M Yoder $1 50.

Z—Jacob Zehr 50 cts; Samuel Zimmerman $3; Amos Zimmerman $3.

For the suffering Brethren in Germany. From Jos Burcky from the churches in Illinois, $173 20; U H $1.

For the new Meeting House at Elkhart Ind., Friends in Adams county, Ind., $4; L Ridenour $3 25; Jacob Landis $3.

For Books.—Jacob Ruegg $95; Saml Zimmerman $37 50; Jacob Houter $10 25; Peter Eby $10.

New Books.—Choral Harmony.

The Pennsylvania Choral Harmony, containing the principal church Melodies, with English and German hymns, by T. R. Weber, is for sale at this office. Price per single copy $1 50; Per dozen $15.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after Dec. 4th, 1870, leave Elkhart as follows:

GOING EAST.

Mail.	(Main Line,)	10,40, A. M.
Toledo Accommo'n. Mail	(Air Line,)	10,15, " "
Special New York Expr.,	(Air Line)	1,05, P. M.
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,15 A. M
Grand Rapids Express		4,25 P. M.

FREIGHT.

Air Line.—1: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 20 A. M., and 9: 45.

GOING WEST.

Special Chicago Express	(Air Line,)	4,40 P. M.
Night Express,	(Main Line)	2,35 A. M.
Pacific Express,	(Air Line,)	4,35 A. M.
Mail,	(Main Line)	6,00 P. M.
Mail,	(Air Line arrives,)	4,15 P. M.
Grand Rapid Express	(arrives)	12,30 P. M.

FREIGHT.

1: 05, 3: 50, 7: 00, 10: 20 A. M., and 9: 00 P. M.

Passengers from Grand Rapids will arrive at Elkhart at 12,30 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	10,30, A. M.
Night-Express,	1,15, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.
S. D. BANCROFT, Agent, Elkhart.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 7. ELKHART, INDIANA, JULY 1871. Whole No. 91.

For the Herald of Truth.

Arise my Soul.

Arise my Soul, and bid adieu
To worldly pleasures here;
Let sin and pain no more bedew,
Nor troubles interfere.

'Tis joy, to live in peace with God,
And pray for Jesus sake,
Who died and shed his precious blood,
For all who will partake.

He died for you, he died for me,
He died for every one,
He died that we our souls may free,
By his dear blood alone.

O then arise my Soul at last,
And all the world deny;
When all my days on earth are past
Then to his bosom fly.

A. METZLER.

For the Herald of Truth.

Christian Unity.

BY C. F. DETWEILER.

Much has been said concerning the divisions in our churches, yet much still remains to be said. When we behold the principles of love, and peace, which were handed to man more than eighteen centuries ago, as a way of salvation to all generations, the advent of which was heralded by the "heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." The very principles of the gospel must appear to us, almost as pearls cast unto swine. Then Christian unity was founded on the principle of faith, and love. Now, as those great principles are so much lacking, it is vainly built on various other substituted principles. We endeavor to build it on similar conceptions of all parts of the gospel, and here we might be successful even without the aid of the "first love" which "passeth knowledge," and "covereth a multitude of sins," but our conceptions differ, and so the basis is not substantial.

If a christian could not err, and his knowledge of good and evil were no more in part, we might easily bring all things concerning our churches on a common plane, by taking our own perfect knowledge as a standard, and not *partly*, but *wholly* separate ourselves, from all who differ from us.

But the apostles themselves were subject to differences, and it is evident that we shall not be exempt from them.

When Paul and Barnabas, who had for several years been companions in the ministry, were minded to visit the churches which they had formerly planted, Barnabas determined to take with them his kinsman John, whose surname was Mark.

"But Paul thought it not good to take him with them, who departed from them at Pamphylia, and went not with them at the work. And the contention was so sharp between them, that they departed asunder, one from the other, and so Barnabas took Mark, and sailed unto Cyprus: And Paul choose Silas, and departed, being recommended by the brethren, unto the grace of God. And he went through Syria, and Cilicia, confirming the churches."

This unhappy occurence shows the frailty of human nature, in those two holy men. But it gives us neither comparison nor sanction, for the divisions which exist in our sister churches. Sad as the event was, it resulted merely in a temporary departure, which was necessary for each one's peculiar choice, and each with his companion, taking a different province, with the same spirit. they continued to labor for the propagation of the gospel of peace.

We hear christians, in defense of their reluctance to unity, speak of *holy* peace, referring to the passage of Paul's epistle to the Hebrews: "Follow after peace and *holiness*, without which no man shall see the Lord." Yet by taking the apostle at his word, it is evident that he makes no attempt to modify the word peace, but admonishes them to *peace, and holiness.*

What kind of peace does the apostle desire, in his epistle to the Corinthians?

And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For whereas there is among you envying and strife, and divisions and are ye not carnal, and walk as men? The apostle, it appears, *did not attempt to decide in any of their controversy, but simply admonished them to unity*, and if more had been necessary to establish a *christian* peace, it would certainly have been given. The plan of salvation is not such, that it requires great accuracy in judgement, to fit a man for the kingdom of Christ, but God in his great wisdom, knowing what was necessary for the divine purpose, made the way so plain, that the simple need not err therein. The moment in which the sinner feels his need of a Savior, and believer in the efficiency of this blood, he is at the entrance of the "way of holiness." He need not then be able to discern the great gospel mysteries, or adopt any sectarian creed, to enable him to follow this narrow way, but he must strive to mortify the elements of sin and nourish the fruits of the spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, and many others, which are acknowledged by every christian denomination to be the true elements of christianity. We do not only acknowledge the same Savior, and have the same gospel for our guide, but preach the same fundamental principles, so nearly alike, and yet, are reluctant to recognize each other. It is not in the points of our controversies, that any of us lack zeal most, but *in the fundamental teachings of the gospel, which are as plain as Language can make them.* Love one another with a pure heart, *fervently.* The question will never be asked by the great judge, upon whom we waste the kiss of charity, if we do it in pure christian love.

Let us strive to come nearer to Christ, and we will come nearer together.

For the Herald of Truth

Love thy Neighbor as Thyself.

This injunction is often neglected by many who profess to be the followers of Christ. Those however who are true christians also love their neighbors sincerely. It is often the case that when a neighbor commits a fault or makes a mistake we despise him; treat him coldly and manifest not in the least a spirit of christian love, forbearance and forgiveness toward him; this is wrong. We should love our neighbor, though he were an enemy, as Christ commands, saying, "Love your enemies, &c."

The Savior also commands us to pray for those that despitefully use us, and he himself prayed for his enemies, who crucified him; when under the greatest pains and sufferings

he said," Father forgive them for they know not what they do."

The apostle tells us that he fought a good fight, and we must follow him in this example and fight the good fight of faith. We must reject all thoughts that would bring to our hearts feelings of envy and hatred, towards our neighbor. We must also ask Jesus to help us to love our neighbor. This is sometimes neglected. Ministers of the Gospel, even, sometimes forget the commands to love our neighbor as ourselves. They above all others should always manifest a free love towards all mankind, and strive to lead them to Christ the Savior of the world. The Apostle Peter was a Jew and was very jealous of his honor as a Jew, looking with distrust upon any dealing with the gentile nations, but God showed him a different way. Then Peter said, "Of a truth, I perceive that God is no respector of persons, but in every nation, he that feareth God, and worketh righteousness is accepted with him." We read in I Cor. 13. where the apostle says," Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal, and though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity I am nothing and though I bestow all my goods to feed the poor and though I give my body to be buried, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but Rejoiceth in the truth; Beareth all things, endureth all things. Charity never faileth. And now abideth faith, hope Charity, these three, but the greatest of these is Charity. We may say with the poet.

God is love, his mercy brightens
All the path in which we move
Bliss he forms, and woe he lightens;
God is light, and God is love.

Chance and Change are busy ever,
Worlds decay, and ages move,
But his mercy waneth never;
God is light, and God is love.

E'en the hour darkest seemeth,
Will his changeless goodness prove,
From the mist his brightness streameth;
God is light and God is love.

He with earthly cares entwineth,
Hope and Comfort from above,
Every where his glory shineth;
God is light, and God is love.

J. C. Ruth.

Elizabethtown, Lancaster Co., Pa.

Why are we not sanctified, purified, becoming more and more each day a glorious Church, not having spot, nor wrinkle, nor any such thing? Simply because there is so little reading—living on—the word. It is the only thing that can conform us into the image of God. The Spirit works by the word.

For the Herald of Truth.

Growth in Grace.

By Rev. J. L. Landis.

"But grow in Grace." 2. Peter 3: 18.

Growth is the law of all life. Everything grows. Nothing is the same to day as it was yesterday, nor will be to-morrow. All things upon the earth change more or less, from the merest insect up to man. So it will always be in this lower sphere of life and action, and of cause and effect.

But as there are different degrees in growth so there are also different qualities. The while one grows in height another may grow in bulk; while one grows in vitality and strength another in weakness. And so morally; one man may grow up a useful member of society and continually increase in his power for good, while another may not only grow up into no worth at all, but his life be worse than a cypher; for instead of a benefit to the community he is a harmful agent and spreading a baneful influence.

But our subject is particularly the growth of a CHRISTIAN LIFE. And this is a growth just as physical life. The christian is first born of God, and is a child and grows up into the stature of a man in Christ. He needs first all the nurturing influences he can get in his infancy of grace. He needs all the attention and watchful care of those around him—all the help that prayer and sympathy can afford—all the words of cheer and encouragement in the new life, in the discharge of his christian duties—*all* the interest and concern of his brethren under any darkness into which Satan may lead him in his weak and more helpless state—and *all* the consolations his affections may demand. His life is young and *untried* in the new course in which he has set out. He does not know of the devious paths and cursing snares which will be presented to him by the wily foe. The great adversary knows too well how weak and how ignorant he is, as yet, and takes every advantage so to ply his art that he may compass his fall. This is the critical time of his christian, as it was in his natural growth and *life*. Upon it and its proper care and nurture will depend his maturity. As lasting defects often occur through sickness, in the delicate organization of that period and deformity or mental weakness is carried all through life, so in the still more critical and important seasons of the christian youth, the much sadder results of spiritual dwarfage and defect may occur. And, if it be painful to see unavoidable dwarthood and deformity in nature how much more so to see one who did begin well the christian life, but who has been hindered and dwarfed under the very dew and sunshine of the highest privileges of grace given to men, to live and grow—expand and develop all the energies and resources of his being. *That* after Heaven had formed him with a perfect germ of a christian life and experience and bestowed upon them the most favorable influences, yet, only for the lack of nurture and cultivation it has had a most sickly and stunted growth and is gradually becoming deformed; and being this in the beginning, what will that soul with all its spiritual affections, have become, by the time it should have arrived at its maturity? When it should have attained unto the measure of the stature of perfect manhood in Christ, and thoroughly furnished with a large experience a manly vigor and strong faith that has produced works worthy of the high vocation of the disciple of the Son of God? But he has been as fruitless as the tree you are accustomed to see from year to year, which seems to have no more life than to clothe itself with leaves and blossoms. So with this christian. He has clothed himself with the robes of church membership, and is taken (for what he probably is) a christian, by the word; but he has not life enough apparently to do anything more than to confess Christ by a Sabbath presence in the sanctuary; cannot do it in the prayer meeting or Sabbath school. He has the leaves of profession and even makes a *show* of an attempt to do something—he even *blooms* but never comes to fruit.

Thus it is and ever will be, with those who are content with the grace they received at their conversion. "They are at best" says Dr. Adam Clark, in his Commentary "in a continual state of infancy." And O what dwarfed and childhood christian characters in contrast with what they might have been and others starting out with them *now* are! Those who have passed through the grandest struggles of human existence: in whose hearts the heroism of Heaven has lived, and who have been the victors in a hundred battles with sin and temptation; and who have been under the pressure of trial and suffering elevated and sanctified.

What is the line of conduct of each class that produces such different results. The facts are, that the *former* life has not been a struggle, but life afloat—not active but passive no stemming the stream but drifting with it.

No mighty arousal to duty, to grace nor to privilege — no strong jealousy for Christ's cause no impassioned concern for souls, but yielding here and there until they have come to accommodate themselves with ease to the denial of duty, of privilege and it may be of Christ too. While the *latter* (and some of them may have been weaker lives at first) but by coming up nobly to every duty and mastering by littles until their strength is as strong and steadfast as a mountain.

There is nothing like firmness for the right, setting ones foot down for the truth at first, to establish the steadiness and strength of a man's principles. The very first prompt and right decision gives him character, and often is the key-note to his whole future and honorable life. Whereas if he had failed *then* he might have failed in every other emergency and never have become a positive character or *useful member of society* and the church.

Coudersport, Pa.

For the Herald of Truth.

Peace with God.

"Blessed is the man that trusteth in the Lord." Ps. 84: 12.

Faith is essential to true religion, for without it there can be no spiritual progression in this life. Also as our faith is so will be our profession. Hence the exercise of it is not only a privilege but a *positive duty*. To have faith there must be an ideal, and an ideal requires a knowledge of its peculiar character. We must therefore have a knowledge of the character of God in order to have faith in him. We must be acquainted with his laws and providential dealings and the only way to accomplish this is carefully and *prayerfully* to study the scriptures. Now it follows that we can have no true religion without employing all the means of grace which God has placed at our command. All admit the importance of religion, yet do not treat the subject as being "the one thing needful" which Mary choose, namely, sitting at the feet of Jesus. If I was to ask some of our church members what part of their time was given to God's word, would the answer be one seventh? would it be one twelfth? Aye were it even *one twentyfourth* professors would know more about the goodness of God. I have seen men who were called consistent members of the church, use their spare moments in reading the news of the day, when the Bible lay on the shelf and if thought of, certainly was not read, as the undisturbed dust on the cover plainly told the story of its neglect. I once heard a minister relate the following. "During my visits as a pastor I stopped over night with a family who were members of my church. Before retiring the husband sent his wife after the Bible, remarking we would have family worship. After a long search the wife repeated that the Bible could not be found, whereupon the man proposed that the minister should pray and go to bed. This is not a solitary example as your experience will prove. Hundreds of professing families *totally* neglect the Bible and many read it only as an unpleasant duty or to search for a passage which will allow them to compromise the Lord's work with that of the world. Dear Reader, do you enjoy these feasts which the Lord has prepared and placed before you or do you reject them by allowing your mind heart and soul to be overwhelmed with worldly cares. Is the Lord's peace with you or his condemnation. Have you faith that such a neglect of duty, such a prodigal waste of golden opportunities will all be swallowed up in the graciousness of a Savior? Oh no! faith abides only with a performance of duty and not by the neglect of it "Blessed is the man that trusteth in the Lord," that seeks to serve his master willingly, earnestly, humbly. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth thee." Isa. 26: 3. If our minds are easily affected by the vexations of this life, it is evident that they are not stayed on the Lord. We may feel that our sins have been forgiven and for the time being stayed on the Lord. But how soon may we forget our dependence on him and then we fall. Stayed implies propped up. How true this is when we throw ourselves upon the mercy of the Lord; he lifts us up but we can not stand alone, we must be propped and as soon as we disregard that support our peace is gone. Oh may we not forget that God is our only strength that without him we are helpless. May we always rely on him and then will our peace be perfect. Loving God whom we have not seen yet in whom we rejoice with joy unspeakable and full of glory.

R.

For the Herald of Truth.

An Exhortation.

Dear readers, I am again impelled by love to write a few lines to you, as the sudden death of Abraham Nusbaum, my own dear brother, so shocked me that I cannot forbear to warn my dear friends, who are yet living as if they had no soul to save, or if there was no hereafter.

Dear friends, I do not think there are any who have come to years of maturity, but that must confess that they have sometimes felt as if they had a soul to save, and as if there was something for them to do that was not yet done, although they still reject the divine invitations, and say, Not yet, not yet; at a more convenient time, I will give my heart to thee." I will serve thee, perhaps when I am laid on a bed of sickness, or when I am old, then I will give my heart to thee; and in this manner, they go on till at last, they are compelled to say, "Too late, too late! good God! too late for me to repent." I would say to my friends who are yet living in this manner, do not live so any longer; you may never get on a sick bed; you may never become old; your expectations may fail, and your days may be cut short. What is then undone, is forever undone. No doubt but that my departed Brother, who has now gone to eternity, had often made these promises when the Lord invited him to come to him, to love and obey him, but his days were cut short, and his sickness was but a few days. Still I hope he was accepted at the eleventh hour, for with his last words he said, he felt happy and that he could meet his God in peace.

I must say to my dear friends who are living without Christ in their hearts, "Turn, turn, why will ye die;" turn to the Savior while you may; he stands with outstretched arms and invites you to come; to day is the accepted time, "if ye hear my voice harden not your hearts." Tomorrow it may be too late; the Savior said, "Come unto me all ye that labor and are heavy laden and I will give you rest." "Seek and ye shall find; ask and ye shall receive; knock and it shall be opened unto you." Then why still delay when everything is offered without money and without price? Stop at once, and ask the Lord to forgive your sins, and to make your hearts a fit temple for him to dwell in.

"O sinners take the warning fair,
And for your dying bed prepare,
Return to Jesus Christ and live,
And he will life and pardon give.

"Remember well your dying bed,
And seek salvation while you may,
Forsake your sin and follies too,
Or they will prove your overthrow.

"Ah, youth beware and do prepare
To meet the monster death,
For he may come while you are young
And steal away your breath."

My dear friends, I would yet say to you, if our bodily health fails us and we become sick, how anxious we are to get well again! If we have pains, we would give all we have in this world to obtain help, and yet this life is but sorrow and trouble, and of short duration. How much more ought we to be alarmed about our sin-sick souls, that we might be restored to spiritual health, which will bring us a happy life for ever and ever; and we can have it without money and without price, if we are only willing to give our hearts to God, and ask him to purify it without and within; but I will not detain you much longer with my poor writing; bear with me for writing this. From your well wishing friend.

A few lines more to my christian friends. First, I wish that the love of God, may be shed abroad in all our hearts, that we may be bound together in love and unity. Brothers and sisters, let us pray more earnestly for the power from above to strengthen us, to hold out faithful to the end, and at last meet where parting will be known no more, and where sickness and sorrow, pain, and death, cannot come; where all is joy, peace, and happiness. O me thinks let us be up and doing while it is called to day, for the night cometh when no man can work. Let us be on our guard; always on hand to do our duty toward our dear Savior who has done so much for us; has even suffered the death on the Cross to redeem us from our sins.

O how many of us would be willing to lay down our lives of our fellow men? Especially those that would spitefully use us, that would spit upon us, and so on. I am afraid we would think it too hard a task for us to do this. O what a blessed Savior we have. Let us take this to heart, and pray without ceasing that we may be the children of the light. Let troubles and trials and temptations come; let us not be discouraged; let our hopes not waver; trust in Jesus and the waters shall not overflow thee.

My Christian friends both old and young,
I hope in Christ, you will all be strong,
And if on earth we meet no more,
I hope we'll meet on Canaan's shore,
And be forever blessed.

My best wishes to you all. May God bless us, lead and guide us, through this journey of life, and at last save us in heaven, is my prayer. From your unworthy sister in Christ.

Elizabeth Brubaker.

Fifty Wants of the True Christian.

Reader, Is this your experience?

I want to feed on Jesus word;
I want communion with my Lord.
I want salvation full and free,
I want my Father's face to see.
I want to prove each promise sweet,
I want to live at Jesus feet.
I want his mercy every day,
I want upholding all the way.
I want to live as Jesus' bride,
I want in his dear wounds to hide,
I want to prize his fullness more;
I want his person to adore.
I want to hear his heavenly voice;
I want in Jesus to rejoice.
I want to trust him with my all:
I want on his dear name to call.
I want to die to all things here;
I want on him to cast my care.
I want to see his Gospel spread;
I want on Satan's power to tread.
I want my Jesus as my friend:
I want him to my journey's end.
I want him as my Priest and King;
I want his precious love to sing.
I want him as my Rock and Tower;
I want him in each trying hour.
I want him as my brother dear,
I want my Jesus always near.
I want his eye, his hand, his heart;
I want with all beside to part.
I want him as my husband kind;
I want in him my all to find.
I want him as my daily bread;
I want him as my living Head.
I want him as my hiding place;
I want him as my God of Grace.
I want him as my life and peace;
I want him as my righteousnes.
I want his own atoning blood;
I want to bathe in that dear flood.
I want his Spirit's voice to hear;
I want the love that casts out fear.
I want him now in Achor's vale;
I want him when all hell assail.
I want him when my flesh gives way;
I want him as my only stay.
I want his smiles, his looks of grace;
I want to see him face to face.
I want his wisdom, strength and love;
I want to dwell with him above.

The blessings here by me implored,
Are all in Jesus richly stored;
Yea, thousand more than here express'd
Are found in him my heavenly rest.

Count all the stars that shine by night;
Count all the sun's sweet rays of light;
Count all the drops of rain that fall;
Count all things moving great and small.

Though vast this number, yet how few,
Compared with what, by faith I view;
All meeting in my glorious Friend,
Whose love and mercy knows no end.

By him my wants are all supplied,
His mercy flows in one sweet tide;
On his dear name I love to call,
In him I find my heaven my all.

For the Herald of Truth.

All Have a Work to do.

All who become servants of God, have a duty to perform; and that duty is to do the will of God. The apostle saith, "Faith without works is dead." In the Epistle to the Hebrews we find these words, "By faith Abraham, when he was tried, offered up Isaac and, he that had received the promises offered up his only begotten son." Did not works here follow faith? We also read in the same chapter, "By faith Noah, being warned of God, of things not seen as yet, moved with fear, and prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Noah was faithful and went to work and did as the Lord commanded him to do, built an ark and warned the people of the awful destruction that was to come upon them if they did not repent and beleive.

We are plainly told what their doom was, when the fountains opened and the waters floated over the earth. The whole world was drowned excepting Noah and his family; and had not Noah been faithful in the work that God commanded him to do, he would have undoubtedly been left without a place of safety as well as the rest of his fellow-beings. So it is our duty to do the work that God has ordained us to do, and my prayer to God is that we might receive more grace, and become more willing to help in carrying out the designs of God. For in so doing we shall receive a reward for our obedience; we shall receive a crown of righteousness, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens". Now my friends is that our assured hope of entering into that place of rest and commit our souls to Christ that they may be brought through Jesus unto glory and immortality, and thus be released from all trouble, trial, temptation and anxiety.

HENRY B. CASSEL.

For the Herald of Truth.

Youth the seed time of life.

Remember, O youth, that the present, is the time that should be well considered; every thought of your intellect, every act which you perform, is a seed whose good or evil fruit will be the bliss or bane of your after life.

The bright days of youth turn the scale for weal or woe. If we cherish good habits, perform acts of benevolence, and walk in the paths of virtue, success in life will be inevitable; but if on the other hand we cherish habits of profanity, gluttony, and selfishness, it will contaminate us in this world, and also seal our Eternal destiny. Let all who are bringing up children lay this deeply into their hearts, as there is a great responsibility resting on the part of the parents. If they are delinquent in the duties which devolve upon them, they certainly must give an account of it when they shall be gathered from the four winds and judged by our Savior, Jesus Christ. Let us then consider whether we as parents are doing our duty in regard to training the young in a christain-like manner, to bring them up as god-fearing children and doers of his divine works. The youthful mind is always engaged in something that is either good or evil. O let us rather present the good, so that they may avert the evil. The fear of God is the chief antidote for vanity. Solomon says (Eccles. 12: 1.), "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Solomon exhorts the youth to remember his Creator while young, as it seems to be the most appropriate time to turn to God.

The heart in youth has not yet become callous like that of the aged man, who had to contend with the many cares and perplexities of this world, but is susceptible of good thoughts, and which may, with proper care be imprinted indelibly upon the mind.

W. O.

The Mount of Olives.

Few places around Jerusalem are more interesting to the Christian visitor than this sacred mount. We made our first visit to it at the close of a Sabbath afternoon. The day had been bright and beautiful, and the sun was going down the western sky as we marched to the top of the mount. How much there is to stir the heart in the prospect spread before one in standing on that hallowed spot! There, beneath our feet, aye "the city of the great King." Around that city, for a thousand years before the birth of Christ, all the principal events woven into the history of the Bible had clustered. It was to this city that David brought up the ark, amidst the gladness of the rejoicing people, from Kirjath-Jearim, where it had remained from the time of its return from captivity among the Philistines. It was to this place that he so often returned in triumph from his victories over the enemies of Israel. There it was that "Solomon in all his glory" swayed his peaceful sceptre over the nation, in the palmiest days of its history. There it was that Isaiah delivered the impassioned strains of his glorious and sublime prophecies. There it was that, in answer to the earnest prayers of the good King Hezekiah, the mighty host of Assyria was cut off by one fell stroke of the destroying angel's sword. And there it was that Jeremiah uttered his pathetic lamentations over the desolations of Zion.

One who had stood there, as we did, at the same hour of eventide, thus speaks of his impressions: "Beautiful as this view is in the morning, it is far more striking when the sun, about to sink in the west, casts a rich slanting glow along the level grassy area and marble platform of the temple enclosure, and touches with gold the dome of the Mosque of Omar, and the light arabesque fountains with which the area is covered; while the eastern walls and the deep valley below are thrown into a dark and solemn shadow, creeping, as the orb of day sinks lower, further and further towards the summit of Olivet, irradiated with one parting gleam of roseate light, after all below is sunk in obscurity."

As you turn to the south you see the country stretching away towards Hebron, so intimately associated with the memory of the patriarchs Abraham, Isaac, and Jacob; and there David reigned for seven years over Judah alone. The city itself is not in sight, but the hills around it can be distinctly seen.

The view towards the east is still more striking. Glimpses of the clear water of the Dead Sea are distinctly visible. The winding course of the Jordan may be traced by the line of verdure that marks its bed. It is some ten or twelve miles distant from the summit of the mount. These intervening miles of dreary, barren hills form the wilderness, into which Jesus "was led by the Spirit," and through which he wandered during the forty days when he was tempted by the devil. Far away beyond Jordan you see the dark line of the "mountains of Moab." It was from among these mountains that the hosts of Israel emerged to make their marvellous passage of the Jordan; and it was in that range that Pisgah lay,— though not visible at this distance,—the mountain which Moses climbed, and where he "stood and viewed the landscape o'er."

It is interesting, as you stand upon the top of Olivet, to remember that it was around the side of this mount that David, with his little band of faithful followers, went forth weeping, when he fled from Jerusalem on hearing of the rebellion of his unnatural son Absalom. It was at the top of the mount that he met his friend Hushai, and sent him back to counteract the counsels of Ahithophel; and here he had his last view of the rebellious city. 2 Samuel 15: 32—37. It was a little way past the top that he encountered Ziba and the asses laden with provisions. And it was as he descended the rough road on the other side, that "Shimei went along on the side of the mount over against him, and threw stones at him, and cast dust.

But, after all it is its intimate connection with so many scenes in the history of our Saviour's life that gives to the mount of Olives its principal charm, and makes it seem so sweetly sacred. It was from the brow of this mount that Jesus "beheld the city and wept over it," as his prophetic eye looked down through the vista of coming years, and saw the desolations that were coming upon it. (Luke 19: 41). It was here he sat with his three chosen disciples, "over against the temple," when he poured into their astonished ears the wondrous words of the prophecy which told them of the overthrow of Jerusalem, and of the sufferings, the persecutions, and final triumph of his followers. (Matt. 24:). It was here he delivered the beautiful parables of the "ten virgins," and the "five talents," as we read in the 25th chapter of Matthew. It was on the side of this mount that the garden lay, to which "he ofttimes resorted with his disciples," (John 28: 2,) and in which the amazing scene of his "agony and bloody sweat" was enacted. Here, during the closing days of His life, he was wont to retire, evening by evening, to seek rest in meditation and prayer, when weary and harassed by the labors and trials of the day. When the cup of God's wrath had been drunk, and death and the grave were conquered, it was to the top of Olivet that he once more led his disciples forth, and while in the act of blessing them he rose majestically from the midst of them, "a cloud received him out of their sight," and he ascended to take his seat at the right hand of the throne of God.

And then, there is one event in the future that connects Olivet with Jesus in a most interesting way. When the prophet Zachariah is describing the coming again of Jesus to our world, he tells us distinctly that "his feet shall stand in that day upon the Mount of Olives." (Zach. 14: 4). Thus this spot is connected at once with his departure and his return. When he went away from earth, this was the last place on which his feet stood; and when he comes back to our globe, it is just here that he will first alight. These are some of thoughts which give a peculiar sacredness to this hallowed spot in our visits to it, or our recollections of it.

"Oft as the daylight hours were gone,
When friends forsook and foes beset,
The Savior of the world alone
Retired to pray on Olivet.

"And still by faith we climb its steep,
A respite from earth's cares to find,
To hush distracting thoughts to sleep,
Amid this Sabbath of the mind.

"Oh! may we cherish, more and more,
The shelter of this calm retreat,
And realize the bliss in store
For those who love the Mercy Seat.

"When ends at last life's little day,
Its waning sun about to set,
Our souls would soar to heaven away,
On wings of payer from Olivet!"

—*Sunday School World.*

Selected for the Herald of Truth.

Who are Christians?

It has been said' A" Christian is the highest style of man". And this is true. When Christianity has its full developement in human character there is indeed a style of manhood of pre-eminent dignity and excellency, It is to be feared that in this latitudinarian age, the notions of what constitute a real Christian may not be well founded. There is danger of lowering the standard to correspond with the spirit of the times to draw the line of distinction between Christianity and the world, less strongly; this will not do, the authoritive standard remains unchanged. The gate of entrance to the Kingdom of Christ is still strait — and the road to eternal life as narrow as when originally opened. The model of Christian character is as perfect and lustrous as when first presented. Not one iota of the demands in this connection has been relaxed or abrogated. The word of the Lord abideth forever.

What was essential to constitute a christian in primitive times is still essential. Christ himself is the model. To be a Christian, a man is to be like Christ. Only as we bear such resemblance are we entitled to call ourselves by his name. "The disciples were called Christians first at Antioch." It is an honored name' a high distinction, and it suggests an illustrious character; "bright with borrowed rays divine." It is to be feared that many do not comprehend this great idea, and life, which terribly impedes the progress of Christianity in the earth. Men out side the pale of the Church look at the representatives of the Christian System, and they are disappointed. They look for light, and in too many professors they see darkness — they look for beauty, and alas! they find deformity. The name of "Christian" may be too lightly assumed. The foundations may not be properly laid; and the superstructure built thereupon may be of too flimsy materials, composed of hay and stubble, rather than of precious stones. And hence the first blast of temptation or opposition prostrates it, the foundation laid must be deep and broad, and the edifice upraised, of solid masonry,

Ev. Messenger.

The Bible.

This *book* unfolds Jehovah's mind,
This *voice* salutes in accents kind,
This *friend* will all your needs supply,
This *fountain* sends forth streams of joy,
This *mine* affords us boundless wealth,
This *good* Physician gives us health,
This *sun* renews and warms the soul,
This *sword* both wounds and makes us whole,
This *letter* shows our sins forgiven,
This *guide* conducts us safe to heaven,
This *charter* has ben sealed with blood,
This *volume* is the word of God.

Selected by LIZZIE RESSLER.

For the Herald of Truth.

On the Death of our Willie.

Go with me for a moment into yonder cottage; cast your eyes to the low couch in the corner; a young, and lovely boy, the pride of his home, lies struggling in the cold arms of death. An aged father, whose locks are growing white with the snows of many winters, and a gentle mother, whose head silvered over by care, are bending over the precious form of their dying, their only son. Oh! *must* the staff of their declining years be taken! Sisters are weeping bitterly, at the thought of separation from their idolized brother. They cannot yet say, "Thy will be done. The stricken heart cries out, "Oh! death! stay thy cruel, blighting hand. Oh! rob us not of our darling! Are the hopes of, years thus to be so cruelly blasted? No, no! we cannot, *cannot* spare him yet." "Ah but you must, you *must*! he was only a *lent* treasure; now, the master calls and he *must go*. I am deaf to your cries, am blind to your tears. This is my mission: already my arrow has pierced the heart of your loved one; seest thou not?" "Ah! yes! we see. The cold waves of Jordan have reached him; they are rising, Oh! so rapidly rising, higher and higher! they are bearing him further from our view. Oh! darling, loved one, come back come back to the home you are leaving so desolate! we cannot *cannot* let thee go! One moment he turns his fast dimming eyes backward, to the weeping one behind; he is just on the verge of eternity! Once more his spirit struggles in its prison house and all is over; Oh! where is the spirit of our loved one now? it is fled but whither, ah *whither*! Our mortal eyes can follow no farther; we only know that we saw him glide from the shores of time, into the vast ocean of eternity. We cannot see the land on the other side, but we know our darling has got safely there. Yes Willie, dearest brother, we know the angels bore thee safely over the dark river of death, to the land on the *other* side. We feel, that we must bow meekly beneath the stroke, knowing that God has spoken; and when he speaks, let all be silent. Though our hearts plead with the agony of parting, though the wound may *never* heal, yet with the eye of *faith* we may look beyond the darkness of death, to the glories of a *brighter* world. But Oh! how our hearts cling to the lifeless clay, that is left with us. We must lay it away, in the cold dark grave; how our hearts ache with the thought! We take a last, lingering look at that loved face; we would have those feature stamped in our memory, that they might never be erased. Oh! what is that terrible sound that seems to rend our very heartstrings asunder? It is the echoes of the clods as they fall upon the coffin lid of our lost darling, our precious Willie. Lost did I say? Oh no! not lost, but only gone before. If we fight bravely the battles of life, and prove true faithful soldiers of the cross, we shall surely meet the loved one on the other shore, when we too, shall have crossed over Jordan. Then let us take fresh courage, and press onward in the path of duty, knowing that the dear Savior has said, "My grace is sufficient for thee." And help us, Oh! God, to say, "Thy will be done."

Wakarusa, Ind. SARAH L. BLY.

For the Herald of Truth.

Working for Jesus.

We all must work for Jesus,
Who died our souls to save,
Who by his blood redeems us,
From sin's eternal grave:
Bought with a price so precious,
A debt we ne'er can pay,
Shall we with buried talents,
Stand idle all the day?
No we must work for Jesus,
With thankful loving hearts,
Though hard the toil, he aids us
And needful grace imparts;
His cause is ours and gives us
A work for every one;
The oldest and the youngest
May help its glory on.
Oh! list his earnest call,
"Go forth into my vineyard,
And labor one and all;
The field is wide, the harvest
White with the ripening grain,
But waits the the faithful reaper,
Who shall not toil in vain,
Then let us work for Jesus,
Nor think of resting here;
Though ofttimes weak and weary,
Toil on with faith and prayer.

Conway, Pa. MARY BOSLER.

Not forsaking the Assembling of Ourselves Together.

We find the following apt remarks on the foregoing subject in the comprehensive commentary. They are especially applicable in these times, in our own country, when there is so much emigration to the far west, where in the search of a comfortable home and plenty of this world's goods, many professors of the religion of Jesus do themselves and their families irreparable injury by settling in localities where they cannot enjoy any gospel privileges. For these reasons we are pleased to see among our brethren at several places, as will be noticed in another column, a disposition to make an effort to emigrate in a company, form a church and organize a society where the privileges of religion may be enjoyed by all. Brethren in removing to new settlements should always have a particular regard for this matter, and especially those who have families growing up around them. "*Not forsaking the assembling of ourselves together.* How important this precept to the maintainance of piety; yet how little regarded by multitudes of professors of religion in this country, who voluntarily place themselves and their families in situations, in which they cannot enjoy the privileges of assembling with their brethren on the Sabbath and at other times for public and social worship and attendance on the preaching of the Gospel. The following forcible remarks upon this subject are from Dr. Alexander's sermon on *Growing in Grace*. There is a prevalent evil in our country, so common that it seems to be but little noticed. It is the practice of many professors, of *leaving places where christian society and the ordinances of the Gospel are enjoyed, to dwell in the new settlements, without making any provision for the supply of their spiritual wants;* influenced altogther by a regard to worldly profit. Often months and years pass without their hearing a single gospel sermon or once assembling with their brethren. Their children grow up, nearly as wild and irreligious as their heathen neighbors. How will such persons answer for the inseparable injury done to their families *by removing far from the house of God* and all public means of grace? The question may be asked, whether a man who happens to reside where evangelical preaching is not heard ought he to change his residence so as to live under its sound? I answer, *assuredly*; unless he has reasonable ground of hope that he can be personally useful to the people where he dwells, or instrumental in soon procuring the establishment of the means of grace among them. For what is the body to the soul? Growth in riches to growth in grace? and who can be excused for exposing to eternal death, the souls of his family, for the sake of procuring for them a larger share of earthly property? If we would grow in grace, we must

live within the reach of the means of grace; "No efficacious mode of general religious instruction was ever devised, but that which by divine appointment is associated with the Sabbath. Throughout the world, *where no Sabbath* CONVENS THE POPULATION TO RECEIVE INSTRUCTION, the character and government of God, and the retributions of eternity, fade from the mind, and cease to operate as principles of action. Blot out the Sabbath, and in half a century [men would forsake the assembling of themselves together for religious worship, and] the intelligent worship of God would be nearly obliterated, and the land covered with, every form of superstition and crime. Where the Sabbath does not give presence and energy to the divine government, the moral law is without effect; parents are without natural affection; children are dissolute and disobedient; and the family a scene of turmoil and wretchedness.

That they spend so much time reading, praying, singing, hearing sermons &c., has been urged against some professors. But it is clear from scripture, that true grace very much tends to produce delight in such exercises. This was the case with Anna, the phrophetess, Luke 2: 37; with the primitive christians, Acts 2 :46,47, Daniel, David and others. But on the other hand, such a dispositiou is no certain proof of grace, because it is found in many persons who are evidently not gracious. Isa 1 :12—15; 58; 2, 4; Ez. 33: 31, 32; Mk. 6: 20; Jh. 5: 20. Experience shows that persons, from the influence of false systems, may be induced to devote much time to the external *services* of relgion."

Vanity of Needless Dressing.

1 Tim 2, 7.

Whatever renders the Gospel respected in the minds and hearts of those who are without, contributes to its success; and the modest, decent, and sober apparel of 'women professing godliness,' must therefore have this tendency in no ordinary degree. But alas! in this trifling and expensive age, when almost all vie their superiors in apparel, till distinction of rank itself is nearly lost we too often find those, who come to the places where the word of God is preached, decorated as much beyond what they can properly afford, and in as unbecoming a manner, as they who frequent the theatre! It would be well, if the more decided professors of Godliness were *wholly* exempt from this disgraceful vanity; or if they always spent as many *hours* in visiting the sick and poor, and in labors of their relief, and as much *money* in relieving their distress, as they do in uselessly decorating themselves, and their children, after a manner unsuitable to their rank in life, and inconsistent with their profession. These are by no means *trifles* or *pharisaical* impositions, as some affect to call them, but *apostolical* injunctions; and it should be considered, that, as raiment was only made needful by sin, so it is peculiary unsuitable for those, who profess to believe the Bible, to be proud and vain of the very badge of their disgrace. —*Scott.*

For the Herald of Truth.

Worthy of Consideration.

Last Fall or Winter a young sister married a husband who was not a christian. After the brief period of nine weeks, he deserted her and took with him all her household goods and $100 in money which she had received from her parents, besides having some debts which she had to pay. The young sister is but 22 years of age and is greatly troubled about the matter. I hope this may be a warning to all our young brethren and sisters, and should lead them to think well over this matter and not so lightly or thoughtlessly transgress the rules of the church and the commands of God, and enter into marriage with unbelievers. We may safely believe that many love the world more than they do the word and the commandments of God, since they marry into the world and thus take part with unbelievers. John says, "If ye love me, keep my commandments." In the covenant of baptism we promise to renounce the world and all the works of darkness and unrightousness, and cannot serve God and mammon, therefore I exhort all the dear brethren and sisters that they may consider this matter well and bear in mind continually the sad lot of this young sister, and may the covenant of baptism be to them a continual token of remembrance, that they have promised to serve God and alone, yea, to serve faithfully that Savior who died and rose from the dead for them. If we live unto him he will also keep us in the truth and preserve us unto eternal life.

MATTHIAS EBY.

Too Rich.

We often hear of people being too poor to subscribe for a paper, but we seldom hear of them being too rich, yet so writes a friend, in regard to some who do not take the paper. We do not censure anybody for his opinion; we will not bind any body's conscience. The religion of Jesus must be received voluntarily and heartily if it is to benefit any one, and so must everything that teaches that religion. The Spirit says, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him and he with me." Gently he knocks at the door of the heart and if not invited to enter, he knocks again, and perhaps by and by he will be heard. So many have been made warm and zealous friends of the Herald. And I do not believe that there is one who has taken it and read it carefully and with good and sincere intentions who is sorry, that he has taken it.

A good religious paper is an invaluable treasure. Dollars and cents can not measure its value. And though a man be rich in the perishable goods of this world, and is not rich towards God, what will it profit him? The Herald of Truth is a paper which the most conscientious may safely place into the hands of their children.

A Question.

Matt. 11: 14. Was Elias Christ or not, or was it Elias or John?

Ans. Elias was not Christ' neither was John, Elias, but the Elias here spoken of was John, as was foretold by the prophet Malachi, Mal 4: 5, "Behold I will send you Elijah the prophet"&c. This was spoken of John as we find plainly recorded in Matt. 17: 10—13. He is spoken of under the name of Elias because he resembled that prophet—"He shall go before him (the Lord their God) in the spirit and power of Elias". Luke 2: 17.

Herald of Truth.

Elkhart, Ind., July 1871.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold is about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For July 1871.

NAMES OF CHURCHES.		JULY.				August
Elkhart County, Ind.						
Elkhart	Church	2	9	23		6
Yellow Creek	"	2 2	16	30		13
Shaum's	"	2	9	23		6
Holdeman's	"	2 2	16	30		13
Blosser's	"	4		23		20
Christophel's	"	4	9			6
Clinton	"	2	9	23		6
Culp's	School-house	4 2			30	27
Jones'	"	4		23		20
Metzler's	"	4		23		20
St. Joseph County.						
Mixel's	School-house	4 2			30	27
Johnson's	"	4		23		20
Poplar Grove	"	4	9			6
LaGrange County.						
Lake	School-house	2 2	16		30	13
Adams County.						
Augspurger's	Church	3 2		23		13
Branch County, Mich.						
Pleasant Hill		2	9	23		6
York County, Pa.						
Baer's	Meeting-house	6	16		30	
Hershey's	"	6 2				13
Crolltown's	"	8	9			
Baer's	(Hanover) "	4		23		20
Garber's	"	6	16			27
Nieman's	"	8				6
Stauffer's	(Stony Run) "	4	16			13
Lower	(near River) "	4 2			30	27
Adams County, Pa.						
Shank's	(Mummaw.) "	4	9			6
Hostetter's	"	4	16			13
Cumberland Co., Pa.						
Slate Hill	"	4		23		20
McCochlin's	"	4	16			13
Dauphin Co., Pa.						
Schop's	(near Middlet.) "	4 2			30	27
Carroll Co., Md.						
Zimmerman's	"	8				6

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

On Sunday the 21st of May, eleven persons were baptized and added to the church in Dumfries township, Waterloo County, Ont., by Bishop Henry Shantz.

On Sunday, June the 4th, fifteen persons were added to the church in Waterloo township, of the same County, by Bishop John Lapp, fourteen of whom were also baptized.

A Question. — Is a brother in the Mennonite church allowed to keep a tavern with license to sell strong, or intoxicating drinks?

No! The sale of intoxicating drinks cannot possibly be permitted by those who love the Lord Jesus Christ. Habakkuk the prophet says: "Wo unto him that giveth his neighbor drink; that puttest thy bottle to him, and makest him drunken also," &c. These words are plain enough. *No drunkard shall enter into the Kingdom of heaven*, and if a drunkard shall not enter there, it would be an easy matter, we think, to read the sentence of him that causes the man to become a drunkard. The sale of intoxicating liquors is a dangerous business, and its associations are certainly a communion of light with darkness, which the Scriptures forbid.

Menno Simon's Works.—The first part, understand us right, *the first part* of Menno Simon's work is now about completed. This first part contains the same matter revised, and corrected, as the former editions, published in the English and German languages, with the addition of an account of the severe persecutions which Menno Simon had to endure, and a description of the place where he last preached the Gospel, and where he died and was buried; and also several letters; the whole making a volume of some 288 large, octavo, double column, pages, bound in cloth, and costs $1.50. By mail 1.80. Those taking a dozen copies will get the thirteenth book gratis.

We will proceed with the balance of the work as fast as circumstances will allow, and when the whole is completed the second part may be obtained bound in the same style as the first part, for $3.00 a volume.

Those however who prefer to have the whole work, in one volume, and bound in leather, may then get it for $4.50. It will require several months yet to complete the entire work.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen	$1.75
Without " " "	$1.60

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The Difference between Christ an Man.

Every one will observe how much more ready Christ is in forgiving injuries than vain man. In the first place notice the crucifixion of Jesus. Jesus was led to a place called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. "Then said Jesus Father forgive them; for they know not what they do." Luke 23 : 33, 34. Notice how many men there are who are ready to cry, Father forgive my enemies, for they know not what they do, and then look upon the other hand and see how many there are, who, if they had the power to do so, would stop their persecutor's breath in a moment, whereas Jesus always blessed all. The second difference is Jesus was always patient, whereas man's patience wearies in a short time.— *Val. Messenger.*

Correspondence.

A Visit to Marshall and Mahaska Counties, Iowa.

Dear Bro. Funk, As I have recently made a visit to Marshall Co., Iowa, and the brethren there requested it, I will give an account of my visit thither.

On the 31st of May I left home in company with my wife. We took the cars at Mount Carroll and by way of Fulton went to State Centre, where we arrived at half past twelve o'clock in the night. The next morning my brother-in-law, Henry Dahlem met us there and took us to his home, some 10 miles distant. We found them all well.

On Friday my brother-in-law took us to visit Bro. John Bear, who lives three miles distant. While in conversation with Bro. Bear, I soon learned that he was my mother's brother's son. I then told him that I had already been at his Father's house in Germany; still he could not recollect the fact, as he was at that time quite young, being 12 years my junior. However when I told him about my home, he knew that we were near relations, and it afforded both of us a great deal of pleasure thus to meet.

As they desired to partake of the Lord's Supper, I told them I would dispense it to them if they were willing to observe feetwashing. Bro. Bear then told me that he went to communion in Bucks Co., Pa., where feetwashing was not observed or practiced. But as I talked with them, both he and his wife readily signified their willingness to observe it and said, "We cannot do too much in that which is good".

In this neighborhood where Bro. Baer lives, there are residing a good many German people, who came from our neighborhood, in Baden, in Germany.

On Saturday we had meeting at Bro. Baer's house and on Sunday we observed the communion of the Lord's Supper, where about 20 persons were present, who listened to the preaching of the word with marked attention. I was reminded of the words of the Savior where he says, "Where two or three are gathered together in my name, there am I in the midst of them."

On Wednesday my brother-in-law took us to Mahaska County, with his team, a distance of 50 miles. We arrived at Bro. Peter Beidler's at about half past nine o'clock, just as they were about retiring for the night, and found them all well. Here we remained over Sunday. On Saturday we had meeting and on Sunday we observed the communion of the Lord's Supper, on which occasion Bro. Jacob Beidler conducted the opening services. Bro. Samuel Eshleman from Jefferson County, and Bro. Jacob Gehman and wife, who live about 8 miles distant from the brethren, were also present.

The brethren and sisters all seemed to rejoice that they were permitted thus to partake of the broken body and the shed blood of our crucified Saviour, and they desire to be visited by the brethren who travel through their vicinity.

May we all feel like the disciples felt when Jesus walked with them on the way to Emmaus, and they invited him to abide with them. Had they not constrained him he would undoubtedly have passed on, but as they, by their unwavering faith, constrained him to abide with them, their eyes were opened that they knew him in the breaking of bread. Also my beloved co-laborers in the vineyard of the Lord, let us try to build and to labor that many of our scattered and distant brethren, may through our labor and the doctrines and teachings of Christ be led to know the Savior in the communion of the bread and wine.

On Monday morning we again started for the home of my brother-in-law. Bro. Eshleman also accompanied us to Leighton Station, and desired that I should go with him to visit his sick wife, and I much regretted that I was unable to do so, and to speak a word of comfort and encouragement to the aged sister.

At sundown that evening we arrived at the home of my brother-in-law remaining with him till the next day. We again visited Bro. Baer, and on Wednesday evening my brother-in-law took us to State Centre, where we remained with a friend till the following morning, when we took the cars and arrived safely at home, and found our family all well; for which we sincerely thank God, and all the dear brethren and sisters for the love and kindness manifested towards us.

May the gracious God bless my weak efforts that my labors may redound to his glory and the salvation of many souls. May we all be faithful and finally overcome and be blessed through Jesus Christ our Lord, Amen.

MATTHIAS EBY.

Lanark, Carroll Co., Ill.

A Tour to the West.

I left home on the 22nd of May, accompanied by six others. We went by way of Chicago to Gardner, Grundy co., Ill. J. Holdeman and wife left us at Chicago, and proceeded to Nebraska to visit their friends there. At Gardner Benjamin Moyer and wife went to visit their friends in that vicinity. I. Kilmer and A. Boyer also went to attend to some business. I proceeded to visit the churches of Grundy, Livingston and Woodford counties. I was happy to form the acquaintance and enjoy the society of our dear brethern and sisters in those counties, as I had long desired. My time was too limited to visit them severally as seemed to be desirable on their part as well as my own. Some of these with whom I had been acquainted before, I was necessitated to pass by. I ask their kind forbearance. If the Lord be willing I may yet some time be able to spend longer time in visiting them. Some of them I have not seen, yet I love them as dear brethren and sisters. It was my privilege however to attend two meetings in Livingston and Woodford counties. In the latter place I again met with the brethren Kilmer and Boyer.

From here we went to Elpaso, via. St. Louis to Tipton, Missouri, where we arrived on Saturday, May 27th, and remained with the brethren until Tuesday morning. We attended here three meetings and one Sabbath-school. Our time here also passed quickly and pleasantly by. I was much gratified to meet in this place so many of my familiar friends and relatives, who removed thither from Indiana, Ohio, Virginia, and Michigan, Bro. D. Brandage, who formerly labored with us in the ministry in Ind., is their minister. May God bless his labors and efforts to do good. Here we happily met with Bro. Joseph Dohner, from Louden, Franklin Co., Pa., who joined our company. From here we went by way of Sedalia and Ft. Scott to Parsons, into Southern Kansas, thence to Emporia, in Lyon county, where we spent the night. By the way to this place we formed an aquaintance with an Omish Mennonite minister, from Johnson county, Iowa, whose name I have now forgotten, who had been to Kansas to see the country, with a view to moving thither. He seemed to be well pleased with the prospects of the country. He spent the night with us at the hotel. In the morning we proceeded to Florence, in Marion county, Kansas. This place contains perhaps not less than seventy-five houses, and has been built up, as we were informed, within three or four months; and judging from the general appearance of the place with its surroundings, we could give credit to the statement as being correct. Business transactions in the various departments peculiar to other country towns of like dimensions are already carried on here also. From here we went to Marion Centre, the county seat of Marion county, a distance of nine miles. There we met seven men from Canada, among whom were the brethren M. Bowman, George and John Kraft, and Jacob Weaver, who had come to see the country. We spent several days in looking over the country, in which time we held one meeting in Marion Centre and were happy to see so much interest manifested on the part of those assembled. The attention given to the preaching of the word and the good order preserved, speak well for any community.

From here the brethren Kilmer and Boyer went by railway, to Douglas county, whilst Bro. Dohner and I accompanied the brethren by private conveyance to Junction City, and thence by railway to Lawrence, in Douglas county, where we remained until Monday morning, where the brethren from Canada and Bro. Dohner took the early train homeward, leaving me alone waiting for the brethren Kilmer and Boyer. On Sunday morning we went to see Daniel and Jesse Bowman, formerly from Canada and now living two miles from Lawrence. We spent part of the day with them. They received

us with the kindest hospitality. The Lord reward them. Lawrence, though almost entirely destroyed by fire in the late war, is now a most beautiful place with a population of some twelve thousand. At the arrival of the brethren, we took the train and came to Leavenworth in Leavenworth county, which is a city of some twenty thousand inhabitants. Thence crossing the Missouri river, we went to St. Joseph where we staid over night; thence crossed over into Kansas again. In Hiawatha the brethren left me to visit their friends near White Cloud. I had intended, and much desired to accompany them thither to see the brethren and friends, but fearing lest my time should be too limited, I passed on to Seneca, Nemaha county, to visit my brother-in-law, J. N. Funk. My friends in Brown county will please bear with me; they are not the only ones I was compelled to pass by. My heart was made glad to see and enjoy the presence of those dear friends, whom I had not seen for some years. After a pleasant, and I hope profitable visit with them, my brother-in-law brought me to Sabetha. By the way I was not a little surprised to meet with some of my Indiana friends, namely, friend Kiper and Oberholtzer, who had come thus far upon their way moving to Kansas. From Sabetha I came to St. Joseph and proceeded to Page county, Iowa. Arriving at Villisca the coach had already left for Clarinda. Inquiring as to some means of conveyance, I learned that a carriage from Clarinda had been left there to be returned to Clarinda; the man in whose care the team had been left, though hesitating at first, soon consented to trust me with it. So with a grateful heart for the favor with which I had met, I set out for Clarinda, a distance of fifteen miles. I had not got many miles however when my joy was in a measure turned to heaviness. Coming to a steep hill and noticing that only one fresh wagon trail went up, whilst quite a number turned off, as if to avoid going up the steep place, I turned out also hoping thereby to find a better road, but to my sad disappointment, the road soon changed from bad to worse. Along slopes of hills almost impassable, I should have turned and gone back again, only that the extremely bad roads behind me, urged me on in the hope of eventually finding my way out into the main road again. Finally my hopes began to brighten as I espied a dwelling, where I inquired as to where I was, and my prospects for getting out. The good man of the house kindly informed me that he thought I might possibly be able to get through without returning and directed me in the way I should go to find an old road, which if I would follow up over a hill, I would be able to get on the main road again. So thanking him, and cheered by the prospect before me, I proceeded on my way. Coming to the supposed hill to which I was directed and seeing as I thought an old road, I started, if possible, to mount up over the apparently insurmountable hillside. Getting perhaps halfway up, the matter became apparent that I would have to yield the hope of gaining my object. So turning the team around (which fortunately for me was a very gentle one) as best I could, I descended the hillside, and pursuing the faint road for which I was still thankful, I finally came a second time to a place which appeared to me might sometime have been a road, and I thought might possibly be the road to which I was directed. So at a venture I started to follow it up; for a while I hoped it would lead me through, but finally had to despair a second time, turn round and go back to my faint road again, pursuing which I now soon came to a small house in a hollow, where happily I gained information by which I found my way out to the road which I so eagerly had sought and almost "mourned because I found it not."

The comfort I now enjoyed was such as to reward me for all my troubles by the way. The incident was to me a lesson of most valuable instruction; not only has it taught me to be more careful, not to venture upon uncertainties, under like circumstances in a temporal point of view; but much rather in the spiritual. The circumstance very impressively reminded me of the Zion traveler's pilgrimage through the wilderness of this world. I was also reminded of Christian and Faithful, who meant to choose a better road than that upon which they had been traveling, of which Bunyan writes in his "Pilgrim's Progress."

My Page County friends will not, I trust, consider me as injudicious in narrating this circumstance to the readers of the Herald, as thereby causing others to take up erroneous ideas with regard to the country. Suffice it to say for the benefit of those who might have thought of taking up their abode with our brethren in Page County, that I am well pleased with the soil, and general lay of the country, and have no doubt that many in the eastern States might do well by going there. Our brethren there would doubtless receive all such with the kindest feelings of brotherly love.

But to return to my subject. Without any further difficulties I now found my way to Clarinda, where upon inquiring as to means of conveyance to get to my friends, as if directed by Providence, there came a man riding and leading a horse with a saddle, who gave me leave to ride and so brought me to Bro. John Good's, by whose door he passed on his way, a distance of five miles from Clarinda. The thrill of joy it afforded me to be able to mingle in the society of those dear brethren and sisters residing in that vicinity, with whom I have been acquainted from my youth, may in a measure be imagined when I say that many of them I had not seen for a number of years. I remained in this place nearly four days, in visiting amongst them, and holding meetings, assisted by the brethren John and Aaron Good, who are their Ministers there. We held five meetings, in all of which much interest was manifested. The power of God's word, accompanied by the Spirit, was effectual to the conversion of sinners to God, and inspiring with new energy and zeal, those already on their way to Zion. Four young persons were baptized and received into the Church, and others were almost persuaded to be Christians, as evinced by their own confessions, and the conviction felt, upon the occasion, I trust will not soon be forgotten. We felt indeed encouraged to redouble our energies in pursuit of the duties we must needs perform, knowing assuredly "that our labor is not in vain in the Lord." Much as I desired to meet again with the dear loved ones of my own family, church and neighborhood, from whom I had been separated now for more than three weeks, I must still say, I was loth to leave those dear friends, brethren and sisters so soon again. It cost us many tears at parting, yet they were not indicative of sorrow alone, but of joy also, at the thought of meeting again to part no more forever.

Bro. Aaron Good kindly brought me to Vilisca, where I took the train at nine o'clock, and twenty-four hours later, by the will of the Lord, I was brought in safety to Mishawaka, within eight miles of home (a distance of over five-hundred miles), and a few hours after I was again in the presence of those for whom I am impelled, by the ties of nature, an affection to return a feeling akin to that which i cherish for my own self, and blessed be the Lord, found them all enjoying a reasonable degree of health. What shall we render unto the Lord for all his benefits towards us?

The Object of my Journey.

For a long time it has been my desire to visit the different churches in the West, in compliance with the oft repeated request of our dear brethren residing there. Recently my duty in this respect has been more than ordinarily brought to bear upon my mind. And in connection therewith my own observations have caused me as well as others a good deal of serious consideration, with reference to such of our brethren (and others who might, with proper care, also be gathered into the fold of Jesus), who have not the means to procure themselves homes in the East and who, prompted by a sense of duty to themselves and their children, have emigrated to the West, at the sacrifice of their church privileges and the happy influences of religious associations, have taken up their abode as strangers in a strange land, in the hopes that they would be followed by others of their brethren of like faith with them; that churches would be organized, and that they thus be favored with the religious privileges which they so much desire. Whilst alas! only a few have, in this respect, seen their hopes fulfilled, many have been sadly disappointed, and are to-day scattered abroad as "sheep having no shepherd."

These things, my brethren, are matters which certainly claim our instant attention. No doubt many of those so scattered and perhaps famishing for want of the bread and water of life, might yet in due time be gathered to go in and out and find pasture, by

the timely organization of churches in those places where land may yet be procured at rates within the means of those in limited circumstances, many hundreds of whom today are compelled to go westward, or perhaps be without homes of their own all their lives. Although I would not by any means encourage a love for gain or temporal wealth, yet I cannot see that it is wrong to avail oneself of just means, whereby to be the better enabled to care for those of ones own house, and also to give to the poor. Such are my feelings in regard to this very important matter that I am impelled from a sense of duty to make an effort, by the help of the Lord, that something be done in reference to this matter, even should it devolve upon me the necessity of sacrificing many comforts, for the time being in a temporal point of view, as well as the happy associations and blessed influences of those I love, cherish and hold dear as brethren and sisters, to cast in my lot with those of whom the blessed Savior says, "The poor ye have with you always, and when ye will, ye may do them good."

With a view of ascertaining where a suitable location might be found, adapted to the above purpose, I extended my journey beyond the limits of our church organization. We found good land in all the several States through which we passed, but according to our judgment, all things taken into consideration, we found no place more suitable for our purpose than Marion county, Kansas. There is here a large tract of most beautiful prairie and bottom lands, unimproved rating from three to six dollars per acre. Improved lands rate as high as fifty dollars per acre. The climate seems to be well adapted to the raising of all kinds of grain and fruit. The country is well supplied with running water for stock, with occasional springs; also the best of pure limestone water is found by digging from fifteen to fifty feet. The timber here, growing along the streams only, is of an inferior quality. There is however coal in abundance accessible for fuel, and inexhaustible limestone quarries for building purposes. Pine lumber can now be procured at Florence, the railroad under construction through the county being now completed thus far. The prospects for a railroad from Junction City through Marion Centre seems to be favorable at present. A number of our people have already purchased land there, and from present prospects, in all probability, a large colony will soon be settled there; and, according to my own feelings at present (unless the Lord should direct otherwise), I with my family desire to be of the number. One of our leading objects and most earnest desire and prayer shall be to form a society free from the baneful influences of irreligion. Reliable promises and good encouragements are already held forth for the early construction of a house of worship. Those interested in the enterprise and desire to join the Colony will let me hear from them soon. The herd law, now in force in Marion County, is quite an advantage to those beginning with limited means, as no fencing need be done before cultivating the land, as in many other places. Since it is a well known fact that, that country, however good, has not yet been found which will satisfy the minds and feelings of all men, and as it would be unpleasant to those satisfied with the country, to have those amongst them who would be dissatisfied, we would advise all interested to be cautious in this direction. Let us not picture in our minds the idea that by going West, though there be neither stumps nor roots to contend with, that all will be pleasure and no sacrifices to make, or that we can at once enjoy the luxuries and advantages for which we must first labor a few years. Those most likely to meet with satisfaction and success, will doubtless be those who are willing to make sacrifices, and who can possess their souls with patience.

In order to avoid the troubles and dissatisfactions sometimes experienced in such enterprises, it would be advisable for those not naturally courageous, to go and first see for themselves before moving, or else make calculations to not find it all pleasure, especially for a few years. It would seem, however, that the opening of farms on those beautiful prairies would be a light matter compared with the heavy labors our fathers had to undergo in opening farms in heavy timbered countries.

Designed for the benefit and satisfaction of those numerous friends and brethren who desired and requested to hear from us upon our return, as also for all those whom it may concern.

Daniel Brenneman.

Elkhart, Ind.

Account of a Journey.

Inasmuch as it is some time since I have given an account of any visits, I now venture to lay before the readers of the Herald an account of two trips which I recently made.

On the 2nd of June, myself and wife in company with Bro. David Basinger and wife, of Reily Creek Church, took the cars to visit the church in Clark Co., Ohio.

On Saturday the 3rd we attended a meeting there, where five persons were baptized and received into the church.

On Sunday the communion of the Lord's Supper was celebrated. A goodly number were present to hear the word preached, and another person, who had not been able to attend on Saturday, on account of the weather, was baptized. If I remember right this person was an aged grandmother of 75 years, who had been baptized in her infancy, but did not feel satisfied therewith, because it had not been done upon profession of faith.

After the commemoration of the sufferings and death of our Lord, Bro. J. M. Greider, who for some time has been the minister of that church, was ordained to the office of Bishop. May God be with him, give him strength and wisdom from above, make him a chosen vessel, through which much good may be accomplished, and the kingdom of Christ established and extended. Yea, God grant that the brother may be a perfect example, and help to feed the flock of Christ willingly and voluntarily. We rejoiced to find the church in this place in peace.

On Monday we returned home.

On Thursday the 8th. I again, in company with Bro. Basinger and wife, and Bro. Abm. Steiner, both of Reily Creek, started on a visit to Adams County, Ind. We went by rail to Fort Wayne, but being a few minutes too late for the train, we were obliged to remain in Fort Wayne all night. On Friday forenoon we went to Bluffton, where we were received by a young man, by the name of Stauffer who took us speedily to Pre. Christian Augspurger. In the afternoon we attended meeting in a school house in the neighborhood. On Saturday we again had meeting at the same place and again on Sunday forenoon, where a goodly number of attentive hearers were present. I hope God will bless our efforts. At the same time and place, Pre. Christian Augspurger and nine other persons, both men and women, were received as members into the church of Christ. Some from the Swiss and some from the Old Omish Church. One sister of our church, had already resided there previously; so that there are now in that vicinity eleven members of our church, a sufficient number to maintain an edifying church service, if they are upright and sincere. But should they not prove sincere then their uniting with us, would be of no benefit, neither to them nor to us, and I am convinced that if they are not through Christ united with God, they will not in the least degree desire any benefit from the union with us, who are also imperfect and fallible beings. May they let their light shine before men that they may see their good works and glorify God. May they manifest such a love both toward each other and toward every one that all may be able to see that they are truly the disciples of Jesus. I should feel very sorry to hear that they exalted themselves above others and despise or prejudge them, for I have a confident hope that God has many sincere children in this neighborhood, who do not just in all points think as we do, and I believe I have met with some such while I was there, at least such who manifested themselves in a very devoted, friendly and brotherly manner towards me.

On Sunday afternoon we celebrated the communion of the Lord's Supper in Bro. P. Steiner's house, after which we took leave of each other commending one another to the Lord. The little flock also sincerely desire that the brethren and sisters should remember them in their prayers.

On Monday the brethren P. Steiner and ——Stauffer brought us to Bluffton, where we took leave of them and came to Fort Wayne, where we again took the train at 11 o'clock at night and arrived safely at Delphos, where I left the company and ar-

rived safely at home on Tuesday morning, and thanks be to God found my family all well.

I desire also to thank the brethren and sisters for the love they manifested toward us. May God reward them for it abundantly, both now and in eternity. Amen. From your humble, but sincere brother in the bonds of love

J. M. BRENNEMAN.

A Journey to West Virginia.

On the first day of June 1871 the Brethren Samuel Coffman, Joseph N. Driver and myself left our homes for a visit to the mountains of West Virginia. After three hours we reached the mountains. Our way led up a stream called Dry River. The road was good for a mountain road. We continued our course, passing some few houses. About two o'clock we reached the top of the Shenandoah mountains and crossed into West Virginia. Continued on down into the narrow valley, into Pendleton County, to the south fork of the head waters of the Potomac, and crossed Brandywine Gap where we have several members living. We were very much fatigued, and remained all night with brother Joseph Fultz. Sister Fultz is in ill health. The brethren sang and prayed and gave a kind admonition before retiring and next morning we arose blest with health and much refreshed. After breakfast we proceeded on our way, part of the time leading our horses, as the road is very steep and rough We soon reached Franklin, the county seat of Pendleton. We then crossed the North Mountains expecting our first appointment to be at the Cave School house, but on account of a misunderstanding we had no preaching at this place that day. Here is one of the greatest natural curiosities ever beheld. Bro. J. N. Driver went down about seventy-five yards. There is a very fine spring of water there. As we were disappointed with our first meeting there we went down the North Fork and remained over night. On the third we had preaching at Cave School-house at 11 o'clock, and at 3 at Mouses School-house. We then went up Seneca creek and stopped at Jacob Harper's. We found his wife in delicate health. We engaged with them in family worship which seemed to revive her very much. The brethren spoke very earnestly of the important duties which we owe to God. On Sunday June 4th, we went to Timber Ridge School-house, where we had services at 10 o'clock, A. M. This place is off to one side of the creek, on the mountain, yet we had an attentive congregation. We took dinner with Bro. Long, and in the afternoon had services in Bogg's School house, on a spur of the Alleghany mountains. Bro. Coffman complained of being somewhat unwell and did not speak much. Bro. Driver spoke at both places. We spent the night with Jesse Harper.

On Monday forenoon, June 5th, we had services at Roaring Creek, after which we went to Seneca and staid all night. On the 6th we again started to cross the Alleghany, travelling some six or eight miles without seeing a single house. On the top of the mountain there is some beautiful land. We had preaching again at Cooper's School house at 11 o'clock and remained in the vicinity until the next morning.

On the 7th we went up Dry Fork some six or eight miles to Soldier Whites School-house were we again had services in the forenoon. The congregation was not large but very attentive and well behaved. It is seldom that they have preaching and some came a long distance.

We then crossed over the top of the mountain and went to Gandy Creek and stopped with David Berkey till the next day, when friend Berkey showed us some of the mountain lands. The soil here is very rich, and grass grows in abundance, on which some of the finest cattle and sheep were grazing. The air is pure and healthy, beautiful springs and streams of running water abound. As we were riding along and beheld the mighty works of nature, mountains, and rocks, and silvery streams, it brought to my mind the words of the poet,

> "You may sing of the beauties of mountain and dale,
> Of silvery streams and flowers of the vale,
> But the place most delightful this earth can afford,
> Is the place of devotion, the house of the Lord."

I greatly rejoiced and feel thankful to the kind friends whom we met (though all strangers to me), for the love and kindness which they manifested towards us while we were among them.

At noon, on Thursday, the 8th, we started for home. We stopped at Seneca all night, and on the 9th we crossed North Mountain, came on the South Branch, preached at Hammers School house by candle light and then stopped with Jacob Hammers till the next day. On Saturday the 10th we came to Bro. J. Fultz and had preaching there that evening. On Sunday we had services again at the same place and Bro. Kauffman baptized and received into the Church one person, and administered the Lord's Supper to the few members who were present. It was a very rainy day. In the evening we again had preaching at Davis' School house, on the South Fork. This was our last meeting. We hope our labor was not in vain. The brethren preached earnestly, although sometimes not many were present for the reason that there was a misunderstanding among the people, but this should not discourage us, for the Savior says, "Where two or three are gathered together in my name there am I in the midst of them." My prayer is that the Lord may grant his blessing, that the good seed sown, may not have fallen by the way side, or on the stony places, but that it may bring forth abundance of fruit to the glory of God and the welfare of many precious souls. On the 12th we left South Fork, and after a ride of some 20 miles we reached home safely and found our families in the enjoyment of good health. To God be the praise and the glory. Amen. FREDERICK A. RODES.

Harrisonburg, Rockingham Co., Va.

For the Herald of Truth.

Extract from a Letter to a Suffering Brother.

Sunday, May 7th, 1871.

Dear Friend and Brother ——,

Since we have heard of your sickness * * * and I have often wondered how you are getting along, and thought of writing you a few lines; for, though I have never been much confined to bed with sickness, yet I have had many days of more or less bodily infirmity, so that I know that there are weary and lonely hours and days with one who is deprived of the blessing of health and strength, and I think I can feel for one who is afflicted with sickness. I often think there is something very encouraging in the words of Paul, when he says (Hebrews 12: 6, 11): For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Now no chastening for the present is joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Sometimes I have thought that the more lonely and weary we are, and the more crushed with trouble, the more willing shall we feel to leave this world of sin, and the more will it rejoice us when we can roll off our load and pass over to the joy, and rest, and peace that God has prepared for us in heaven. I think, too, that if we were to look only at our own sinfulness and poor works, we should have reason to be disheartened; but when we remember our victorious Savior, who triumphed over sin and death, and whose righteousness is so great as to be sufficient for himself and us, then we may well have faith, and take heart, and rest assured that God is both willing and able to save all that come unto him, we may exclaim with Paul: O death where is thy sting? O grave where is thy victory?

Your Friend, * *

From France.

Dear Brethren and Sisters, The grace of our Lord Jesus Christ be with you all.

I was very glad to hear from the publisher of the Herald of Truth that you also were willing to do something for the suffering brethren in the faith, in France.

As you desire to know what kind of Mennonites there are residing here in France, I will briefly state that most of them are Omish Mennonites, the same as J. K. Yoder, of Orrville, Wayne Co., Ohio, and Benjamin Eicher of Marshall Co., Iowa. I add this to explain briefly and clearly to the readers of the Herald with what kind of people they have to deal.

The loss we here sustained is indescribable. The brethren in and about Belfort however suffered most severely. Many houses have been entirely shattered to pieces by the cannon balls and others totally destroyed by fire. To restore this the people are not able—Their necessities are truly very great. In Muempelgart also the house of a brother was burned and many others have suffered severely by the requisition of the troops of the enemy, so that their necessities became very great.

To the relief of these we have already received contributions from the brethren in Germany and we hope some more will be sent. We have already received a total amount of 728 Francs and 30 cents, but what is this among so many?

You my beloved brethren in America, who have been preserved in peace and have been blessed with many of the good things of this life, do well; ye do well, with thankfulness towards God, to give a little of your abundance for the benefit of the needy souls. Such an offering will certainly be acceptable to the Lord.

And besides this ye do well to encourage and warm many hearts for the Lord and his church who are inclined to grow cold and become lukewarm.

I cannot let this opportunity pass without laying before the readers of the Herald the claims of the Mennonite Institute for *poor* children, where there are now eight poor children. We not only ask something for these, but we also have a debt of some 3000 Francs to contend with. Should the dear brethren in America not also think of this work? the object of which is to teach and instruct the children as they grow up in the new life, and faith and love.

Should any feel to do something for our cause, they will please state the object for which they design it, whether for the sufferers by the war or for the school. All receipts will be acknowledged in the Herald of Truth. I will close my writing to the dear brethren and sisters with many thanks for your love and kindness towards us and may God bless you all. With brotherly greeting, your brother in the love of Christ.

ISAAC RICH.

Etupes, par Audincourt, Daubs, France. June, 1871.

A HINDOO CONVERT came to America because it was a Christian country, and he wanted to see the beautiful precepts of the New Testament in practice; a people all knit together by the deep and tender sympathy of Christ. He arrived in one of our great cities, and began to use his keen powers of observation upon us; and saw, at length, that nothing can be further removed from the actual fact than the supposition that the real religion of the New Testament is either believed in, or practically illustrated, in America; that our Christianity is not life, but theology; not our vital faith, but our sectarian quarrel. He found us a people crying, "Lord, Lord," yet doing not the things which He said. He went back to Calcutta heaping reproaches upon our infidel daring to act with this supreme indifference to the divinest and plainest teachings of the religion we profess. He has seen us as we seldom care to see ourselves.

☞ CURE FOR FELONS ON THE FINGERS. It si said that the spinal marrow of an ox or cow, applied to the parts affected, is an excellent relief of the pains occasioned by felons on the fingers. The Spinal marrow should be applied each day four hours for two days.

Children's Department.

My Travels.

My dear little readers, I am away out west, on the prairies, among my friends. My heart is cheered from day to day by the greetings of kind friends. O how glad I am made to feel, almost daily to meet with my little friends who have long been readers of the *Herald*, as they come with smiling faces to give me their hands. It gives me great pleasure to talk to them of the goodness of God and of our duty to love and obey him.

One little girl with whom I talked said she loved God more than any thing else, and I hope she told the truth. She had been taught by her parents that we must love the Lord our God with all our hearts, with all our souls with all our minds and with all our strength. We ought to love God more than any thing else because he is our Creator and our Father; because he holds our lives in his hands and gives us so many good things from day to day. All the friends we can have in this world can do us very little good compared with what God and our dear Jesus have done, and still do for us. I met one of my little friends who learned a verse and read a chapter every day last year, and received a present from me. I cannot tell you how glad we were to see each other; and the pleasant talk we had together I feel sure, will never be forgotten. I hope to meet her in that beautiful world above. She and her little brother went with me a short distance, and I feel sure they will never forget what I told them on the way. My dear little "Bina" is still on my mind. The Lord bless the dear child. I stopped one day in the city of Chicago, and saw a good many wonderful sights. It is a very large city. I believe but few of you have ever been in so large a city. It is, I think, six or seven miles long. I staid all night with, friend Peter Neff, to whom be many thanks. He took me, the next morning, to one of the orphan's homes. It is kept by a rich German and his wife. The lady has the care of the children. There are about thirty of them. We were taken up stairs to the children's sleeping rooms, and as we were again descending the stairs the children commenced to sing, and when we arrived in the dining room they stood in two rows, the boys on one side and the girls on the other, the tallest at the head, then descending down to the smallest and were singing the beautiful hymn,

> "We are coming blessed Savior,
> We hear thy gentle voice;
> We would be thine for ever,
> And in thy love rejoice."

As I looked at their pleasant, innocent looking faces, heard them sing this beautiful hymn and thought of their condition in this wicked world, without father or mother, my heart was filled with pity, and my eyes with tears, and I had to turn away and weep. As I bade the good lady farewell, wishing her God's blessing, the children came reaching their hands, and as I passed out of the gate, one of the little ones, perhaps two years old, waved its little hand toward me and said, "Good-by, Papa."

Dear children, should we not, when we have kind parents, be thankful to God for them, and also be kind and obedient to them? Perhaps next month I will tell you more about the city.

A few days ago I heard a little boy, not ten or eleven years old, swear. He made use of the name of God, and I cannot tell you how it pained my heart to hear him. I walked up to him and with kind words told him what an awful, wicked thing it is to swear and take the name of God in vain. He made very light of it at first, but I talked a few minutes with him, and I think it touched his heart. There were three or four other boys present, and I think hereafter if any of these boys swear, or or take the name of God in vain, they will also think of what I told them.

Dear children I wish I could find words in which I could tell you and make you to see how very wrong and displeasing to God it is to swear and take his holy name in vain. It is a thing so mean, so degrading, so low and wicked in the sight of God, and God-fearing people, that no one who has any respect for himself, for his parents, or any regard for his Creator will do it.

Children, I begin to feel like some of you do and perhaps sometimes say, I can scarcely wait till the time comes that I can see more of my little friends. It is true, I meet some of them every day, but there are yet so many more that I would like to see, that it seems like a long time before I get around. I meet many who have often heard and read about me, and many of whom I have heard, and I feel that we are friends; but when we meet and talk together, our friendship becomes perfect, and our love for each other becomes so strong that we shall remember each other as long as we live.

I ought to write more for the children about my travels, but in my going from place to place, and talking with my friends, it seems to be all I can do to note down what I see and hear. I hope my friends, who feel an interest in the children's welfare, will continue to send in something good for them. I also want my little friends to write to

BROTHER HENRY.

For the Herald of Truth.

Profane Language.

This includes not only swearing, but also the use of impure, immodest and sinful expressions. We all know how very wrong it

FOOD FOR THE LAMBS.

Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid *his* hands on them, and departed thence. Matt. 19: 14, 15.

is to swear. Boys who hope some day to become men must never allow their tongues to give utterance to an oath. Some think this means taking God's name in vain. So it does. It also means much more. Children who would not dare to swear and who have been taught by their parents to avoid such as do, I fear, very often say that which is little better. I used to think that such expressions as "By Golly," "By George," &c., were harmless. Occasionally a friend would tell me it was wrong to use such words. Oh no! was always my answer; there certainly can be no harm in them. I had another favorite which I thought forcible and withal very nice, and one which I was sure to use when anxious to make a good impression. "*By all that is good.*" Thoughtlessly as I used it, nevertheless it was a fearful oath. God is good, so are all his works hence "all that is good means God and all creation. If we do not avoid the use of unnecessary words we will often find ourselves as profane as those who pay no regard to God and his mercies. Let your communications be yea, yea; nay, nay; for whatever is more than these cometh of evil," Matt. 5:37. If your words be evil then must your hearts be evil also," For out of the abundance of the heart the mouth speaketh." Matt. 12:34. God hates sin. If your hearts are sinful, He can not love or own you as his children, especially when you sin willfully. If you use vain words, knowing it to be wrong, you sin willfully, and by so doing drive the Holy Spirit from your heart, another growing habit among youth is pride in an ability to say sharp things. Such as, "*How's that for high,*" "*You are mighty right,*" "*you bet,*" &c. I hope none who read this strive to use such words. Rather study to learn what the following passage means, "Evil communications corrupt good manners, 1 Cor. 15:23. The true beauty and force of language lies not in high sounding words, nor does it depend upon the number of adjectives used. The simplest is always the best and most easily understood. When you waste your breath with useless words; it is both unprofitable and unwise. Ask God to give you a clean heart, an humble spirit, a pure mind, and fervent piety which will lead you into a life of usefulness, enable you to enjoy many earthly blessings unknown to the sinner, and at the close of this life secure a crown of glory which fadeth not away. R.

For the Herald of Truth.

Obedience.

Dear children, how nice and pleasant it is to your parents to see that you are good children and are faithful and obedient unto them. I know you can in no way please your parents better and make them happier, than to be obedient unto them; and O, how happy will such children feel who always try to make their parents happy. Then everything will be pleasant and your hearts will be filled with love and peace; father and mother will rejoice that they have good children who try to make their hearts glad, and they feel happy, because you are kind and pleasand to them, while they tell you many nice things and give you many good words of advice, which may be useful and profitable to you in life as well as in death.

Yes, dear children, to be good and obedient will not only make your parents happy, but it will also be pleasing in the sight of God, our heavenly Father, "Of whom the whole family in heaven and earth is named." Yea it is God's command that children should love and respect their parents and be obedient unto them, and all children who ever expect to become useful in this world and happy in the world to come, will also do so. Good and industrious children that obey their parents are loved and respected by all, and will always fare well. But children that are disobedient to their parents, go where they please, follow bad company, take part in its evil works, perhaps take the name of God in vain, break God's holy Sabbath Day, and do that which their parents had told them not to do, cannot enjoy so much pleasure and happiness as those that obey their parents and teachers, for they know that their parents cannot be pleased with them, much less their heavenly Father, to whom every secret thing is known.

The longer you continue to be disobedient the farther you wander away from God, and do you turn away from God and resist him, where do you hope to appear when he calls you from hence? God is not mocked, neither can he be deceived, for he sees all things, hears all things, knows all things, and to him is given all power in heaven and in earth. And this is the first step for children entering the path of destruction, to become disobedient to their kind parents and teachers and say, This and that one does so and so, and why dare we not do the same? Remember dear children that your parents are older than you and have more experience, and if you want to look upon others as an example to follow then chose such who set a good example and are faithful in their duties, so you shall, though you may not see it now, be made happy forever. M. D. W.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
July 18	1. Cor. 10	Aug. 2	2. Cor. 9
" 19	" 11	" 3	" 10
" 20	" 12	" 4	" 11
" 21	" 13	" 5	" 12
" 22	" 14	" 6	" 13
" 23	" 15	" 7	Gal. 1
" 24	" 16	" 8	" 2
" 25	2 Cor. 1	" 9	" 3
" 26	" 2	" 10	" 4
" 27	" 3	" 11	" 5
" 28	" 4	" 12	" 6
" 29	" 5	" 13	Eph. 1
" 30	" 6	" 14	" 2
" 31	" 7	" 15	" 3
Aug. 1	" 8	" 16	" 4

This table can be written on a piece of paper and kept in the Testament for a mark.

Married.

On the 5th of March, in Rockingham county, Virginia, by Rev. Samuel Coffman, *Samuel Hartman* and *Magdalena Good*, both of Rockingham county, Va.

Died.

On the 2nd of June, in Wayne county, Ohio, of dropsy of the heart, *Jonathan*, son of John and Fanny *Amstutz*, aged 18 years, 3 months and 8 days. He was sick so as to be confined to his bed only 4 days, though ailing about 6 years. Funeral discourses by C. B. Steiner and Henry Beery. A large concourse of friends and relatives followed him to the grave.

On the 16th of June, in Stark county, Ind., of lung fever, *Andreas Yoder*, aged 29 years, 11 months and 4 days. He leaves a wife and 4 children. Funeral discourse by J. D. Troyer, from 1. Thess. 4: 13. He was a beloved brother in the Omish Mennonite Church. J. D. T.

In Mount Joy township, Lancaster county, Pa., the 27th of May, of inflamation of the bowels, of which he suffered about 12 days. *Isaac Nissley*, aged 20 years, 3 months and 12 days. Suitable discourses delivered by the brethren Henry Shank, J. N. Brubaker and the writer.

"When blooming youth is snatched away,
By death's resistless hand,
Our hearts the mournful tribute pay
Which pity must demand."

On the 12th of June, in East Donegal township, Lancaster county, Pa., after a lingering illness, of consumption, *Fanny*, wife of Ephraim *Nissley*, aged 27 years and some months. The departed sister bore her affliction with christian fortitude. On the 15th her remains were taken to their final resting-place at the Donegal Mennonite Church, followed by a large concourse of friends and relatives. Funeral discourses by Henry Shenk, Benj. Herr and John Landis, from Rev. 21: 6, 7. She was an affectionate sister and mother. She leaves one child; two little daughters went before her last year.

"This languishing head is at rest,
Its thinking and aching are o'er;
This quiet, immovable breast,
Is heaved by affliction no more." P. S.

On the 12th of June, in East Vincent township Chester county, Pa., *John Kolb*, aged 75 years, 7 months and 13 days. He was buried on the 15th at the Vincent Meeting-house, where discourses were delivered by Peter Hallobusch, John Latshaw and David Buchwalter from Ju. 11: 25.

On the 20th of May, in Dumfries township, Waterloo county, Ont., *John Bricker*, aged 66 years, 2 months and 5 days. He was buried on the 23rd at Carlisle. Funeral discourses by Enoch Detweiler and John McNelly. His death occurred suddenly. His Son came home late at night with a team, and he was holding the horses by the head until his son would get a lamp, but before the Son had reached the house, the horses ran away, and he was found lying on the ground near the place where the horses started and soon expired.

On the 25th of May, in Wilmot township, Waterloo county, Ont., of the infirmities of old age, *John Christener*, aged 90 years, 5 months and 15 days. He was buried on the 31st upon which occasion funeral discourses were delivered by Moses Bowman, from Rev. 2: 17, and Geo Schmitt, from Deut. 32: 29. He was a native of Florimont, Upper Alsace, and emigrated with his family to Canada, in 1826, where his wife died 30 years ago. He was a member of the Mennonite Church for about 70 years.

On the 5th of June, in Berlin Ont., of the infirmities of old age, *Michael Z. Hunsicker*, aged 74 years, 10 months and 27 days. He was born in Montgomery county, Pa. His funeral Sermon was preached by Joseph Hagy and Abm. Weaver from Jn. 14: 12, 13.

On the 1st of May, after an illness of two years, in Butler county, Ohio, *Arthur Salsman*, aged 44 years, 11 months and 15 days. He had a desire to depart and be with Christ. He leaves a wife and six children. He was buried at the Apostolic Mennonite Church. Funeral discourses by Peter Kinsinger, from Heb. 13: 14, and from Pre. Smoker from Ps. 39: 5.

In Athens, Calhoun county, Mich., on the 25th of May, of malignant scarlet fever, *Willie O. Hiestand*, aged 7 years, 2 months and 25 days. On the 27th, *Clara O. Hiestand*, aged 9 years, 3 months and 24 days. June 3rd, *Clemmie H. Hiestand*, aged 3 years, 6 months and 2 days; children of Moses and Mary Hiestand, formerly of Doylestown, Pa.

In Bedminster, Bucks county, Pa., on the 9th of June, of cancer in the mouth, *Leah*, wife of Jacob Y *Kindigh*, aged 62 years, 9 months and 15 days.

In Doylestown township, on the 20th of June, at the residence of Pre. Isaac Rickert, *David B. Moyer*, of Clinton township, Lincoln county, Canada West, aged 59 years, 8 months and 15 days.

On the 23rd of May, in Baughman township, Wayne county, Ohio, of scarlet fever and dropsy, *David Howard*, son of David and Mary *Hess*, aged 5 years, 5 months and 27 days. Funeral discourses by Samuel Wenger from Lancaster county, Pa., and John Shumaker, from 1 Pet. 1; 22—24.

On the 27th of June, near Locke, Ind., of rheumatism and dropsy, Pre. *John Ringenberg*, aged 44 years and 4 months. The deceased was a minister of the gospel in the Omish Mennonite Church, of a meek and quiet spirit, and sought to promote the interest of the kingdom of Christ by his christian walk and conversation, as well as by the discharge of his ministeral duties. May our loss be his eternal gain. His wife died over two years since. Thus are left six orphan children. May the God of the fatherless bless, and protect them through the wilderness of this world. Funeral services by D. Hochstetler, J. M. Christophel, Jonas Troyer and D. Brenneman, from John 5:24—28, Luke 2: 29.

On the 13th of May, in Middle River township, Augusta county, Va., *Jacob Gochenaur*, aged 91 years, 5 months and 2 days. Funeral Sermon was preached by Martin Garber.

On the 19th of June, *Martin*, son of Moses and Mary *Bear*, residing near Locke, Ind., while working on the roads, was instantly killed, by a tree falling upon him, aged 22 years, 8 months and 13 days. Thus in the bloom of youth and in the vigor of manhood, was he instantly called to appear before God. Then let those who are looking forward into the future with apparently bright prospects of long life and happy days before them beware. It is only a delusion of Satan who would persuade you that you are yet young, and that there is yet time enough in the future for you to prepare to meet your God. God says, "*to-day,*" and not "*to-morrow.*" Funeral services by J. M. Christophel and D. Brenneman, from Rev. 16: 15. D. B.

On the 7th of June, near Spring Garden, Lancaster county, Pa., after a lingering illness, *Daniel*, son of Abraham and Elizabeth *Stauffer*, aged 11 months. Funeral Sermons by Peter Nissley and Jacob N. Brubaker, from Psalm 16: 6.

Dear father and mother, don't think of me as in the tomb,
For I shall not see its dark shadow and gloom.
I'm going to live with the angels, so fair,
I'll look for you all, and wait for you there,
Where tears do not flow and where death cannot come,
Together we will dwell in that beautiful home. W. H. S.

On the 26th of May, in Haw Patch, Noble county, Ind., *Solomon R. Lantz*, aged 26 years, 3 months and 18 days. He was buried on the 27th at the Haw Patch grave yard. Funeral Sermons were preached by Dr. Crum of Ligonier, in the English, from Isaiah 1: 3, and Jonas Yoder of Pretty Prairie, in the German, from Job 1: 21.

On the 3rd of March 1871, in Mifflin county, Pa., of consumption of which he suffered two years, *Jonathan Zook*, aged 54 years and 20 days. He was buried on the 5th at Dry Valley Church.

"Dear father, thou art gone to rest,
Thy toil and care are o'er,
And sorrow, pain and suffering now.
Shall ne'er distress thee more."

Letters Received.

J Y Shantz, Maria Ressler, Lizzie Ressler, J K Hartzler, L J Miller, Abm Shellenberger, N Bechtel, J C Rutt, Mary Bosler, A Metzler, M Eby, Susan Hildebrand, John Bertsche, C F Detweiler, F A Rodes, U Welty, J H Landis, Joseph Metzler, F Zierlein, J Y Shantz, E N Kratz.

MONEY LETTERS.

A—Jacob Andrews $7 85; C Augsburger $1 25; John Ackerman $2.

B—Lydia Buchwalter $1; Noah Byler 50 cts; Geo Brenneman $4 50; Geo Brand $1; Jacob Bixel $1; George Beery 60 cts; John Birky $1 50; Joseph Barky $1; Gabriel Baer 50 cts; J B Bower D D S 75 cts; H G Burkhart 10 cts; Noah Byler 20 cts; H C Brenneman $1 50; H Buckwalter $1; John B Bechtel $1 50; David Basinger $5 40; M Burkholder $2; Enos Barkey $1 50; Catharine Baer $5; Chr Burkholder $3 50.

C—D H Christophel $1; J M Culbertson $1 50; A C Clemmer $3 25; Christian Clauden $1; Solomon Culp $1 50.

D—John C Driver $1.

E—S Eberly $1; Benj Eicher $3 80; M H Engle $1; D L Esbershade $1.

F—Abm Funk $1; John Freed $1.

G—Franklin Grobb $1; Andrew Good $1; Andrew Good, Lancaster Co Pa $1; Geo W Graves 35 cts; Chr N Gerber 90 cts Eman Garber $1 50; J S Good 75 cts; David Gehman $1.

H—A Hershey & Bro $8 60; Harry Hastings $1; John Herning 40 cts; F Hawker $1 50; Rudolph Harnish $1 50; Ann Huber $1; Mary Hibschman $1; J M Hochstetler $1; F Houshotter $1; Henry Hess $1; J L Hershey $1 50; A Holdeman $1; Anna Hossler $1; Jacob Holdeman $1 50; Elias Hartman $1 50; John Heckelman $1; Wm G Hendricks $1; Peter Hartman 30 cts.

K—John G Kindig $2 no Post Office; Henry Kauffman $1; M W Keim $1; Nicholas King $1; Joseph Kinsinger $4 30; Michael Kurtz $1 50; David Koch $1 08; Elizabeth Kindig $1; Magdalena Kennel $2; John Kennel 30 cts; all right book sent. Abm Kratz $1 50.

L—Benj Lapp $3; Chr A Lehman $1; John C Lehman $2 45; J Letherman $1.

Lizzie Moyer 75 cts; Samuel Mast $3 70; Samuel Moyer $1; Peter J Miller $2 75; Joseph Myers all right $1; Samuel Martin $1; Adam S Maust $1 50; John W Martin $1 50; David F Miller $3; J M Miller 65 cts; Daul P Miller $1 50; J M Miller $1 50; Moses D Miller $1; Moses Miller $1; David L Myers $3; Geo Mumaw $1; Aaron Mumaw 25 cts.

N—John Neiswanger $2 50; John Nafziger $1; Jacob Nafziger $1; Abm Nash $1; Chr C Nafziger $1.

O—J Oswald $2.

R—Jos Rich $1; J J Ramsyer $5; Jonathan Riehl 65 cts; Jacob Rutt $1 50; David Ramer $2 20.

S—Jacob Stonehill $1 50; John Shertz $1; Jacob Sutter $2; Val Strubber $2 50; Chr Schlegel $1; Isaac Stahly $1; Chr Springer $1; Nicholas Stecker $1; Annie Salzman 75 cts; Martha Symensa $1 50; Jacob Stonehill $1; Chr Snyder $2; Pund I Smith $2; C Stoner $2 50; $2 for D Saylor reed; Chr Schantz $1; David Steiman $1; Peter Schertz $1; Jacob Smith $1; Chr Schmitt 75 cts; H G Symensma $1 50; H L Shelly $1 50; J Showalter $2; Abm Siemen 70 cts; John M Swartley $1 50; Joseph Stauffer $1; John P Schmitt $31 50.

T—Luey Thompson $1; Wm Teel 50 cts.

W—Jos Wagner $2; Chr Wirkler $1.

Y—Jacob Yoder $1 50; Abm Yoder $1 50; John Young $1; Daniel C Yoder $1 50; Jos Yoder $3.

Z—Jos Zook $1 50, J K Zook 50 cts; J Y Zook $2 25; J B Zook $2; J K Zook 50 cts; Joel Zook $1 50.

For the new Meeting House at Elkhart Ind. John Leatherman $2; A Means $5; P Nusbaum $2; Isaac Rodegeb $5.

For Books.—Abm Gingrich $18; Henry Eby $1 20; Samuel Mast $8 20; David Zook $10; Benj Lapp $12 50.

A letter containing a Draft for $13 50 from the Manheim National Bank Pa., was received from Manheim Pa., with no Name. Will the writer please send his Name and P. O. address.

For the suffering Brethren in Germany.

Errata. In the June No., the collection received from Joseph Burcky Ill., reads incorrectly. It should read, Received from several members of the Church in Bureau Co., Ill., by Jos Burcky $173 20.

J B Bower D D S $2; Samuel K Bare and others $12; Chr Burkholder $10.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after June 11th, 1871, leave Elkhart as follows:

GOING EAST.

Accommodation,	(Main Line,)	11,00, A. M.
Toledo Accom., Mail	(Air Line,)	12,55, P. M.
Special New York Expr.,	(Main Line)	1,10, " "
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,10 A. M

FREIGHT.

Air Line.—6: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 25 A. M., and 10: 00 P. M.

GOING WEST.

Special Chicago Express	(Main Line,)	3,20 P. M.
Night Express,	(Main Line)	2,40 A. M.
Pacific Express,	(Air Line,)	4,30 A. M.

FREIGHT.

1: 05, 3: 50, 7: 00, 10: 20 A. M., and 9: 00 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	1,10, P. M.
Night-Express,	1,10, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

S. D. BANCROFT, Agent, Elkhart.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition,	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail.	25
Per dozen, by express at purchasers' expense	$2 50

For larger quantities special rates will be given on application.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

GERMAN CATECHISM OR QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express,	12 50

ANGENEHME STUNDEN IN ZION. The little Book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	$0 10
" dozen, " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German anguage, worthy of being read by all.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

Freemasonry. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book,	$.60
Conversation on Saving Faith, (Confession of Faith,) English	.75
" " German	.60
English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1,00
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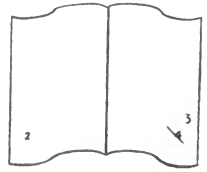
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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 8. ELKHART, INDIANA, AUGUST 1871. Whole No. 92.

Walking with God.

How happy he who walks with God,
While wandering through this vale of tears!
How brightly gleams the narrow road
What precious words the pilgrim hears!

God speaks to him in promise sweet;
He talks with God along the way,
As friends in earnest council meet,
While peace divinely gilds the day.

In trial's hour, in sorrow's night,
He feels a heavenly presence near,
A smile whose lustre brings delight,
A hand that wipes each rising tear.

The pilgrim feeds on angels' fare;
He drinks where living waters flow;
When weak is strong; 'mid pain and care
He feels his heaven begun below.

Death is translation; death is life.
Faith sees the new-fledged spirit rise
Far, far above earth's sin and strife,
To meet her God above the skies.

For the Herald of Truth.

How the World lieth in Wickedness.

"The whole world lieth in wickedness." 1 Jn. 5: 19.

The word *world* often implies the impenitent sinful people, as may be seen in the following passages, "God so loved the world (that is the people), that he gave his only begotten Son." Jn. 3: 16. "God sent not his Son into the world, to condemn the world, but that the world (that is the people in the world), through him might be saved. Verse 17. "That the world may believe that thou has sent me." Jn. 17: 21. "If the world hate you, ye know that it hated me before it hated you If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jn. 15: 18, 19. "Ye shall weep and lament, but the world shall rejoice." Jn. 16: 20. "Therefore the world knoweth us not, because it knew him not." 1 Jn. 3: 1. "Marvel not my brethren, if the world hate you." ver. 13. "They are of the world; therefore speak they of the world." 1 Jn. 4: 5. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. 11: 32. "We know that we are of God, and the whole world lieth in wickedness."

It seems to me that when we look upon the walk of the world and the corruption thereof, at the present time, we have sufficient ground to apply the words of the text and say, "The whole world lieth in wickedness."

Man mag wohl ins Klaghaus gehen,
Und den Lauf der Welt ansehen,
Wie man sich im Argen find't."

In the verse immediately preceding our text the apostle tells us, "He that is begotten of God keepeth himself, and that wicked one (satan) toucheth him not." We also read in this same epistle (chap. 3: 12), that Cain was of *that wicked one.* But we (the apostle means to say us), are not of that wicked one. "We know that we are of God, and the whole world lieth in wickedness." Not only does the world lie in wickedness, that is in sin or in that which is evil, but it is evil, corrupt and sinful, as he also is whom the world serves, as may be seen in Gal. 1: 4.

It seems as though the end of the world might not be far distant, inasmuch as the corruption (wickedness) of the world is so great, that it seems as though God could not forbear much longer, for iniquity abounds, and the love of many waxeth cold. One would be inclined to think that there were very few real pious people to be found anymore. Jesus says, "When the Son of man cometh, shall he find faith on the earth?" True faith which worketh by love and which alone availeth, appears to be very rare among the children of men. A large majority seem no longer to "fear God nor regard man." "Every brother will utterly supplant, and every neighbor will walk with slander. And they will every one deceive his neighbor, and will not speak the truth; they have taught their tongues to speak lies, and weary themselves to commit iniquity." Jer. 9: 4, 5.

The Savior also says, "But as the days of Noe were, so shall also the coming of the Son of man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away." Matt. 24: 37: 39.

Also neither does the world at the present regard these things, though they have sufficient warning, and the signs, which the Savior declared should appear shortly before his coming and before the end of the world, may be observed plainly enough.

Peter says that the "world that then was, being overflowed with water, perished," and as the world was once destroyed by the waters of the flood, so it will again be destroyed by fire, as he (Peter) further says, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Thus the world will finally pass away, and the lust thereof. Therefore the Lord chasteneth his people, in the day of grace, that with the world (the sinful people) they should not be condemned. 1 Cor. 11: 32.

It is often a question in my mind, whether the people, in the days of Noah were more wicked than they are now; for the wickedness, the insolence, wantonness and sensuality which are now carried on, are almost indescribable. Gluttony, intemperance, dancing and playing, are daily manifest; the holy name of God is desecrated by cursing and swearing that is shocking to hear; and O! the robbery, murder, lying, fighting and deception, fornication, adultery, covetousness, usury; the want of love, the discord, hatred, envy, anger, strife and unmercifulness that are manifest among the people; the pride and vanity that exist in the highest degree! Little perhaps do many of these poor people think of dying and that they must become food for worms! "Oh! that they were wise, that they understood this that they would consider their latter end." Dent. 32: 29. Yea, little does the blind world think that "God resisteth the proud."

"Behold, what vanity we see;
Behold how vain men do appear;
Each would fain the greatest be;
Daily pride is spreading higher,
And men to honor more aspire—
Shall we thus the Father see?"

Who can describe the terrible pride which daily manifests itself, the inordinate adornment and decoration of the apparel. Oh, that the poor blind people might only take advice and warning! Could they only feel what God has threatened the proud daughters of Zion, Isa. 3: 16—26, and what Peter commands, 1 Pet. 3: 3—5, and Paul, 1 Tim. 2: 7, 10. But it would not be a matter of so great astonishment if these things were only found in the blind, impenitent world, which lieth in wickedness, but there

is but little difference to be seen any more between the wicked world and a great majority of the professors of Christianity, and O how lamentable and sad it is that this gay and disgraceful adornment of apparel is also forcing its way into the Mennonite church. What would our older ministers, 25 years ago, have said, had they seen what we are now compelled to see? It is indeed astonishing to behold, how grand and immodest some of those who call themselves brethren and sisters, have the apparel of their little, innocent children adorned and decorated, even according to the most extreme fashions of the world that can be thought of; and even some parents themselves are no longer to be distinguished from the wicked world in their apparel. Alas! alas! what will be the end of this pride? Are the people stricken with blindness, or are our watchmen (ministers) dumb that they can no longer reprove? But I fear some of our ministers themselves are so enchained with pride and allow in their own houses such things so that their conscience will not allow them to reprove others. Oh! dear friends, I pray you in the name of God, take warning in the day of grace! Oh how painfully will you once have to answer for it at the great day, where the precious souls of your children will be required at your hands. O consider it and tremble.

But what is to be expected from such brethren and sisters, who themselves dress in the most fashionable styles of the day? how can they bring up their children in the nurture and admonition of the Lord? O do you not desire to take to heart the words of the Savior, where he says, "That which is highly esteemed among men is abomination in the sight of God?" or the admonition of Paul, "Be not conformed to this world," and "mind not high things, but condescend to men of low estate."

The world which lieth in wickedness has a terrible end to await, and those who go with the world, choose to have their part with the world, and are of the world, seek the friendship of the world, and are conformed to the world, will undoubtedly, with the world, have the same reward to await. O may you yet take warning and humble yourselves that you be not condemned with the world.

And you, my beloved fellow ministers, have we fully done our duty? Have we earnestly sounded the trumpet, when we have seen the sword coming? for all things that have a tendency to lead the souls of men into condemnation, or to cause them to fall, may be included under the sword.

Tell me then where is there an evil through which more souls are drawn into perdition than pride? And do we not with open eyes, see thousands of precious souls led through this fearful sin into everlasting ruin and perdition? And how will we answer for ourselves, when once we are to give an account of our stewardship, if we now are silent and speechless? Truly it is high time that the watchmen call aloud and spare not. O ye fellow-laborers, do sincerely, with me, consider this matter, for the whole world lieth in wickedness, and we dare not hold our peace.

Elida, Ohio. J. M. BRENNEMAN.

REMARKS. — Sufficient has been said in the foregoing article to cause us to tremble over the fact that the *whole world lieth in wickedness*, and that thousands walk through this vale of sin, regardless of what their end may be.

We shall not add much at present, still we hope all will read the article carefully, and consider whether they have done what they could to spread a knowledge of the truth among the children of men, and whether they have by their example so lived and labored as to throw their influence on the side of humility, meekness, love and sincere piety and godliness. And if we have not done so, then let us begin now. Religion needs your aid, your labors, your influence, your prayers. The Church needs them, and the Savior desires that you should not stand all the day idle, in ways of sin and ungodliness, but that you should go to-day and work in his vineyard; work faithfully, work earnestly, work prayerfully, and you shall obtain the crown of glory, which the Savior has promised to all those that love his appearing. EDITOR.

For the Herald of Truth.

Sabbath Schools.

We rejoice over the fact that our church in all parts of the country is beginning to see more and more the importance and necessity of sabbath schools, and seeing it they are becoming willing to work, to organize schools and teach their children and young people the solemn truths of the Bible.

We as a church lost a great deal in neglecting this work so long. Could our brethren have seen the importance of this work years ago, and with one heart and soul entered upon it our church might show a more glorious record than it now does; not only in the fact that it would have spread its doctrines far and wide, instilled a more active and living religion into the minds and souls of many, become more united and zealous in the cause of religion, but I believe that much of the strife, the disunion, the unlikemindedness, the deplorable ignorance in the truths, doctrines and principles of the Bible and the superstitious ideas, the bigotry and narrow-mindedness which at the present time so extremely prevails; the want of forbearance, charity and christian love towards one another would have been removed. Idleness is the devils workshop, and Christ wants laborers, not idlers in his vineyard. "Why stand ye here all the day idle?" Go work in my vineyard! The people will have something to do and if they have not God's works they will do Satan's work, as the poet says,

"Satan finds some mischief still
For idle hands to do."

There are hundreds of our people both young and old, that would be a great deal better off if they were gathered on Sunday afternoons into a sabbath school and would there spend the time in singing, praying, and reading with each other the Bible, asking questions, conversing with one another about its blessed truths, and discuss, in a christian manner, its blessed truths and doctrines to their edification and instruction, than to go to some brothers house to visit, where the male members sit together and talk about their cattle, their crops, their ways of making money, the markets, politics, &c., or telling foolish, nonsensical stories to while away the time, while the women spend a large part of the middle of the day in unnecessary cooking, baking and preparing a sumptuous meal, using up the intervening moments by discussing the fashions or other follies, and telling one another what kind of a dress, or cap, or bonnet or other article of apparel somebody that they saw in meeting had on that day, and how it was made, and then showing each other what nice things they themselves have, where they got them, what they paid for them, &c. Is this not sabbath desecration, and breaking the sabbath?

We might go on and say a great deal more that we have seen and heard, but we forbear. Now we are convinced that it would be a great deal better to meet in a sabbath school than thus to misuse the holy day of God and spend it in such a foolish way. Through such a course a church must deteriorate, must become corrupt. I have seen times when one, above all things, should have had his mind filled with the most solemn and serious thoughts, and by such things, I, as well as others was drawn away from them, and the mind led to worldly matters; and this is just what the Savior speaks of when he says, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." This is the way in which a christian becomes an offense to his fellow christian by his unciremspect walk, causing others to stumble and fall, causing them to sin; thus he brings condemnation upon himself.

But when men labor in the cause of Christ, when they are continually filled with the great responsibility resting upon them; when they are deeply impressed, that at all times when there is something important and solemn to do for them; when they feel within the continual presence of God, the ever abiding presence of the Holy Spirit; then life has for them another aspect; things look different. Here they live in the world; full of sin and corruption; here are thousands of fellow-beings in danger of being lost: here are their own children growing, up, to be trained and taught in the right way, exposed to all the dangers of sin

and the world, and under the same condemnation. They have their own souls to save also. Now when a man reflects upon all this, has he not reason to feel solemn and serious? and then too, a man or woman with these feelings will have no time to waste over "doubtful disputations," no time to waste in "beating the air," in contending for the "uppermost seat in the synagogue," and at the feast, or traditionary customs which have a tendency to corrupt and demoralize the church and which are in opposition to the word of God; he has no time to quarrel with his neighbor about all sorts of trifling matters; "he is a christian," therefore he cannot thus do; he is a brother in the church of Christ; he has a brother's love and a brother's feelings, and he works like a brother, like a christian for the cause of love, of peace, of truth, of religion; he works for the glory of God and the happiness, the well being, the elevation, the edification of his fellows in every way that he can; and who can do more in this respect than the sabbath school teacher in the sabbath school, the father and the mother at home? Teaching the little ones the blessed principles of the religion of Jesus, those principles of love and charity which will do good to *all men*—not to a few only, but to *all the world*. Those principles of love which suffer long, which are kind, which envy not, which vaunt not themselves, which are not puffed up, which do not behave unseemly, which seek not their own, which are not easily provoked, and which think no evil, which rejoice not in iniquity, but in the truth; those blessed principles of love which extend even to enemies, to persecutors, to evil entreaters and to slanderers; bearing all things, hoping all things, believing all things and enduring all things. O let us labor for these, not only in the sabbath school and in the family circle, but everywhere!

We truly believe that if our people would unite more cordially upon such systems of christian labor to spread the gospel, and instruct the people, it would afford a source of employment for their minds, in the preparation of their lessons during the week; it would afford them employment on the sacred sabbath hours, which are often idled away in something much worse; it would form a subject of prayer and christian anxiety, as well as a topic of conversation to the exclusion of less important matters; and in this way it would form a band of union in the church, which would bring their interests and their labors nearer together, and so lead them in a path strewn with the flowers of love, heavenward, over which the soul would love to linger even in the world to come.

Just as little as an idle household can prosper, even so little can an idle church.

Take a well ordered family of many members, where each one has a place, and each one feels an interest in filling that place, each one feels a love for his or her work, and works willingly for the interest and the prosperity of the household, everything, by the blessing of God, will prosper, something will be accomplished, and peace and harmony will reign, because nobody has time to incite and sow discord, or ill feeling. Just so in the church where every member has a work to do and feels it, and tries as a lively stone, hewn out of the rough quarry of sin and dressed by the hammer of God's word and power, and thus made to fit in and fill his place; as a living branch, to labor for the good of all, there is a prosperous and happy church.

Then brethren let us work together; let us labor faithfully; let us not be idlers, drones in the colony, but lively stones in the *spiritual* house, faithful laborers in the vineyard, living branches of the vine, and finally we shall be heirs of the crown and of glory. J.

For the Herald of Truth.

Random Thoughts.

The main point to be observed in writing an article for a paper is, that it may be instructive and edifying; but there are many who may be older and wiser than the writer of this article who have failed in this point, as the minds of men differ, and their views are very much dissimilar or unlike, but all are created by the same great power and hence, though our views should differ, let us all seek after this one end and purpose, namely, to love God, keep his commandments, and walk in the ways of truth, and thus work out our salvation with fear and trembling.

It is very difficult to please all minds and tastes. I have seen an article written by a brother preacher for instruction and edification, condemned by another Bro. preacher as not edifying, but the reason why this brother could not see that this article was edifying, was because it declared some truths that the brother did not like to hear. It is truth that presses, and not fiction; but notwithstanding these differences of opinion, I can, in all sincerity and truth ask God to bless all those who are trying to serve their Lord and Master, and also those who are making a double effort to keep the sheep within their proper fold.

O Lord may all be filled with that love that makes reconciliation between man and man, and between God and man; and, O Lord, may we ever be led by that Spirit who makes us mindful that "A soft answer turneth away wrath, and grievous words stir up anger." O Lord may we be baptized with the water of which thou didst speak to the woman of Samaria, and help us, when the shepherd is absent and the wolves appear, that we may be enabled to say, "Get thee behind me Satan, for thou art an offense to me," and finally may we be enabled to find rest in that house, not made with hands, eternal in the heavens. Amen.

It appears to me that love to God and love to man are the very essence and power of christianity. They bring along with them the whole christian train — the conductor and a whole score of counselors and instructors, right on board. I will as briefly as possible speak of some of the things which I see on this train, and also of some that I cannot see on it.

One of the instructors is trying to impress upon the minds of the people that "A soft answer turneth away wrath and grievous words stir up anger." Again the same instructor speaks pointedly to parents to "bring up their children in the nurture and admonition of the Lord," saying, "Train up a child in the way he should go and when he is old he will not depart from it." These instructions are worth treasuring up and putting to usury that we may have wherewith to pay the conductor our fare. I cannot however say much about these instructors, but one of them appears to be talking directly to those that are acquainted with the conductor, and says, "We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." I would like to have some of our ministering brethren write a sermon from these words, and have it published in the Herald, for they are a comfort to those who are struggling to serve their Lord and Master. 2 Cor. 5: 1.

I would now like to speak of some things that I cannot discern on this train. I do not see a stream of water on this train where little boys and grey-headed men go fishing on the Sabbath day. I do not see fire-arms swords, cannon and other implements of war, neither ammunition; neither do I see dram-shops, nor any drunken men on this train. I have seen at the dramshop three doors, front, side and back. At the front are to be seen well dressed men, who seem to possess glad hearts and happy homes and who seem to have wherewith to satisfy all the necessities of their physical being. At the side door we see men playing cards, swearing and cursing and using all manner of obscene language; and there too may be seen the drawn bowie-knife and the revolver—there we see men breaking the command of God, who said, "Thou shalt not kill." At the back door may be seen men who have lost their all, money credit, health and friends, and from here they pass to the states prison or to the scaffold, where the poor undying soul is ushered before the judgment seat of the living God. Thus not only bringing destruction upon his own soul, but also disgrace sorrow and misery upon his friends and family. Perhaps a wife, the mother of his dear children, turns away from the awful scene to mourn over the disgrace and misery brought upon her, awaiting the cold hospitality of the alms-house; but on this train none of these things are seen.

May we all seriously consider all these things, and seek to become passengers on this heavenly train, where joy, and love and peace and happiness, with bright hopes for the future are awaiting all the true children of God. J. B. MCCONNELL.

For the Herald of Truth.

From a Brother.

Beloved Brethren and Sisters, I wish you all the pure, undefiled peace and mercy which cometh from above, through our Lord Jesus Christ, that we may be led by this union of love to be of one heart and mind, and to do the acceptable and perfect will of God.

Oh! that God would pour out upon us that pentecostal baptism, that every tongue might speak of his marvelous works, that the whole world might be the more amazed and say one to another, Are not all these which speak Galileans? and how hear we every man in our own tongue wherein we are born? I hope the Lord will put his word into my heart so that I may be able to write to his glory and honor.

It has pleased the good and all-wise God to hear my petition and remove the disease which was preying upon my body, and has enabled me, to praise him as the great Physician of souls, who is not only able to remove all the maladies of the body, to rebuke the burning fever and restore again the failing, physical strength, but who is also able to heal the soul and supply all its spiritual necessities.

While I was lying on my bed of affliction and hearing the moaning of my wife, lying in the next room, while the children were happily playing together, my hopes in God were strong; I felt that my spirit was not bound to the prince of darkness, but that it had been freed from the power and dominion of Satan, through faith in the Lord Jesus Christ.

I had laid myself down upon my bed with a will submissive to God, willing to bear with patience what he should see fit to lay upon me, until he would call me hence. But after a short time my mind became dull and bewildered.

* * *

Now, dear Reader, do we not run a great risk to put off repentance to God, until we are laid upon a bed of sickness? Yea, are such not risking their eternal salvation too far? Is it not an abuse of God's love kindness, patience, long-suffering, and forbearance?

We know that when one is laid upon a bed of affliction, when his whole body, perhaps, is burning with fever and pain, that the mind is not in a proper frame to realize its true condition, and as long as one does not realize his true conditon, or comes to a true knowledge of his alienation from God, he is under the dominion of sin and cannot be in favor with God, and as long as he is not changed in heart and mind from his natural condition into a state of grace, transplanted from the kingdom of darkness into the kingdom of the Lord Jesus Christ, he has no promise of acceptance in the word of God. My conscience will not allow me to delude a soul by putting a charitable construction upon a conversion which will not agree with the word of God, or lead the soul to all the commands and ordinances of the Lord Jesus Christ, which he taught and practiced, and left us as an example to follow.

I do believe, my beloved brethren that anything that cannot be established with the doctrine taught by Christ and his chosen apostles, is unsound doctrine and should be rejected. There may be danger awaiting our souls by placing a too charitable construction upon the conversion of our fellow-beings. Through fear of wounding their feelings we often allow too much latitude in this direction. I feel to obey God, and to reject all that is contrary to sound doctrine. I have myself but lately entered this christian warfare, and my meat and drink is to do the will of my Father, who has called me from darkness to his marvelous light. I read an article in the June No. of the *Herald* from a sister, admonishing the young converts to take courage, to be faithful and to hold out unto the end. I feel that I am but a babe, lately born, not by corruptible seed but by the incorruptible seed of the word of God, and of his Spirit, which liveth and abideth forever; and by the grace of God, I hope to follow in the footsteps of my Master through evil, as well as through good report. Pray for me; pray that the Lord might revive his church; that love, peace, and union may abound within her borders, and that at the coming of the Lord Jesus, she may be adorned as a bride waiting for her husband. The Lord be with us all, Amen.

Medway, Ohio. B. F. NEWCOMER.

For the Herald of Truth.

Do You Ever Pray?

My dear young reader, Do you ever pray? This is a very important question, one which we should all consider seriously. Do we ever approach the mercy seat, and there with the warmest gratitude of our hearts pour forth our sincere and heartfelt devotions to our great Creator, for the blessings we daily receive from his bountiful hand? Do we implore him to continue these same blessings unto us and commit ourselves to his care? We are taught Luke 18: 1, that "men ought always to pray, and not to faint." Paul in writing to the Thessalonians, tells them to "pray without ceasing." From these passages, as well as many more, we can clearly see that it is one of the most important duties of man, a duty that we should never abstain from, but which should be first on our minds when we rise from our beds of slumber, and last before we close our eyes in sleep.

But it does not imply that we should always be on our knees praying, but that our thoughts should be directed to heaven, and heavenly things.

Prayer is the offering up of our desires to God, and beseeching him to be with us. It is the key which unlocks the gateway to heaven; it is a balm to the wounded and sorrow-stricken heart; it affords consolation for the weary traveler. The Savior tells us in Mark 11: 24, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." But this requires faith, for without faith it is impossible to please God. And without faith we have no promise. O! then let us fervently pray for faith, that we may be strengthened to press forward and onward in the discharge of our duties, as a band of Christians.

How many of us can be shaken by temptations and persecutions. How many that profess to be followers of the Lord, who are daily engaged in foolish talking and jesting, which is forbidden in the Scriptures. They say that it is no harm to enjoy themselves sometimes, but these things we are commanded not to do, "but rather giving of thanks." Think for a moment while you are engaged in such hilarity, have you a prayerful heart? I fear not. Then the words, *pray without ceasing*, stand against you, and you have no cloak to cover your sins. But when you pray, avoid vain repetitions, to be heard of men, for your Father knoweth what things ye have need of before ye ask him. The Savior in Matt. 5, gives us a beautiful example how to pray. The prayer of the Pharisee, and the Publican, give a contrast between a haughty and a humble spirit. The Pharisee stood boasting that he was not as other men, and even as the poor Publican; but hear the prayer of the Publican, "*God be merciful to me a sinner.*" He possessed an humble and contrite spirit. And we are told that he went down justified rather than the other. And we sincerely believe his prayer was heard and accepted and accounted to him for righteousness.

The Savior told his disciples to "watch and pray that they might not enter into temptation." O! let us watch and pray that *we* enter not into temptation, as the temptations are many that beset us on our way, and I firmly believe that if we were more diligently and sincerely engaged in prayer, the difficulties in our way would not be so many, and then we would be more able to overcome them. But our consolation should be, that "all things work together for good to them that love God."

The power of prayer is great; the apostle James tells us, "The effectual prayer of the righteous man availeth much." We must believe that if men were more engaged in prayer, the nations would be built up and become more prosperous; communities would be benefitted; churches would flourish; peace would reign; malice and hatred would be done away with; sectarianism would be diminished; wars would cease and all would be peace, and joy, and love.

Once more dear young reader, let me entreat you not to neglect the duty to pray. Be daily engaged in it; you know not how soon death may bring you to your grave, and then if you should hear that

dreadful sentence, "depart, ye cursed," then you would begin to pray, but alas! it would be forever too late. But if you have been prayerful, you can hear the welcome voice, "Come, ye blessed." Oh! joyful sound, when you can go in with the blessed of the Lord, and sing praises for ever and ever.

Perhaps you may think that you are young and have yet a long time to live; you will begin to pray when you get older; but let me warn you, as the Savior says, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." We see our fellow men sometimes cut off very suddenly to appear before the judgment bar of God to give an account of their stewardship. And soon, ah soon, it may be said of us that we are no more. But happy thought, if we have made our peace, our calling and election sure. We can again meet around the throne of God and be forever blest.

In this world we have temptations, trials and tribulations to encounter; but blessed be the name of the Lord, if we have been diligently and sincerely engaged in prayer, after we leave this tenement of clay, we will anchor in the haven of eternal rest.

"Go watch and pray, thou canst not tell,
How near the hour of death may be;
Thou canst not know how soon the bell,
May toll its doleful notes for thee.
Death's countless snares beset thy way,
Frail child of dust, go watch and pray."

A Young Brother.

For the Herald of Truth.

Trust in God.

Trust in God implies a wholly, entire, unreserved dependence and confidence in a great, omnipotent Being, who is infinite, omnipresent, and omniscient; who is an allpowerful, unceasing, and everywhere present, and an all-knowing God, who condescends to be our Father, on whom we may cast all our cares; "for he careth for us." Though all the powers of darkness should rise up against us, they shall not prevail, while we are trusting in God.

Though Satan may buffet us, and cast his fiery darts at us; and we feel as though the last ray of hope was setting, and the waves of despair were rolling over us, and feel as though we were sinking beneath them; if we only keep an eye of faith, directed to the Lord (the anchor of the soul) we shall be safe, as was sinking Peter in the midst of the boisterous sea; when Jesus stretched forth his hand and caught him. Thus while we are sinking in dismay we may in full assurance stretch out our trembling hands saying, "Lord save me, I perish." For we have an everlasting promise that he will sustain us, as it were, even, in the midst of the "the burning fiery furnace." "For I the Lord thy God, will hold thy right hand, saying unto thee, fear not, I will help thee." These are the words of the Lord himself, and we may as securely confide in his word as in God himself, for his word is "yea and amen."

Therefore let us be faithful, and submissively trust in him, who is an all-sufficient, and mighty Savior; who will rescue and deliver all faithful believers in him; yea though we be called to pass through fiery trials, we still have the promise, that the flames shall not hurt us, but that our dross only shall be consumed, and the gold purified, and refined. And as we are individually (also including our dear Savior) called to pass through dark, and gloomy seasons; yea through seasons of sore temptations, until our faith and strength are almost exhausted—in these moments a full reliance and an entire trust in God, alone can save us from sinking into the "miry clay" or into the abyss of helpless despair. Oh for an increase of faith and trust in such perilous moments, to enable us to sink into the arms of our loving Savior, until the storm and the waves are stilled; until we being found faithfully trusting in God, may again be permitted to enjoy more tranquil and serene seasons wherein we can look back and see the omnipotence of God, in bearing us up and bringing us out of our troubles, and thus learn more fully to put our whole trust in him; more fully to comprehend and appreciate his divine love, and mercy, and to obtain the gratitude of our hearts which is due to our God; to whom be all praise, all honor and glory for ever.

REBECCA HARTMAN.

For the Herald of Truth.

The Kansas Colony.

For the information of those interested in the Kansas Enterprise, I would say that a general interest seems to be felt in the matter. Many have agreed to join the colony, and more it is thought, will soon be on the list. Many inquiries are being made both personally and by letter. I am willing to give what information I can, although I may not be able to answer all the letters I shall receive. Yet I will try, in some way, to give what information I can to all. I think the best way for all concerned will be to give in each number of the Herald, such information as may be necessary or desirable for those already connected with the colony as well as others.

I would however advise all not to place too much confidence in what I may say of the country. What I can say about it is what I have seen on my journey thither, and what I heard from those who have lived there a number of years. The fact that I and many others are well enough pleased with the country and its future prospects, to take up our abode there, is no guarantee whatever that all would feel as we do, after seeing it. Therefore I would suggest that those who have the means to do so, go and judge for themselves, and gain such information as may be necessary, for those who have not the means to go and see for themselves. I give this advice, because I do not wish to be held responsible for the satisfaction of any except myself and family. I should feel very sorry indeed to have any one remove thither and become dissatisfied, feeling as though I had been the cause of his trouble. Should I ever become dissatisfied I want to lay the blame on no one but myself, and I trust that each member of the colony will be willing to take upon himself an equal share of the responsibility. So far as I am concerned, my greatest anxiety now is, to form a society of true-hearted, truth-speaking and truth-loving men and women. O, how good it would be for ourselves and our children to be able to live under the heaven-born influences of the true religion of the Bible, where the swearer, the drunkard, the idler, the Sabbath-breaker and similar degraded characters are not found to mar and disturb the pious feeling of the true worshipper, and "vex his righteous soul from day to day."

It is to be hoped that the members of this colony are not now, and never will allow themselves to be carried away with the too common spirit of gaining wealth, and the riches of this world, and thus lose sight of the nobler enjoyment and higher attainments reserved unto God's children in heaven. "What," says the blessed Savior, "shall it profit a man if he gain the whole world and lose his own soul."

God, we feel sure, will bless us in our purpose if we enter upon it in his fear, and with a view to be the better able to glorify him. We are admonished that whatsoever we do, to do it to the glory of God. If then this be our chief object, we may await a happy result. There are only needed now, substantial, god-fearing, and god-honoring, working men and women, willing to labor with their own hands, that, instead of being a burden, and encumbrance to others, they may have to give to the needy. It is happiness to the christian heart, to give to those in poverty, and thus alleviate their wants and sufferings, and make glad, and cheer their hearts. Who has ever in the true spirit of christian love performed acts of charity upon those demanding them that has not realized, that "it is more blessed to give than to receive?" The whole family of God's children, in heaven and on the earth, emphatically answer. "No one."

DANIEL BRENNEMAN.

Elkhart, Ind.

For the Herald of Truth.

Advantages of a Religious Paper.

I should like to send you more names from this neighborhood. There are some families without good reading matter and I deem it of great importance that children that are able to read and understand should be furnished with good reading.

Some parents say, We have the Testament, the best of books and that is enough to read. I agree that the Testament is the best of books, and cannot be read too often, but all men do not always understand what they read in the Testament without an

explanation, especially children; and if we read anything that we do not understand we get no benefit from it.

We read in Acts 8th, of the Ethiopian who was reading in the prophecy of Isaiah, and did not understand what he was reading until Philip explained it to him. Then he was edified by what he read and was led to Christ and baptized.

This then is the object and purpose of this, and other like papers, namely; to present the truth that all may be able to understand it, and lead them to do the will of our heavenly Father.

It is by what a man knows and his reliance upon God that he is enabled to understand what is right and wrong, and to overcome the wrong and do that which is good. Hence we should always try to learn all the good we can, and pray to God, through Christ to give us grace to do his will.

When I look back over my past life, I am always surprised that I was kept from sinking into the very depths of shame and ruin. I was going fast on the downward road; I was in danger of losing my character, and bringing shame upon my family, and be lost forever; and what was it that kept me? God through his Spirit kept convincing me of my error, and how? By what I had read and learned and knew to be the truth. Had I been ignorant of these things, I would not have seen the danger. I delighted to read the children's paper and my heart feels warm yet when I remember what I read and felt in those childhood years. My plea is that all parents and guardians should see to it that their children be well provided with good reading matter. How happy must that family be here on earth which feels the love of God in their hearts, but how unspeakably greater will be their happiness when they shall dwell with him forever in the world of light and joy!

J. B. DETWEILER

For the Herald of Truth.

To our Friends in Rockingham Co., Virginia.

Dear friends, brothers, and sisters; dear pastor and ministers. Permit us as your humble friends to address you through the columns of the Herald. It is our lot to be separated from you personally, yet in spirit we are often with you. These hearts daily pant, as it were, for the presence of those we love so dearly. We hope it is well with you; we hope you are still those bright faced and happy young brothers and sisters. We hope and pray for the church, and for your school; that your works may flourish as bright shining lights on our way through this wilderness. May you keep the straight path of righteousness, and may those dark clouds of sin and sorrow not bedim or darken your way; but may the soothing and comforting rays of the spiritual sun shine, into every heart; and should the summer heat weary you, Oh! may the shadow of the wings of the Almighty, be spread forth over you, to refresh, invigorate and renew your desire to gain that blissful home above, to which we all hope to go.

As for us, since we have parted with you, we have met with many trials, conflicts and sorrows, which may not seem strange to you; yet finding no reason to murmur against the word of God, we feel willing to bear the cross; willing to leave the chastening rod to God, who smites for our good from above. He has also promised that we should not be tempted above that we are able to bear, and amid the gloomy clouds of sorrow and distress we still and again feel that gentle soothing hand, sweetly stretched forth to our comfort and relief. We hope to be numbered with you again. We propose even personally to meet and be with you; yet most especially do we hope and pray to meet you all on yonder shore of happiness. We at times premeditate the glory of seeing you with those who have gone before, even parents and the dear little brothers and sisters who have finished their course, and now rest in the bosom of a Savior. When we consider the great reward promised to those who remain steadfast to the end, and the doom of the wicked, should we not most faithfully work, and strive for that rest, yea; stand firm against the enemy, and say, "Our Savior died to save us;" and firmly walk in the path of duty and righteousness to the honor of him who shed his blood for our salvation. Dear older brothers of the family tie, our hearts glow warm with love for you; may God bless you and stand by you in every conflict until the battle is fought, and the work is ended. Then may he receive you into his kingdom, where we hope to meet you.

And dear sisters, May God also grant you grace and virtue that you may walk in holiness before him. Let us remember our parents, who, we feel happy to believe, are now asleep in Jesus. Let us remember the example of our mother, her counsels, her admonitions; and let us ever most especially remember the cross of Christ, and his sufferings for us, so that we may hope to meet in glory to part no more. We wish all our friends the Grace of God and his Holy Spirit. We'll pray for each other and trust in the Lord. Farewell.

HENRY AND SUSAN GOOD.

Souderburg, Pa., June 22nd 1871

For the Herald of Truth.

An Admonition.

We cannot receive anything except it is given us from heaven. For God is all in all, and in him we live and move and have our being. We are all God's creatures; he made us; he also preserves our lives and our health, and all the good gifts and comforts which we enjoy are from him. O, how good and kind God is to us poor mortals! Therefore we should thank him and praise his holy name. He also requires of us to forsake our sins and serve him, that we may be his children, and worship him in spirit and in truth; follow Christ and become obedient to his laws and commands, so that we may be saved, for it is God's earnest will that we should be saved. But it is to be feared that there are many who are negligent and careless concerning their duty towards God. The apostle says, "Draw nigh unto God and he will draw nigh unto you." But if you will not draw nigh unto him he will not save you, for if you will not hearken unto his voice, and continue in your sins from day to day, whither will it lead you? Reflect for a moment. Yet indulging in sin and transgression, and encouraging and delighting in the same.

Mark what Christ says, "If ye die in your sins, whither I go, ye cannot come." We believe that Christ is in heaven; we also have a reason to believe that he wants us also to go there to share in his glory when we come to die. Therefore we have the Gospel to teach us what sin is. It is sin that closes the gates of heaven against us, and heaven is a place of holiness where God and our Savior Jesus Christ are and all the good spirits. Then dear friends, should not this be sufficient to encourage you to flee from sin and forsake the same; for as long as you live in sin you can have no comfort, hope or promise to come to Christ in that world of bliss; but if you repent, and feel very sorry for your sins, and pray to Christ for forgiveness, and have faith in him, and serve him, then you will have the promise of his acceptance. For he died for our sins and rose for our justification. Therefore we should not be ashamed of the Gospel of Jesus Christ.

J. D. H.

Don't forget the Old Folks.

Let me say a few words to *children who have gone out from their old homes, but who have parents still.* There is always a liability, when sons and daughters have gone away from the home of their childhood, and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associations, new thoughts, new cares, all come in, filling the mind and heart, and, if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is with you and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory. When you went away, you knew not, and will never know till you experience it, what it cost them to give you up, nor what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not, then, heartlessly deprive them of what you still can give of attention and love.

Visit your parents. If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away, make it your business to go to them. In this matter do not regard time nor expense; the one is well spent and the other will be fully, yea, a hundred-fold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel which last bore you to their side.

Write to your parents. I have known father and mother wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect any more, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter conciousness that they are not in mind enough even to call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I can not call it less—from sheer neglect or indolence. While an hour, perhaps a few moments, would suffice to write a letter which would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father or mother; do not deem it sufficient to write when something important is to be told; do not say, "No news is good news." If it be but a few lines, write them; write, if it be only to say, "I am well," if it be only to send the salutation that says they are "dear," or the farewell that tells them that you are "affectionate" still. The little messengers shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say with a warm-hearted son—

"The hills may tower, the waves may rise,
And roll between my home and me:
Yet shall my quenchless memories
Turn with undying love to thee!"

In the passing of human life there frequently comes a time when the mutual duties of child and parent are reversed. Advancing years bring a childhood to the one and the care of childhood to the other. To the aged father and mother the days of labor are over; the work of life has been done. Now attentive tenderness becomes the duty of those who once received it all themselves, while those are dependent upon it who once gave it all. Now the parent is the child, and the child is the parent. The watchfulness and care of many years ago is to be repeated over again; only that the giver then is the receiver now. To a true-hearted child here is a return of love which it is good to make. There is a deep stisfaction in being able to repay by words and looks the lavished love of the by-gone time.—*Life at Home.*

Christ never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays.

The Narrow Way.

BY F. H. CHAMBERLAIN.

Christians are exorted to walk circumspectly, and to take diligent heed to their steps; or, as the original word in Eph. 5: 15, signifies, "Take heed to walk *accurately*," not carlessly or foolishly, but like wise men. The path is too narrow for pride, with its train of supporters; too narrow for hatred, envy, covetousness, lust, evil thoughts, and each and all of the works of the flesh. All these are in the broad road, the downward road, that leads to death. As the poet says:

"Broad is the road that leads to death,
And thousands walk together there:
While wisdom shows a narrow path,
With here and there a traveler."

This path is wide enough for "love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, and all the fruits of the Spirit; and those who possess all these traits of character, are true pilgrims, and are walking in the way of life, the narrow way.

The hypocrite pretends to walk in this way; but above all others, this pretence is indeed a "vain show." Doubtless, some think themselves in the right who are not; for "there is a way which seemeth right unto a man," but the end of that way is death. "Strive to enter in at the strait gate." Luke 13: 24. "For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Math. 7: 13, 14.—*Crisis.*

THE SECRET OF A HAPPY HEART is keeping near the Master. Christ in the heart, a constant guest, can it but help to rejoice? Christ holding the hand, Christ making the path, Christ leading the disciple, can there be room for melancholy? Can troubles press heavily that are day by day and night by night rolled into the open sepulchre beside the cross?

Herald of Truth.

Elkhart, Ind., August 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 38 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it it best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For August 1871.

NAMES OF CHURCHES.		AUGUST.				Rule.
Elkhart County, Ind.						
Elkhart	Church	6	20			3
Yellow Creek	"	13		27		10
Shaum's	"	6	20			3
Holdeman's	"	13		27		10
Blosser's	"	4	20			16
Christophel's	"	6				3
Clinton	"	6	20			3
Culp's	School-house	4		27		24
Jones'	"	4	20			17
Metzler's	"	4	20			17
St. Joseph County.						
Mixel's	School-house	4		27		24
Johnson's	"	4	02			17
Poplar Grove	"	4 6				3
LaGrange County.						
Lake	School-house	2	13	27		10
Adams County.						
Augspurger's	Church	3	13			3
Branch County, Mich.						
Pleasant Hill		2 6	20			3
York County, Pa.						
Baer's	Meeting house	6		27		
Hershey's	"	6	13			24
Crolltown's	"	8				3
Baer's	(Hanover)	4	20			
Garber's	"	6		27		
Nieman's	"	8 6				
Stauffer's	(Stony Run)	4	13			10
Lower	(near River)	4		27		14
Adams County, Pa.						
Shank's	(Mummaw.)	4 6				3
Hostetter's	"	4	13			10
Cumberland Co., Pa.						
Slate Hill	"	4	20			17
McCochlin's	"	4	13			10
Dauphin Co., Pa.						
Schop's	(near Middlet.)	4		27		24
Carroll Co., Md.						
Zimmerman's	"	8 6				
Ohio.						
Medway	School-house	4	13			10

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

The Brethren in Virginia are about organizing another Sabbath School at Brenneman's church. We hope they may have a prosperous school.

Postage on the Herald of Truth.

It has been a question with many of our subscribers and the Postmasters to whose offices the papers are sent, whether the Herald of Truth could be sent, in packages to one address, at the rate of one cent for each package not exceeding four ounces, or whether one cent must be paid for each paper. To settle the matter definitely, we have applied to the Post-Office Department at Washington, and received the following reply:

Post-Office Department,
Washington, July 17th, 1871.

J. F. Funk & Bro.: Your communication of the 11th inst., with enclosed publication, called the "Herald of Truth," is received. In reply, I have to say, that said publication *may be sent in packages to one address*, at the rate of one cent for each package, not exceeding four ounces in weight, and an additional charge of one cent for each additional four ounces or fraction thereof, the postage to be paid quarterly or yearly in advance.

See second clause of Section 202, of the Postal Regulations, edition of 1866.

Very Respectfully &c.

James H. Marr,
Acting 1st. Asst. P. M. General.

Now as the Herald weighs nearly an ounce and a quarter, three papers in a package with the wrapper weigh just four ounces. The postage on a package of three papers to one address would therefore be 12 cents a year. On 6 papers to one address 24 cents a year, and so on at the rate of one cent for every four ounces or fractional part of four ounces. Those getting the English and German paper together will need to pay only one rate, namely 12 cents a year.

The Conference Minutes of the Omish Mennonite Church for 1871 have been printed and sent to the different ministers by mail for distribution. We hope they have all been duly received. There are yet a few copies left and if any wish to get them, they will be sent by applying at this office.

We think it is a very good plan for a conference to have its proceedings written out and published for the benefit of the churches. What say the brethren of our Old Mennonite church to this matter? Do you not think it would be a benefit if our conference proceedings should be thus preserved for the benefit of the church? In all our business transactions where the matter of dollars and cents is concerned, we are very careful to make a record of the matter, so that it be not forgotten, and why should we not do so in these matters of religion which we profess to esteem of so much greater importance?

So we also believe that a general conference of the ministers and brethren, of the churches throughout the United States and Canada, would be a great benefit to the church at large. Many of our ministers look with much favor and interest upon this matter. In this way we might become acquainted, and exchange words of christian love and friendship, and this would perhaps bring us into a closer union with each other, and might have a tendency to make us more of one mind, and to awaken a more earnest zeal for the cause of Christ. In such a conference our Omish brethren and Swiss brethren might also be invited and share with us in a common union of hearts in the great work of the Lord. What a blessing it might prove to the world if the non-resistent churches could only be brought into a closer union with one another, and labor more for the truth of the Gospel in its true light. We might then indeed see and feel something of the power of the prophecy wherein it is declared, that Christ "shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up the sword against nation, neither shall they learn war any more," and "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Brethren think of these things.

The New German Hymn-book, called the *Algemeine Liedersammlung*, is now about completed and will be ready for delivery about the middle of the present month. This book is a small work containing 400 pages, and 333 of the best German hymns with a variety of metres best adapted to be sung both in private and public worship.

The price of the work is as follows;

By mail postage prepaid per single copy,	.60
" " " " Dozen	$6.00
" Express per Doz.	5.00
" Express per hundred	$40.00

The Complete Works of Menno Simon, in the English language are now so far advanced towards completion that we think we can, safely say, that they will be ready for delivery by about the middle of September.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen	$1.75
Without " " "	$1.60

Any one sending for 12 Books will receive one gratis.

Our Family Almanac for 1872 will be issned again this year in the month of September. If any of our friends have items, or articles suited for it, please send them in, soon. We want to make our Almanac as interesting as possible, and hope to obtain a liberal patronage for it.

Sad Accident.—At New York, on Sunday afternoon, July 30th, the Staten Island steamer, Westfield, exploded her boiler as she was leaving her wharf at the foot of Whitehall street. About 300 persons, mostly Sunday excursionists, were on board, and it is estimated that about 100 persons were killed by the accident, and the total number of killed wounded and missing will, it is thought, amount to no less than 240.

So much for Sunday Excursions. Let Sabbath breakers remember that God is not mocked.

Correspondence.

A Journy to Virginia, Maryland and Pennsylvania.

By request of some of the brethren, I will give a short accounnt of my travels to the East. For years I had a great desire to visit Rockingham and Augusta Counties, in Virginia, as I was aware that I had many dear friends there whom I had never seen, and there also was the birth place and residence of my dear parents. According to previous arrangements, I left my home on Wednesday after-noon, April 5th, and went to Lima, where I took the cars at 1, 30, in the morning, and went by way of Pittsburg, Harrisburg, Baltimore, and Washington, to Linnville Station, Rockingham County, Va., where I arrived on Friday evening. From there a kind friend, with whom I became acquainted on the cars, accompanied me to brother Henry Geil's, about a mile distant, where I remained all night, and felt heartily thankful to God, for his kind protection on my journey thus far, and still more so, the next morning when I looked around, and was informed that I was now near the place where my dear, old father was born and raised, of which place I so often heard him speak. From there I went a short distance to brother David Brenneman's. Then Bro. Brenneman went with me to Pre. Samuel Shenk's, where we staid all night. The next day, Sunday the 9th, we went together to Turner's School-house, in the Gap, where we had our first meeting, after which we went to Bro. A. Brenneman's and in the evening to Bro. Jacob Good's. The next day, the 10th, we had meeting in the Brush Meeting-house, and the same evening at Brunk's School-house. On Wednesday the 12th, in the evening, had meeting in the New Dale Meeting-house. On Friday the 14th, in the evening, we had meeting in Edom. On Sunday the 16th, at Brenneman's Church; on Tuesday the 18th, at Weaver's Church, and on Wednesday the 19th, at the Pike Church. Between all these meetings, I visited the friends and brethren, and sisters, the aged, the sick and the afflicted, as well as I could, trying to comfort and encourage, and point them to our dear Redeemer, who also was afflicted, Yea he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Yet he opened not his mouth to complain. May God grant us the same spirit. On the 20th, in company with Bro. A. Heatwole and Bro. J. Evers, I went to Augusta County, to Bro. Jacob Hildebrand's, where we had meeting on the 22nd, in the forenoon, about ten miles from Bro. Hildebrand's with an old, afflicted sister, and the same evening in Hildebrand's Church. On Sunday, the 23rd, we again had meeting at the same place, where one precious soul was received into the church by baptism. In the evening we went to Pre. Isaac Grove's, who on Monday morning the 24th, conveyed me to Mt. Pleasant Church, where we had meeting. From there Bro. John Keagey conveyed me to his home, where I remained all night, and the next morning Bro. Keagey and wife, took me to Rockingham County again, where we had meeting in the Bank Church, and on the 27th, in the Stony Point School-house, after which we went to Pre. Joseph Driver's, and the next morning we went to Brenneman's Church again where Conference was held on the 28th and 29th, and on the 30th the Communion of the Lord's Supper was celebrated at the same place, where many brethren and sisters partook of the emblems of the broken body and shed blood of our dear Redeemer, Jesus Christ, as I hope, with a solemn feeling, in commemoration of the same. Then I visited among the friends, brethren and sisters until Friday evening, May 5th, when I went to Pre. Coffman's for the night. There a goodly number of brethren and sisters were assembled and spent the evening pleasantly in devotional services, and to my great joy and delight, Bro. Coffman consented to accompany me to Maryland and Pennsylvania. Accordingly the next morning, May 6th, we went to Harrisonburg, where we took the cars a distance of about 70 miles, to Frederick County, near Winchester, Va., to Bro. John Bower's, where we had two Meetings on Sunday, the 7th, and on the 8th we took the cars again at Stephenson Station, and proceeded on our journey to Hagerstown, Maryland. There Bro. John Reiff awaited us, and took us to his home. From there Bro. Reiff took me the same evening about 9 miles, to Bro. Noah Shank's, where we remained all night. Bro. Coffman went to Pre. Michael Horsts for the night, and the next day the 9th, we met again at Miller's Church, where we had an interesting meeting, in the forenoon. Then I went home with old Pre. Eshleman, who is their aged Bishop in that vicinity, and in the afternoon we had meeting again about 7 miles distant from the former place; the name of the Church I do not remember. In the evening I went home with Pre. Horst for the night, and Bro. Coffman with Bro. Reiff, and on the morning of the 10th we met again at the neighboring station, and proceeded on our journey to Chambersburg, Franklin County Pa., where several brethren awaited us and conveyed us to their homes near the Church, where we had meeting in the afternoon, and in the evening we went to Bro. Parrott's who the next morning took us to Scotland where we took the cars and went to Mechanicsburg, in Cumberland County, and from there to Bro. Jacob Mumaw's who lives near town; Bro. Mumaw then took us to Slate Hill Church where we had meeting in the afternoon of the 11th, and in the evening I went to Pre. George Rupp's who resides in Shiremanstown. The next morning we took the cars at that place and went to Mt. Joy, and stopped with Bro

Gabriel Bear. We also visited some brethren and sisters in town, and in the evening Bro. Bear and Bro. Grabill accompanied us to Pre. P. Nissley's, where we remained all night. We then visited among the brethren and sisters until Sunday, the 14th, when we had meeting in the Landisville Church, and in the evening went to Bro. John Shenk's, near Lancaster, and remained all night. The next day, the 15th, we had meeting in the Millersville Church, then we went to Pre. Benjamin Herr's, then went to Pre. Amos Herr's, and on the 16th we had meeting in the Church near Strasburg. Then we went to Pre. Jacob Andrew's, in Strasburg and from there to Bro. Henry Good, the husband of our sister Susan Ressler, and on the 17th we had our last meeting in Hershey's Church, where my companion, Bro. Coffman and I had to separate, and whether we shall ever meet again in this world of sorrow, the Lord only knows. We had two more appointments which I had to leave for Bro. Coffman to fill, and in the evening went home with Pre. Jacob Hershey and the next day a little before noon, I took the cars at Leaman Place for Orrville, Ohio, where I arrived on Friday morning, the 19th, and went to Bro. Benjamin Brenneman's. I also attended Conference which was in session that day at Martin's Meeting-house and in the evening went to Bro. Brenneman's again.

The next morning at 7, o'clock, I took the cars at Orrville, and by two o'clock arrived safely at Delphos, where my son was in readiness to convey me home, where I arrived in the evening, and O how thankful I feel to God, to meet my family all well and doing well. We had 27 meetings while I was gone nearly all of which were well attended both Sundays and week days, and generally good attention was given and good order prevailed. May God grant that our labors may not have been in vain. I never in my life, enjoyed myself better than I have while with the brethren and sisters whom I visited. They were kind, friendly and charitable, so much so that I felt myself unworthy of the honor which they bestowed upon me, and I feel heartily thankful for the same. If I can never reward them, I trust they will be richly rewarded in the future. And in love, I will say to one and all, in the language of the Apostle Paul, "Finally, brethren, farewell; be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you." Amen.

GEORGE BRENNEMAN.

Delphos, Ohio

A VISIT.

I left home on Saturday, the 15th of July, and went to Dekalb Co., where I remained with the brethren over Sunday and attended two meetings. I was rejoiced to meet with those dear brethren again with whom I had not met for nearly two years. From here I went via. Fort Wayne to Dixon Station, where I stopped off and went to Bro. Lewis Ridenour's, living several miles distant, whose wife, though my first cousin I had never seen before. I stayed with them over night and then proceeded to Allen and Putnam counties, Ohio, where I spent nearly one week in visiting. I attended here three meetings and one Sabbath-school. It afforded me much pleasure to meet again with so many of my old friends, brethren and sisters. From here, accompanied by C. B. Brenneman (Minister), and my sister, Anna Huber, I went to Orrville, Wayne Co., Ohio, where we spent two days, attended two meetings and one funeral. Bro. Samuel Brenneman from here conveyed us to Holmes Co. By the way we held one meeting with our Swiss brethren, in the Sonnenberg Meeting-house, where much kindness and brotherly love was manifested towards us, and the meeting was well attended. We remained in Holmes Co. four days, during which time three meetings were held, one of which however I was not able to attend by reason of ill health.

Returning to Wayne Co. again, the brethren had made another appointment for meeting which was very largly attended, but much as I desired to meet once more with my dear friends and brethren, before leaving them, to worship God in the public assembly, my health would not admit of it. On Monday morning my health having in a measure recruited, and my family and friends awaiting me at home, I took the train at Orrville and came to Cleveland, where I had to lay over some four hours. Whilst I was there in the waiting room, a railroad-ticket being handed, by the agent to a purchaser, was snatched by a thief, who ran away with it, but was immediately followed and in a short time arrested and brought back, by not less than a hundred men, and handcuffed and taken away to suffer the penalty of his evil doing. Truly as I beheld him taken away to his solitary place of confinement, I felt afresh that "The way of transgressors is hard."

At half past 2 o'clock in the afternoon I left Cleveland and in twelve hours, by the will and blessing of the Lord, I was again brought in safety to Elkhart. Many thanks to the kind friends who cared for, and sympathized with me while I was sick. The Lord reward them.

DANIEL BRENNEMAN.

Extract from a Letter from New York.

Clarence Center, Erie Co. N. Y.
July 4t h1871.

May the grace of our Lord Jesus Christ be with you all. Praise be unto the Father and Son, who so loved us from the beginning, when we were his enemies, and without the grace and communion of Jesus Christ; when we without a shepherd, oppressed and wandering, surrounded by many dangers, like crring sheep in the dark; naked, robbed and without mercy, were calling for help, when there was none upon earth to help us, but the long promised Messiah, who offered himself as surety for his poor, oppressed people; as the help of helpers he came, broke the fetters of those bound in prison; unbolted the barred doors and gave us free redemption. He washed our sore wounds and healed them by his kind treatment. He sought with care and faithfulness the scattered sheep, to lead them again into the right way. As the Sun of righteousness, he casts his gleaming eyes into the dead and dark hearts and lets the warmth of his loving kindness sink deep therein. Wherever he goes the withering flowers bloom anew and bear fruit.

The blessed rod from the stem of Jesse commenced to bud and sprout and grow forth to a glorious tree, spreading his branches abroad with amazing beauty, so that the birds of the air came and lodged upon the branches thereof; the sweet oders began to waft by, spring appeared with gladness and the dove plucked the olive branch and soared over hill and dale, since the springtime with renewed strength made his appearance.

"O give thanks unto the Lord; for he is good, for his mercy endureth forever."

* * *

We now have meeting every Sunday, and also Sabbath-school, for the purpose of instructing the young in the German language, which is our native tongue, They make rapid progress in learning. Some that have commenced in the alphabet are now able to read in the Testament. They take great delight in learning German. We have 62 scholars in our school, and more still are coming, &c.

JACOB HAHN.

[The following letter was overlooked last month. It should have appeared sooner.]

From Missouri.

Cherry Box, Shelby Co., Mo.,
May 30th, 1871.

Bro. Funk, I will write you a few lines to let you know that we are all well, and thankful to God for his mercy towards us, that he has still spared our lives and preserved us unto the present time.

We are all well satisfied with the change we made in moving from Elkhart, Ind., to this place. We have here a church of 18 members. There are three ministers, one of whom is a bishop. His name is Benjamin Hershey, formerly of Whiteside Co., Ill. The other ministers are Benjamin and Abraham Lapp. Our church is in a flourishing condition. Four new members were received into the church last fall, two by baptism and two had been baptized previously. We have also started a German Sunday-school which has been well attended. We have been able to maintain good order and all seem to take an earnest interest in it, both the English people and the German.

The brethren much desire to be visited by the ministering brethren from other places, especially by such as are able also to speak in the English language. Any one coming to visit us from the East will please come to Quincy, and there take the Hannibal and St. Joseph R.R., to Clarence, and then north a distance of 12 miles to Christian Lapp's. Or if they will write to us we will with pleasure, come to the depot with a team and receive them there. Those wishing to come will write to me, or to B. Hershey, Cherry Box, Shelby Co., Mo.

ABRAHAM SHELLENBERGER.

Children's Department.

A Child's Hymn.

This night when I lie down to rest,
I think of Him who loves me best;
He watches o'er us all the night,
And keeps us till the morning light.

He's always with us night and day,
He makes us happy when we play;
He gives us love, and clothes, and food,
He gives us all things that are good.

I'll alwdys sing our Father's praise,
In sunshine or in cloudy days;
He loves us more than we can tell,
And when we're sick he makes us well.

And when our days are ended here,
He takes us to that happy sphere
Where there is no more pain or night,
But all is joy and all is light.

Home Again.

After an absence of nearly eight weeks, I again arrived at home at half past 12 o'clock on Wednesday, the 19th of July. I was glad again to meet those I love, and felt thankful to our kind heavenly Father for so kindly watching over me, and protecting me from all harm and bringing me safely to my home, to enjoy the society of those near and dear to my heart.

I visited a great many families, met and became acquainted with many warm-hearted friends, who treated me very kindly. I also talked to hundreds of little boys and girls; speaking a kind word and giving some good advice to nearly every one I met. Several times, at Sabbath-school and at church, I addressed the children. And my little friends, to whom I talked, I wish you may never forget what I told you. If you will try to obey God, and observe the things I told you, and what you are taught in his holy word, you will be very happy already in this life; for they that obey God, they that love and follow Jesus, that dear Friend, are the happiest people on the earth; because God loves them, and is with them, and they often feel his presence, and enjoy such happiness as the wicked cannot feel or know.

In my last letter I promised to tell you something more about Chicago. On my return from the West, I spent a day in visiting different places of the city. But if I should attempt to describe its appearance I should certainly fail. The splendor and magnificence of its vast and costly buildings, equal, and in many respects exceed anything I ever saw before. In passing along its streets, seeing and admiring the many wonderful works of art, the work of men's hands, I thought, if men, by the wisdom which God gave them, are able to accomplish such wonderful things, and build such a splendid city, how incomprehensible and indescribably great must be the splendor of that city, "whose builder and maker is God?"

When we behold the heavens, the sun, the moon, the planets, and the innumerable multitude of stars, and consider how much greater is the power and the wisdom of God than that of his creatures, we may have a very faint idea of how much greater will be the splendor of that city, and those bright and glorious mansions which he has prepared for those that love him.

One of my objects in stopping in the city was to visit some of those institutions where the poor, the friendless and the orphan children are cared for. First I went to the "Home of the Friendless," on Wabash Avenue, in the southern part of the city. I found it to be indeed, what its name indicates. Here are taken in children of parents who are poor and unable to care for them; and some who have no friends to look after or care for them.

The matron of the house very kindly showed me throngh all the rooms of the building, which were all pretty well furnished. We went into the school-room, where there were perhaps forty or fifty little boys and girls. As school was in session, I did not ask to say anything to them, and after a few minutes passed out. We also went into the nursery where we saw seven or eight babies in their nice clean cribs, with a few ladies to take care of them. I think the lady told me there were about sixty in the house. The children were all well dressed and clean, and everything I saw spoke well for the institution.

After having seen all, and bidding the kind lady farewell, wishing her God's blessing, I went to the "Protestant Orphan Asylum," on Michigan Avenue. Here were also sixty or seventy children. The matron, Emily Swan, conducted me through the house and showed me all its apartments, and I saw that they were amply furnished to make the children comfortable.

She also took me into the school-room, and after pointing out some of the children, telling me where they got them &c., she asked me to speak to them. I talked to them a short time, telling them of their Father in heaven, who cares for them and will supply all their wants; and that they ought to obey and love him, to which they hearkened very attentively.

I was shown a large quantity of second-hand clothing which was sent in from different parts of the country and city, by the friends of the poor and needy.

Again taking my leave, asking God, in my heart to bless the children and all connected with the institution, I started northward through the city, noticing as I went along, the magnificence of the costly mansions of the rich, thinking if the people were as much concerned about those mansions which Jesus has prepared for those who love and follow him, as they are for their comfort in this world, what a blessing it would be to them.

About six o'clock in the evening I arrived at a half orphan asylum, in the northern part of the city, about six miles from the other two which I had visited. Here are about seventy children, some of whom have lost their father and some their mother. They were nearly all out in the yard playing, but by the ring of a bell, they were soon all gathered into a room. After they were all in and seated in a single row around the room, I was invited in to see them. They were nearly all fine, healthy looking children. Perhaps three fourths of them were boys.

After taking a view of them, I requested to hear them sing, which was readily granted. The lady took her seat at an organ and played, while the children sung a few beautiful hymns, after which she told them to chant the Lord's prayer. They all kneeled down, clasped their hands and closed their eyes, and began to chant, "Our Father, who art in heaven," which was so affecting a scene that I could not refrain from weeping.

After they had taken their seats again, I talked to them a short time, referring them to a part of the prayer they had just been repeating, namely, "Lead us not into temptation, but deliver us from evil," telling them that this was asking God to keep us from doing wicked things; from disobeying his holy commandments; and to give us grace and strength to avoid and turn away from everything that is sinful and displeasing to him, that we may not be overcome by the temptations of the wicked one, and be led into everlasting woe and misery. I told them that they ought never to repeat those words thoughtlessly, without desiring in their hearts that God may "deliver them from evil."

I also referred them to their condition in this world; told them that each of them had lost a father or mother, and they were left in the care of kind friends; I told them that God was their *best* friend; that he was both as a father and mother to them, that he could do more for them than any earthly friend was able to do; that if they would only love and obey him, he would never leave or forsake them.

I asked God's blessing upon them and left the room, wishing I had it in my power to make thousands of poor, fatherless and motherless children comfortable and happy in this world, and could use my strength and influence to lead them all to Jesus; and wondering why it is that there is not an institution of this kind in our church for the support of poor children.

Before I left the house, the lady showed

FOOD FOR THE LAMBS.

Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works. For thou *art* great, and doest wondrous things: thou *art* God alone. Ps. 86: 8, 10.

me some of the bread of which the children eat. It was as nice as I ever saw on any table, and I felt satisfied, from the appearance of the children, and what I saw in going through the house, that the children were well cared and provided for.

The children at these institutions are clothed, educated and provided for by the charities of the many sympathizing friends of the poor and the needy. Were it not for these institutions in these large cities, hundreds of children would be compelled to wander about, half starved and half naked, and get into all kinds of wickedness. What can we do for the relief of the poor and suffering? Shall we stand and see others carry on this great important work, without lending them a helping hand?

After I was in the city two nights and one day, I took the cars for home; and as the "iron horse" moved swiftly along, my heart was filled with joy and gladness, at the thought of soon meeting my dear friends, and I wished they would go faster. So the train of time is hurrying us along through this life; and if God is our dearest Friend, should not our hearts also become glad as we approach the city New Jerusalem, there to greet our dear Savior, and the friends who have gone there long ago? "Oh that will be joyful, to meet to part no more."

By the time my friends read this, I shall probably, if I am well, be visiting in Ohio; and before long I shall go further east. I hope, my friends, you will pray for

BROTHER HENRY.

For the Herald of Truth.

DEBTORS.

Dear children, Do you know what a debtor is? It is a name given to those in debt. If a friend does you a favor you owe him thanks. As long as you do not thank him you remain a debtor. A man who does not pay his debts is a debtor. What I wish to tell you is that we are all debtors though we owe not any man. Do you believe it? Let me ask, Who gave you life? Who gave you health and strength? Who sends rain to make the wheat and corn grow that we may have bread? Who loads our trees with fruit that we may eat? Who caused springs of pure water to bubble from the earth that we may drink? Who gives us all the blessings and comforts which we enjoy from day to day? Do they come by chance? All will say at once, Oh no! They come from God. Are they worth anything to us? Oh yes! They are more valuable than gold. Did you ever pay God for them? If not you are debtors, and what *great* debtors, for you have nothing to pay with. Everything you possess the Lord gave you. Nothing is truly your own. The Lord knows how poor we are. He sees our sad condition, and says to us, "If ye do *my* will, I will forgive your debts." Do you know his will? Two words will express it: *Do right.**

Long ago God wrote his will in a book and gave it to man. Since then men have copied it, and to day thousands of these books are in all parts of the world. Every person who can read, may learn the will of God by studying this Book, which is called the Bible. To this we must go when in doubt. We must study it all the days of our lives, that we may become "wise unto salvation."

If those who are good are debtors, how much more so must those be who disobey God's holy will. The longer we disobey him, the greater will be our debts. Oh how necessary that we should commence while young to love and serve the Lord. How can we help loving him when we think of his goodness. If we truly love him, it will be a pleasure to do his will. I hope all who read this love the Lord; love to do his will; love to study the Bible, remembering that they are great debtors, and pray the Lord to forgive their debts. R.

* "He that feareth God and worketh righteousness, is accepted of him." Acts 10: 36.

A Morning Hymn.

"What do the little warblers say
Who rise and sing at peep of day?
They stretch their wings and soar on high
To praise their Maker in the sky.

"Do birds their morning praises bring,
So early rise, so sweetly sing?
And shall a child forget to raise
Its waking voice in notes of praise?

"Oh! I will not unmindful be
Of that kind care which watched o'er me,
And kept me through the night from harm,
From dangers, and from all alarm."

A Letter.

Dear Brother Henry, I am a little girl 13 years of age, and I have a brother who is 11 years of age; he reads with me every evening in the Testament. We commenced at the beginning, and intend to read it through if we live. We read the Herald, and we saw in the May number that you are going around visiting. Can you not make it convenient to come to Canada and visit the children here? We would like to see you and have a little conversation with you.

Now little children, little brothers and sisters, let us all try to take Brother Henry's advice, obey our parents, and love God, and read God's word, and keep in mind the teachings of the same; as it cost nothing less than the blood of Christ. He thus brought salvation near for all the human family. Oh let us all try to love him, as he first loved us.

NANCY A. and SAMUEL H. SHIRK.

[It is my intention to visit Canada some time during the coming year, if the Lord will. I have a few other places that I wish to visit before I go to Canada. I hope I shall come by and by. How glad we shall be to see each other.]

CHARACTER.

Have you noticed an icicle as it formed? You noticed how it froze one drop at a time, until it was a foot long, or more. If the water was clean, the icicle sparkled brightly in the sun; if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If each though, be pure and right, the soul will be lovely and will sparkle with happiness; but if impure and wrong, there will be a final deformity and wretchedness of soul which will go on increasing with a fearful rapidity, unless suddenly checked upon the first approach.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter
Aug. 17	Eph. 5	Sept. 1	2. Thess. 1
" 18	" 6	" 2	" 2
" 19	Philip. 1	" 3	" 3
" 20	" 2	" 4	1. Tim. 1
" 21	" 3	" 5	" 2
" 22	" 4	" 6	" 3
" 23	Col. 1	" 7	" 4
" 24	" 2	" 8	" 5
" 25	" 3	" 9	" 6
" 26	" 4	" 10	2. Tim. 1
" 27	1. Thess. 1	" 11	" 2
" 28	" 2	" 12	" 3
" 29	" 3	" 13	" 4
" 30	" 4	" 14	Titus 1
" 31	" 5	" 15	" 2

For the Herald of Truth.

Come to Jesus.

Dear sinner, these words are spoken to you! Oh, how beautiful are these words, which if observed may make the soul to rejoice in that Savior who died for us, that when we have ended our lives on earth, we may for ever dwell with him above. Oh! then, sinner, come to Jesus and you will find rest for your soul. If you come to Jesus he will in no wise cast you out; he will forgive your sins which you have committed, and make you to rejoice.

God says to us, "Your sins and your iniquities will I remember no more." Then sinner, why do you not come and have your sins forgiven and your soul blessed? Sinner, come to Jesus, just now; do not delay one hour, for death may take you away at any moment to eternity; and then if you are not prepared to go, how dreadful will be your state! But if you come to Jesus, he will lead you through the shadow of death, and take your soul to everlasting joy; this joy the christian will obtain if he holds out faithful till death. Every sinner may obtain this joy if he will only come to Jesus. Let us pray that Jesus may bless every sinner that comes to him.

MARION G. ROACH.

Moultrie, Ohio.

For the Herald of Truth.

Love.

Love! what a treasure 'tis to me,
Love! what a pleasure 'tis to see,
When friends in warmest *love* can meet,
In *love*, each other happ'ly greet.

Where *love* is not, there God can't be,
We in *His* holy word can see;
Then let us try, in all our days,
That *He* may *love* us in our ways.

O let us *love* each other more,
That we may reach that happy shore,
And dwell with *Him* for evermore.
From sorrow, pain, and sin, secure.

And then when many years have fled,
And we are numbered with the dead.
Our friends in purest mind reprove,
How we have prayed in sweetest *love*.

LOVE.

"Get the heart and you have got the man," is a saying as true as it is old. Love knows no law, and is not subject to law, neither, indeed, can be. It fulfills the law. It makes labor divine. The Christian who loves God will keep his commandments, and his commandments are not grievous. They are hard only for those who do not love.

The boy who loves will want to please the object of his love. If he loves his mother, his delight will be in doing what she tells him to do, and in contributing to her pleasure in every way.

The girl who loves her father or brother will do whatever will please them. If we love Jesus, we will show our love by pleasing him. Love cannot help itself, and is not selfish, but always asks, what *can* I do and what *may* I do for my beloved?

Love is a divine passion, "sweeter than life and stronger than death." Nothing is more acceptable to Jesus than the heart of a little child full of love. A child's love is the purest love under heaven.—*Children's Friend.*

For the Herald of Truth

Lock the Heart.

When night comes we are oftentimes very careful to have our property and goods whatsoever they may be, especially such as are more particularly likely to be in danger, well secured by strong bolts and locks, in order to secure them against being stolen by thieves; but how much more careful should we be to secure our hearts against spiritual thieves who steal away our affections from God, and do us much more injury than a natural thief with our worldly goods.

Should a thief steal all we possessed in this world, it would be but a trifle towards what those spiritual thieves continually do when they steal our faith, our love, our hope, and all that secures us to Christ. Oh, is it not much more needful that we should bar, and bolt, and lock the door of our hearts with the love of Jesus so that these spiritual thieves could not enter, and thus at all times guard ourselves lest we should lose that which we so much need on our weary pilgrimage on the narrow way of life, which leads to heavenly treasures?

Should our faith be stolen, unbelief would take the place; should love be stolen, hatred, anger, envy and such like things would fill the place; if hope be taken, doubt, dismay and despair will stand in the place, and thus we would be led into darkness and finally to destruction. Let us therefore every day ask the Savior to lock our hearts against sin and all unrighteousness, so that no robber can enter, either by force nor by alluring temptations.

"O may thy Spirit guide my feet
In ways of righteousness,
Make every path of duty straight
And plain before my eyes.

My watchful enemies combine,
To lead my feet astray;
They flatter with a base design
To make my soul their prey."

ELIAS N. NISSLEY.

Mt. Joy, Pa.

The Joyful Change.

"Your sorrow shall be turned into joy," 16: 20.

When the Savior knew that the time was not far distant when he should leave this world, and ascend unto his father, he spoke much to his disciples concerning the sorrow and tribulation they would have during their short stay upon earth. His own pilgrimage from Bethlehem to Mount Calvary, being one of sorrow and great suffering, he well knew what it was to be to his people, and in order that they might not grow weary, he encouraged them very kindly, by saying that although they should weep and lament and have great tribulation, *to be of good cheer*, for all this shall be turned into joy, and their joy no man should take from them. What words of comfort are these to the weary, heavy laden traveler on the heavenly road.

In Paul's epistle to the Romans he exhorts them, not only to "believe in Christ" but also to "suffer for him. "He made for us," says Jeremy Taylor, "a covenant of sufferings." His promises were sufferings in this life, and the reward in the world to come, which is life everlasting, joy without end, where the sound of weeping is heard no more.

Then be not discouraged dear christian reader; these sorrows are sent from one who loves you. "Your heavenly Father knoweth that ye have need of all these things," but "be of good cheer", the "morning" will soon come. And one of the elders answered saying unto me, What are these which are arrayed in white robes and whence came they; And I said unto him, Sir, thou knowest. And he said unto me, *These are they which came out of great tribulation.*"

H. A. MUMAW.

Wimesbury, O.

Beautiful Home.

Far a way in the land of the pure and bright,
Is the only of God with its golden light:
O there is our home and we ever shall stand;
Mid the shining ones of the better land.

CHORUS.

O, beautiful home, O beautiful home,
Where beautiful saints surround the white throne,
O I long to be there, and forever to stand,
Mid the shining ones of the better land.

That beautiful land we are nearing now,
Where a crown of bright glory encircles each brow,
Where the tree of life grows on that beautiful shore,
Where flowers shall freshen to fade no more.

With palms, and bright crowns, and our robes of light,
We shall roam the fair fields with eternal delight,
And join in the song of the purified band,
Mid the shining ones of the better land.

O how cheering the thought, that when life here is o'er
We may meet one another on yonder bright shore,
Where sin and temptation we never shall know,
Where the river of life shall eternally flow.

Then come brother pilgrim, let love freely flow,
As on to our beautiful home we shall go,
For Jesus has said we must go hand in hand,
If ever we enter that beautiful land.

Oh my soul is now weary of toiling below,
To the home of the shining robed saints would I go,
With Jesus my Savior forever to stand,
Mid the shining throng of the better land.

GEORGE BERRY.

A Funeral Hymn.

Dear friends don't think of me as in the tomb,
For I shall not see its dark shadow and gloom,
And I shall not fear, though the river be wide,
For Jesus will carry me over the tide.

You know where to find me, dear children in heav'n,
Though ev'ry fond tie you have cherished be riven,
You follow me home to the land of the blest,
Where sighs are not heard and the weary ones rest.

I'm going to live with the angels so fair,
I'll look for you children and wait for you there;
Where tears do not flow and where death cannot come,
Together we'll dwell in that beautiful home.

The Little Twig.

BY MRS. H. A. CROUCH.

I saw a little twig scarcely an inch long, so tender, an infant hand could break it; rough and unseemly, without comeliness; and when I saw it there was no beauty that I should desire it.

It said, "If I were comely and beautiful like those spring flowers I see, I could attract, and please, and fulfil a mission."

It said, "If I were like yonder oak or cedar, I could afford shelter to God's weary sheep at noon-day, and the fowls of heaven should sing among my branches."

It said, "If I were *strong*, I might bear some burden, or serve a purpose as a peg, a bolt, or a pin, in God's great building that is going up. But so insightly, so weak, so small!"

A voice said to it, "Abide in me and I in you. He that abideth in me and I in him, the same bringeth forth *much fruit*." And so it rested in faith, homely and weak, *apparently* doing nothing.

It was not long and a glory of leaves crowned it,—Psa. cxix. 4; and in God's time I saw the heavy fruit it bore.

The little twig rejoiced as passers-by admired the fruit, and *praised the tree:* and it dropped the fruit as though it had not borne it, and waited again on God, barren, unseemly and fruitless, all through the frosty winter.

What a waiting on God was that! What a faith still to "*abide*" when it could not feel one drop of the trees' life-blood; and *reckon itself alive* though chill blasts smote it, and coats of ice wrapped it around. But it *abode*, and in due time it rejoiced in a wealth of leaves, and bore again the luscious, heavy fruit.

"Oh God! I wait on thee,
Helpless, barren, and weak.
The tenderest branch of all the tree,
The most unsightly one to see,
When shall thy glory cover me?

"Be still, my heart, be still,
Why art thou thus cast down?
What doth thy God require of thee
But to abide still in the tree,
And wait in sweet humility?

—*Earnest Christian.*

The Blossom and the Fruit.

You have seen the tiny blossom of the fruit-trees opening in early spring. After basking a few days in the sun it fades and falls. A germ is left behind on the branch, but it is scarcely discernible among the leaves. It is a green speck that can hardly be felt between your fingers. If a hungry man should pluck and eat it, the morsel would not satisfy; the germ as to present use is a sapless, tasteless nothing. Grasped now as your object and end it is the most worthless of all things, but left and cherished as the germ of fruit it is the most precious.

This life is the bud of eternity; if plucked and used as the portion of the soul, that soul will be empty now and empty for ever. But while thus abused it is worthless, rightly used it is beyond all price. Here is generated, cherished, ripened, the life that will never die.—*Rev. William Arnot, D. D.*

Jesus Wept.

Jesus wept over the woes of a single city, and do you think that he never wept over the woes of a world? He wept in public, where he would certainly restrain his feelings as much as possible; and do you think he never wept in secret? Could we lift the sacred veil of his solitary hours; of his seasons of retirement, while an obscure workman of Nazareth; of his forty days' fasting and prayer in the wilderness; of his vigils on the mountain tops and in the deserts—what prayers, what intercessions, what tears, what tender and heavenly sympathies with the sorrows and woes of humanity, would come to light His affections were not limited to Judea; he did not love those merely who loved him. He wept at the grave of Lazarus, and over the distress of Martha and Mary and why not over the great congregation of the dead of more than a hundred and thirty generations past, and over all the broken hearts of widows and starving orphans from the beginning of the world? Why not over the distress of all the sick, the delirium of the deranged, the agonies of the dying? Do you now see why he went about with restless assiduity to console, to comfort, to bind up broken hearts, raising their dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could he do otherwise, with a heart like his? He would have done so, though no man had believed it him on that account, or returned to him a grateful word or look.

It may be justly said that the pride that shapes humility is the most objectionable, as in addition to the bad qualities inherent in a false unfounded estimate of self, it supercedes that of hypocrisy—and no combination can be more odious than that of hypocrisy with pride.

CORRECTION.—On page 106 in the July number of the Herald, in the third column, 30th line from the top, for *an* read *and*, and for *return* read *retain*.

An Interceding Christ.

In contemplating the work of our Redeemer, we are apt to think of him as he was when upon earth, going about doing good, hearing the voice of man's necessities and his cries for help. We remember also that Christ endured cruel mockings and scourgings; and that after suffering death for us, he arose from the grave, and ascended to heaven.

But the great fact that we have still *an interceding Savior*, is to much out of our thoughts. While we remember what he was, let us think of what he is. "*He ever liveth to make intercession for us;*" as though this was, so to speak, the governing object of his present existence. The governing object of a mere man often becomes a power for good or for evil. When we can say, One thing have I desired of the Lord that will I seek after," that one thing, pursued with all our endeavors, is most generally obtained. Then what well-grounded hopes must cluster around the concentrated intercession of the divine Savior!

He ever liveth to make intercession for us. While such a voice is lifted up for us, close to the ear of God, ought we not to cherish the most joyful hope?

Poor, afflicted disciple! When it seems as though there was no eye to pity, or arm to save; remember that thy Redeemer is praying for thee! The same voice that was lifted up on Calvary, saying," Father, forgive them!" still prays for them. He sympathizes with all thy distresses; he means to save thee from all thy sin. The good work he has begun in thee, he will not leave half done. He is praying for thee! Never again be discouraged. Thy Savior is praying for thee

WHAT IT COSTS.—There and 100,000 men in New York who receive wages for either manual or mental labor. If they take each one drink a day at ten cents each, the total expenditure is $10,000, and for cigars and tobacco, say ten cents each, $10,000, making $20,000 a day, $140,000 a week, $560,000 a month, and $6,720,000 a year for drinking and smoking and chewing, and they neither give strength to the body, vigor to the nerves, nor health to the brain.—*Evening Post.*

Little by Little.

A poor woman had a supply of coals laid at her door by a charitable neighbour. A very little girl came out with a fire shovel and began to take a shovelful at a time, and carry it to sort of bin in the cellar. I said, "Do you expect to get all that coal in with your little shovel?" She was quite confused with my question, but her answer was striking. "Yes, sir, if I work long enough." Humble worker, make up for your want of ability by abundant continuance in well doing, and your life work will not be trivial. The repetition of small efforts will effect more than the occasional use of great talents.—*Spurgeon.*

To my Friends in Woodford and Tazewell Counties, Ill.

Dear friends and relatives. Ever since the summer of 1869 when it was both my pleasure and my delight to visit you, I have had a desire to communicate to you a few lines through the Herald of Truth. My mind has often, very often been with you all, since I bade you adieu, and, Oh! what a change there has been among you, since that time. Some have moved to different places, others that were then strong and in the vigor of life have returned to dust.

I have often thought how important it is that we should all try to make preparation to meet each other in heaven, where all is love.

I do love to read the Herald of Truth. As soon as I receive it, I sit down and read it thoroughly. I said to my mother a few days ago, that if I lived in a foreign country, I would take the Herald if I had but one dollar to spare.

We would be glad to have the Mennonite ministers come and preach for us whenever it is convenient for them to do so, although there are but few members here; but the Lord has promised that where two or three meet together in his name there will he be in the midst of them. I hope my friends will bear with my writing, and may the Lord shield, guide and protect you all is the prayer of your kind friend.

SUSAN F. HILDEBRAND.
Afton, Nelson Co,. Va.

Died

On the 24th of June, in Hilltown, Bucks county, Pa., HENRY FRETZ, aged 71 years, 10 months and 26 days. He was buried on the 27th at Perquesee Mennonite Meeting-house. Funeral discourse by Isaac Oberholtzer.

On the 25th of June, in Milford, Bucks county, Pa., of brain fever, JOHN SHANTZ, aged 36 years, 4 months and 20 days.

On the 27th he was buried, followed by a large concourse of friends and relatives to the grave. Funeral discourses by Abraham Young, Jacob Beidler, and Isaac Oberholtzer, from Isa. 57: 2.

On the 4th of July, at the residence of her son-in-law, Pre, Jacob B. Mensch, near Skippackville Montgomery county, Pa., after a lingering illness of cancer in the stomach, BARBARA, widow of John BAUER deceased, aged 61 years, 5 months and 7 days. She was buried on the 8th, at the new meeting-house of the Old Mennonite church in Shippack. Funeral discourses were delivered by Isaac clemens, Abm. Wismer, Henry Niee and John Latshaw from Rev. 14: 13.

On the 19th of July, in Franconia township, Montgomery Co., Pa., after a brief illness of sore throat, GARRET CLEMENS, aged 24 years, 7 months and 22 days. He leaves a wife and child. Buried on the 21st at Franconia meeting-house. Funeral discourses by Isaac Clemens, Henry Nice and J. Albach.

On the 16th of March, in Lancaster Co., Pa., widow ANNA MELLINGER, aged 71 years, 10 months and 14 days.

On the 4th of July, in Elkhart Co., Ind., of cousumption, sister ELIZABETH, wife of Jeremiah OYER, aged 34 years and 21 days. She leaves a husband and 7 children to mourn the loss of an affectionate wife and kind mother. Though strong as were the ties of affectionate love which she ever retained toward those of her own family and kindred friends, she was resigned to the good pleasure of the Lord, and thus calmly fell asleep in Jesus, as we believe. Funeral services by C. Farber and D. Brenneman, from 2 Timothy, 1: 10.

Weep not for me, my friends so dear,
Nor shed for me the sorrowing tear;
I am not dead but only sleep,
My lonely slumber, O how sweet!

No longer is this mortal frame
The seat of suff'ring grief and pain;
Serene and tranquil is my sleep,
My silent slumber, O how sweet!

On the 19th of June, in Ashland County, Ohio, JOHN BALLY departed this life, aged 37 years, 4 months and 25 days. He was assisting his brother Peter Bally in hiving a swarm of bees, when he received a sting just behind the ear. About 15 minutes after, his brother saw him sinking down and said, "What is the matter?" He replied, "This bee-sting makes me awful sick. These were his last words, and in fifteen minutes later he ceased to breathe.

Truly in the midst of life we are in death. Bro. Bally was a very consistent and worthy member of the United brethren Church, over seven years. No doubt he has gone to rest. May the Lord support his aged mother and weeping friends, and finally gather them all in the mansions above. A strange fatality seems to mark this family. On the 17th of Jan., 1843 Jacob Bally, father of the above was instantly killed by a falling limb, while chopping in the woods. On the 11th of August, 1861, a married daughter was killed by lightning in her door yard, and now Bro. John by the sting of a bee. Of three deaths not one occurred in the house.

Mother Bally, now 71 years old, with a thrice bereaved heart is walking in sorrow to the grave, but with a strong confidence in him who said, "I will be the widows God." He was buried on the 20th, at Inhoff's burying-ground. Funeral discourse by Peter Inhoff and C. A. Shater, from 2nd Cor. 5: 1.

In St Joseph County, Ind., On the 19th of July, of palsy, WILLIAM KASER, aged 53 years, 1 month and 6 days. He was buried on the 21st, in Fare's burying-ground. Funeral services by Abm. Whitmore, in English from Matt. 24: 44, and M. W. Shenk, in German from Rom. 4: 8. His death was very sudden. After Supper he went out into his orchard to prop some apple trees, and from there he went to the lane where his youngest son was watering the horses. All at once the boy saw his father lying on the ground. He called his mother, but before she came the father was dead. This should indeed be a warning to many. He had 12 children of whom five are still living. He was a brother in the Mennonite church. M. W. S.

On the 15th of July, in Richland, Bucks Co., Pa., of the infirmities of old age, ABRAHAM GEISINGER, at the advanced age of 82 years, 3 months and 16 days. On the 19th his remains were interred at the Springfield Mennonite Meeting-house. Funeral discourses were delivered by Henry Hess, Samuel Moyer, Jacob Beidler and Isaac Oberholtzer, from Heb. 13: 17. The deceased was 33 years a minister of the Gospel in the Mennonite church at Springfield.

On the 7th of July, in Kulpsville, Montgomery Co., Pa., JACOB S. GOTSHALK, aged 73 years.

Letters Received.

B F Newcomer, J M Brenneman, J B McConnell, Mathias Eby, I C Good, D A Troyer, Henry Good, A Schiller, Geo Brenneman, U Hego,——France, Jost Bally, Philip Schmutz, Geo R Schmidt, Heinrich Musselman, Elias B Riehl, J H Kenagy, S H Bally, F H Schmidt, Deutschhof, C F Detweiler, A B Brubacher, M C Pennypacker.

MONEY LETTERS.

A—J S Augspurger $2 10.

B—C B Brenneman $1; Henry Block $3; Jacob Brenneman $1 50; Gabriel Baer for H B B $4; Deborah Barkey $1; Andrew Burkey $2; Noah Baker $1; John Blough $1 50; Joseph J Borntreger $2 75; Jacob D Blough $1; Joseph Beidler 25cts; Geo Byler $1 50; Peter Blough $1; Jacob Brunk $2; D D Baumgartner $1; John Birky $6; Chr Brunk $2.

D—David Detweiler $2; Jacob B Detweiler $3; Barbara Diller $1.

E—Wm Eby $5; Jos Eigstein $1; Benj Ebersole $1 50. Abm Ebersole $1 50; C Engel $2 80; Mrs Joseph Esbenshade $1 50.

F—Henry Funk 50cts; Jos Forney $1; Geo Funk $3; J M Foreman 25cts.

G—Jn Gingrich $1; Henry Golshalk $1; J M Greider $10 25; Jos Gerber $1 10; I Grove 30.

H—Jacob Hoover $5 50; George Holdeman $1; L Hartzler $1; John Hartzler $1 50; Joseph D Hartzler $3; Jonas Harshberger $1.

K—Jacob Kinsinger $1 10; Joseph Kurtz $1 50; Annie Kornhaus $1; Joseph Kurtz $2 50.

L—Jacob H Landis $2; Martha Long $2; John B Landis $1; Jacob Long $2.

M—Moses Martin $1 50; Levi Martin $1; Jacob S Moyer 25cts; D M Miller $3 40; Jacob Miller $8; Solomon Martin $1 50; Peter D Moser $2; Tobias Myers $2; Wm G Moyer $2 50; Annie Musselman $1 10; Chr Martin $1.

N—Peter Naffziger $2; Chr Naffziger $1; J S Neuschwander $3 20; Jacob Nafziger $1; Samuel Nissley $1; Mary Nissley $1; Peter Naffziger $1.

O—John Oswald 50cts.

P—Joseph B Parr 50cts; S Pletcher $1.

R—Moses E Reist $2 50; Abm Roth 50cts; J W Rutt $1 50; Samuel Rutt $1; Abm Rosenberger $7 15; Abm Reiff $1 50; Levi S Reist $3 00.

S—Jonathan Shellenberger $1; C H Shelly $2 50; Dr Sheppard 50cts; Jos Stuckey $1; John Strubhar $1; Sol Stutzman $1 50; Joseph Stecker $1; Rudolph Schneider $3 15; Wm Salzman $1; C Schlanter $4 25; Hetty Shindle $1 50; J G Stevick $1; Peter Stauffer $1 50; John D Short $1; M Shoup $1 50; John Stahly $1; Daniel R Stauffer $2 20.

T—J Trayer 50cts; Christian C Tehantz $1; Jeptha Troyer 50cts.

W—Joseph Wenger 10cts; Abm Witmer $2; Christian Welty $1 20; David Whisler 20 cts; Samuel Wolf $1; Abm Witmer $1 50.

Y—Samuel Yoder $1 50; J K Yoder 50 cts; John K Yoder $1.

Z—David J Zook $2.

FOR BOOKS—John S Good $9.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after June 11th, 1871, leave Elkhart as follows:

GOING EAST.

Accommodation,	(Main Line,)	11,00, A. M.
Toledo Accom., Mail	(Air Line,)	12,55, P. M.
Special New York Expr.,	(Main Line)	1,10, " "
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,10 A. M

FREIGHT.

Air Line.—6: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 25 A. M., and 10: 00 P. M.

GOING WEST.

Special Chicago Express	(Main Line,)	3,20 P. M.
Night Express,	(Main Line)	2,40 A. M.
Pacific Express,	(Air Line,)	4,30 A. M.

FREIGHT.

1: 05, 3: 50, 7: 00, 10: 20 A. M., and 9: 00 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	1,10, P. M.
Night-Express,	1,10, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

S. D. BANCROFT, Agent, Elkhart.

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Per dozen, " " "	1 90
" hundred, by express, - -	12 50

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 9. ELKHART, INDIANA, SEPTEMBER 1871. Whole No. 93.

For the Herald of Truth.

Early Piety.

Why do we live thus unconcerned?
Nor seek salvation now;
Though we are young we should prepare
To make the solemn vow.

The blooming youth may boast and say:
I am too young to die;
When I get old I shall prepare
To meet my God on high.

But while I'm young I will enjoy
The pleasures of the gay,
I'll go where my companions are,
To frolics, dance and play.

But stop young friend, return and seek
The Savior's smiling face;
He's able, he is willing to
Redeem you through his grace.

For ere another week has passed
Your blushing cheeks may fade;
Death's icy hand may grasp your breath,
And clay may be your bed.

You surely do not know how soon,
The hour of death may come,
But if you are prepared to die,
Then heaven is your home.

R. SCHAFER

For the Herald of Truth.

"She hath done what she could."

Mark 14: 8.

As Jesus was sitting at a meal in the house of Simon, in Bethany, there came a woman having an alabaster box of ointment of spikenard very precious, and broke the box and poured it on Jesus' head. Then some of the others present murmured against her and said, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." Then Jesus noticing this said, "Let her alone; why trouble ye her? she has wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." And to these remarks Jesus then added the words of our consideration, "She hath done what she could." So then this woman has wrought a good work on Jesus and done for him what she could. However short and simple this sentence may appear, yet if closely examined and interrogatively applied to ourselves (each one for himself), we must undoubtedly all acknowledge that there is an important thought contained therein, namely, Do we also for Jesus what we can? Or can Jesus say of us that we are doing all we can? Here we may yet undoubtedly find many things which we left undone that we just as well might have done if we would have had a desire to do so. As simple as the work of this woman on Jesus may appear, so important it is; for this was all she could do, which was valued just as much in the sight of Jesus as if a rich King would have wrought a great work on him; for he then said, addressing those who had murmured against her, "Verily I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Behold, dear reader, Jesus is no respecter of person and does not prefer a great work of a rich man, to that of an inferior work of a poor man, which is so frequently the case among men. Before him nothing will pass but an humble and candid heart, which will come before him unfeignedly and bring what it has, be it much or little. A little deed of kindness done in the name of Jesus is valued as much in his sight as a great one, for he says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Therefore no one need to despond or complain that he is too poor and incapable of doing something for Jesus that may be acceptable before him; it should much rather encourage one and make him feel rejoiced that we have such a kind Savior who receives and values the charities and offerings of the poor and meek, offered in his name, be it as little as it will, even if it be only a cup of cold water handed to a thirsty one. Yea, such an act performed in the name of Jesus is appreciated more in the sight of God, than a great offering of the rich, performed perhaps merely for show. Matt. 18: 10.

To do all we can is all that is required of us, and the most acceptable offering a man can render to his Lord, is, thanks be to God, within the reach of the poorest mortal being, and consists in giving our hearts to him who said, through Solomon, "My son, give me thine heart, and let thine eyes observe my ways."

So, in order to come nearer home to ourselves let us examine ourselves to see whether we have done or are now doing for Jesus all we can. Do we love him with all our hearts, with all our souls, with all our strength? Do we love him above all other things, and first seek the kingdom of God and his righteousness as he commanded us? If we do, we will endeavor to promote his kingdom, propagate his gospel and work and do all for his cause we can. We will not elevate ourselves above our neighbor and fellow-man, neither will we seek that which may be pleasing to us or in the sight of others, but that which may be pleasing in the sight of the Most High, saying, "Not ours, but thy will be done."

There are some people who say, Yea if I were so and so situated, if I could speak like this man, or could write like that man, then I would also put forth all my efforts to contribute and assist the good cause of Christ, but so I can not, for "I am slow of speech, and slow of tongue," and make excuses that they are too poor, too awkward and too ignorant to do anything for this cause, just as if one had to be wealthy and posessed with great talents to do good; but he that is willing to do what he can, will also here and there find opportunities to lend a helping hand in assisting the noble work of the cause of Christ, and when done in the name of Jesus, with a sincere heart, it will be acceptable in the sight of God, may it be ever so small. Behold the poor widow who had but two mites in her possession and cast them into the treasury. Jesus who was sitting against the treasury noticing it and beholding the people who cast money therein, and also seeing how the rich were giving much money, he called to him his disciples and said to them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even of her living."

This poor widow has also done what she could and though she had but two mites to cast into the treasury, yet the Savior says that she cast in more than all the rest, or the rich, who cast in much money, for she cast in all she had, but the others only of their abundance. So we can clearly see that in the sight of our Lord it does not depend upon doing much, or a great thing, but upon a sincere and candid heart, and those possessing such a heart towards their

God, are also willing to do what they can. Man is so inclined to look upon doing great things and thinks if he could only do some great act or deed, without considering that the little he is able to do would be a thousand times more precious in the sight of God, than to sit down unconcerned with folded hands and do neither one. Therefore let us try to be faithful and do that which we can do; for there is for us all a work to do, and if we will not do it now, it will be left undone forever.

M. D. W,

Of the True Church of God, its Origin, Progress, &c.

The state and service of this church, have varied according to the different periods in which it existed and flourished.

From Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ, from Christ to the end of the world, are periods in which God ordained different customs as regards the outward service of this Church, and also varied the signs, seals, and ceremonies; though the church was, and ever will be, the same, the people the same, and God the same, whom they have served, now serve, and will serve to the end of the world.

Before the fall, divine worship had no reference to Christ, who was not represented to man as the means of happiness, much less his only prophet, priest, and king, or as the only true way, entrance, and door to heaven, through which alone men can be saved: but their salvation depended upon their own obedience to the command not to eat of the tree of knowledge of good and evil. Gen. 2: 16, 17, &c.

After the fall, worship had respect to Christ, since God promised his Son to men, represented him by types, and ultimately delivered him up; meanwhile, the fathers who were before Christ's coming, hoped in him, desired for his advent, and all their worship, varying according to circumstances and divine regulation, was directed thereto, and established upon his only and eternal reconciliation. Compare Gen. 3: 15; 22: 18; 49: 10, 18, with John 5: 46; 8: 56; 1 Pet. 1: 10, 11, &c.

As regards the external mode of worship, it was not the same at all periods, but was exceedingly variant; for it would seem, that during the period from Adam to Noah, they followed the innate light of nature, or, to speak properly, the imprinted law of conscience, or mind, and, that they did not observe any express ceremonial law that we can perceive excepting Abel's offering. Again, the command that the sons of God, that is, the members of his Church, should not marry the daughters of men, namely, such as were not members of the Church of God, and that with a severe penalty. Compare Gen 4: 4, with Gen. 4: 3, &c.

The command of God, prohibiting the eating of blood, and the shedding of human blood, continued from the time of Noah to Abraham. With the former, and with every living creature, God made a covenant, that he would no more destroy them with a flood; and he sent the bow in the clouds as a sign of the covenant. Compare Gen. 9: 4, 5, with verses 11, 12, 13, &c.

In the interval between Abraham and Moses, God introduced circumcision among his people, which served as a mark of distinction between the descendants of Abraham, of whom the Church of God consisted, and all other nations, and as a seal of the covenant which God had made with Abraham and his seed, in particular. Gen. 7: 10, 11, 12, compared with Rom. 4: 11.

From the days of Moses to Christ, God gave, besides circumcision, many laws and commandments, too numerous to mention, which were to be observed by his people; these consisted of numerous sacrifices, washings, and purifications, for the performance of which, holy days were set apart, as Easter, Pentecost, feast of tabernacles, new moon, fast days, &c. Likewise, sacred places, as the tabernacle of Moses, Solomon's temple, Shiloh, Mizpa, Moriah, &c. Holy men, also, as prophets, priests, Levites, singers, porters. See Exod. Lev. Num. Deut.

From the time of Christ to the end of the world, God removed, through Christ, the ceremonies of the Mosaic law, as also the confirmatory types of the same; and, to learn the grace of Christ, has commanded the observance of other ceremonies and signs, as baptism, supper, &c. These outward commandments, together with faith, and true reformation of life, as being the foundation of spiritual and moral virtue, are strictly enjoined upon all members of the Church of Christ. 28: 18, 19. Mark 16: 15, 16, compared with 1 Cor. 11: 2—18. Also the epistles of the apostles, where the fulfillment of the Mosaic ceremonial law as treated of; as Rom. 10: 4; Gal. 4: 10, 11; 4: 1—4; Col. 2: 16, &c.

Now, that we have given a concise view of the different outward modes of worship, in the Church of God through all ages, we will, on the contrary, observe wherein the unity of the Church consisted during the whole of this period.

Preaching and teaching through diverse persons were always practiced in the Church, and began in the days of Enoch—then follow Abraham, Moses, David, the holy prophets to the days of Malachi, and to Christ—of his preaching—of the preaching of the apostles and those appointed by them—of the rulers which the future teachers were to observe.

God always ordained teachers in his Church; hence it was always his will, that there should be preaching among the people; which had its principle commencement in the days of Enos, Adam's grandson; for then began men to preach the name of the Lord. Gen. 4: 26, &c.

Enoch, the seventh from Adam, preached concerning the judgment and the great day of the vengeance of the Lord. Jude 14, 15.

Abraham, the father of all the faithful, preached the name of the eternal God. Gen. 21: 32.—Moses preached concerning the faithfulness, goodness, and righteousness of God; and his doctrine dropped as the rain, and his words distilled as the dew. Deut. 32: 2—5, &c.

David preached the righteousness of God in the great congregation, and would not hold his peace, nor be overcome by the gainsayers. Ps. 40: 10.

Afterwards, all the holy prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micha, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, and Malachi, preached the law; threatnings, and promises of God: and prophesied of the happy and felicitous coming of the promised Messiah. Consult the books of the prophets throughout.

Subsequently to the holy prophets, Christ himself preached of the end of the world, of the approach of the kingdom of heaven, of repentance, and of the belief of the gospel. Mark 1: 15, &c. The apostles followed the example and command of their Lord, in publishing the will of God; and not only that, but, when their departure was nigh at hand, they appointed others in their stead; as Timothy, Titus, the seven teachers in the seven Churches in Asia, &c. to whom instructions were given, and especially to Timothy, to commission faithful men who should be able to teach others also. 2 Tim. 2: 2.

In order, moreover, that the Church of Jesus Christ might always know what kind of persons were to be chosen, and the rules by which they should be elected, to the ministry, the Holy Spirit has written regulations concerning this matter by the hands of Paul, and transmitted them to posterity. 1 Tim. 3: 1—7. Tit. 1: 5—9, &c.

Besides the doctrinal office, which has existed in the Church through all ages, we could adduce many particulars, as well in faith and life as in outward worship, which have always been, and must still be, in use: however, since we have presented, as we presume, the chief particular which is the principal essential in the existence of a Church, we will dismiss this subject, and proceed, according to promise, to the consideration of the constancy and durability of the Church, by which it may be visibly known.

All the pious from the beginning, looked to the Messiah by faith, even as we have to look to him in these last days, in as much as he is not only the ground of the apostles, but also of the prophets. Eph. 2: 19: Prayer to God, humility, righteousness, fidelity, and other graces, were common in the first church, even as now in the last Church. There will be, as we believe, no occasion to dispute concerning the signs of the Church of God before the days of David; therefore, we will begin there, and not notice the time previous.

The roaring sea, of which David speaks, must not be understood as having reference to the elementary waters, or to the destruction of the material creation, but to the wiles and doctrines of wicked men, and of Satan or the infernal fiend. The change of th

earth, the falling of mountains, has reference to the earthly minded, and to the princes of this world, who were destroyed by pernicious doctrines. The streams spoken of, which make glad the city of God, have reference to the saving doctrine by which the city or Church of God is refreshed, according to God's promise contained in his word—Christ compares his doctrine with water. Jo.7:37,38. The mountain, of which Isaiah speaks, is Christ, who is called a mountain by the prophets. Dan. 2: 35—whereas, on the contrary, the house which Solomon built upon mount Moriah, has lain waste 1600 years. Christ is such a foundation, that whatever is built upon him cannot perish—and other foundation cannot be laid. 1 Cor. 3: 11.—What the prophet Isaiah further relates to confirm the glory and dignity of the Church of God.—What he intends to say, when he says, that the gates of the city shall not be shut.—What is signified by the enemies bowing down, &c. How God would promote the glory of the Church, &c.—That the true children of God shall possess the earth forever. The gates of hell shall not prevail — all things are vain and idle, Ecc. 12. Some have misconstrued the passage which alludes to Christ's being with his disciples to the end of the world, &c. &c. The words of David, Ps. 19: 5, spoken in relation to the diurnal motion of the earth, and explained by the apostal Paul as referring to the apostles in their missions, when he says, Rom. 10: 18; Their sound went into, &c. Thus we have to understand 1 Cor. 11: 26.

That the Church of God from the beginning to the time of David was visible, discernible, and separate from other people, is plain and manifest, and is not, as far as we know, made the subject of doubt. It only remains for us to prove, that it was always distinct after the time of David, and, that it will continue so to the end of the world.

In performing this task, we derive special assistance from the Psalm of David, relative to the city or Church of God, Ps. 46: 4, 5: Though the sea roars and is troubled, and the mountains shake with the swelling thereof. Selah. Yet the city of God shall remain in joy with her streams, in which is the sacred dwelling of the Most High. The original text together with the preceeding verse, reads thus: Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams thereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. Ps 46:3—5.

Who is there so ill versed in the word of God, as to suppose that he is to understand by the words: *City of God and the holy place of the tabernacle of the Most High*, &c the city of Jerusalem in the promised land, and the temple that was built in that city? for this city and temple were laid waste, first, by the Chaldeans at the time of Jeremiah, and, subsequently, by the Romans, who conquered the land of Canaan, took the city of Jerusalem, and demolished the temple so completely, that, in fulfillment of the prophecy of Christ, not one stone was left upon another.

Hence, we must understand those expressions as relating to the Church of God, which is called, in the holy Scriptures, the city of God. Heb. 12: 22; for, of the same it is said: God is in the midst of her, therefore, she shall not be moved, &c. as is more fully confirmed by the following testimony, Isa. 2: 2: And it shall come to pass in the last days, that the mountain of the Lord's house shall be established, &c. and all the nations shall flow into it, &c. It is incontrovertible, that, in this place, by "*the Lord's house*," we are to understand the Lord's church; unless there was reason for believing with the Jews, that reference is had to the temple built by Solomon on mount Moriah, which is now in ruins, but which shall be built again. Of this however, there is no hope; for the prophet Daniel says explicitly in regard to this, that it shall be desolate until the consummation, that is, until the end of the world. Dan. 9: 27, compared with Matt. 24: 15.

But we derive strong demonstrative proof from the fact, that this very house was laid waste and burnt by Titus Vespasian, forty years after the ascension of Christ, and has not yet been rebuilt, and, on account of the continual wars among the governors of Palestine and other eastern nations, there is no likelihood, in all human probability, that it will ever be rebuilt.

Now if by the *Lord's house*, is to be understood the Church of the Lord, it follows that the same is firmly fixed upon the mountain, that is, Christ, or upon an immovable foundation. This is an undoubted fact

Together with the prophecy adduced, Isa. 2: 2, exhibiting the stability and immobility of the house or Church of God, which is founded upon the mountain of the Lord, Christ Jesus; the same prophet, in treating of the duration, glory, and divine dignity of the Church, under the type of the New Jerusalem, produces various commendatory testimony on this head, saying among other things, Chap. 60: 11: Thy gates shall be open continually; they shall not be shut day nor night, &c.

This is a simile drawn from a peaceful city, devoid of fear or anxiety on account of an enemy, and all her gates are left open day and night for the accommodation of the citizens, as well as for messengers and strangers that are traveling by night. Thus shall it be, he would say, with the future Church and community of Christ. Afterwards, at verse 14, speaking in relation to the enemies and despisers of the Church of God, he says: They shall bow down at the soles of thy feet: and they shall call thee, The city of the Lord, the Zion of the holy One of Israel.

If a city had become so powerful that her enemies, who had conspired to destroy and lay her waste, should come, and kneel, and bow down before her, as humble supplicants, in the manner here mentioned concerning the city and Church of God, we would be far from supposing, that such city could be easily stormed, laid waste, or destroyed. So it is, in a spiritual sense, with the city and Church of Jesus Christ; for it is this to which the prophecy has reference

Immediately after, at verse 15, the prophet makes the declaration, that God will make this city or community an eternal excellency, a joy of many generations. And as though this was not sufficient to convey conviction of the durableness and glory of this city, excellent and beloved of God, he adds, verse 19: The Lord shall be unto thee an everlasting light, and thy God thy glory. And finally, verse 21: Thy people (O God) shall all be righteous: they shall inherit the land forever.—Here there is no illustration required, since the text clearly and plainly expresses our present meaning. We will, therefore, leave it to speak for itself.

We will now proceed to what Christ, the Sod of God, testifies himself upon this subject. Upon this rock will I build my Church, and the gates of hell shall not prevail against it. Matt. 16: 18. Christ, speaking by parable, in another place, concerning a man building his house upon sand, adds this explanation: This is a foolish man. The reason is, that such foundation, and, of course, the superstructures are not permanent, in consequence of being washed away by the rains and floods.

On the contrary, he commends him as wise and considerate, who builds his house upon a rock, because the foundation is firm and capable of resisting all such dangers. But the foundation of which our Lord is here speaking, upon which he will build his Church, is more solid than a material rock: for these must all pass away with time; but this foundation, which is Christ, remains, shall remain, and shall never decay; for the *foundation of God standeth sure*. Tim. 2: 19, &c.

But not only the foundation, but also the building of the Church, shall not decay, though in the natural world it is otherwise; for if a house, Church, or tower, is built upon an immovable foundation, and is not sufficiently strong in itself, it gives way, and eventually falls to the ground. But here it is quite different; for all the hosts of opposition, nay the devil himself, can make no impression upon it, as is evident from those words: The gates of hell shall not prevail against it.

It was customary in ancient times, to hold council in or under the gates, which were the strong holds and fortresses of the city. Compare Zech 8: 16, with Ps. 147: 12, 13. Hence, by the phrase: *Gates of hell*, we are to understand the council and

power of the infernal enemy, &c. Yet these shall not prevail against the Church of Christ; and consequently no other opposition; for these are the most obstinate and powerful enemies.

And how much more are these things vain and ille that are sinful and wicked, which God has prohibited, and of which he has warned us in his word, that we should have nothing to do with them? How dreadful will be the ruin of those who build upon forbidden vanities? If we suffer and complain when a material house falls, because its foundation is not firm; how much greater loss will they sustain, and what greater reason will they have to complain, who will fall or be ruined both in body and soul, without ever being able to rise again?

We pass on to other Scripture testimony written in reference to this subject. And lo, I am with you always, even unto the consummation of time. Amen. Mathew 28:20. The last words of this sentence are rendered in our common translation, *until the end of the world*; but we have, for good reasons, preserved the Greek mode of expression; in as much as it serves better for the elucidation of our subject. For we have found, that the phrase: *Until the end of the world*, has been misconstrued by some inexperienced persons, and has had a foreign meaning attached to it; for they expound that which is spoken of the fulfilling of time, as relating to the end of locality. Even as though Christ had not here promised his disciples to remain with them till all time should have passed away; but only till, for the promulgation of the gospel, they should have traveled to the uttermost parts of the earth, which, because men can travel no farther by land, are called the end of the world.

This is an egregrious error; for, according to this elucidation, this promise would have extended to the apostles alone, and been confined to their life time; since they traveled into all countries, and preached every where, so that their sound went into all the earth, and their word unto the end of the world. Mark 16:20. Rom. 10:18.

But in order that all true followers of Christ and his disciples, to the end of time, might apply this promise to themselves for their consolation, the Lord has expressly spoken of the consummation of time and declared that he will be spiritually with them.

We arrive now at the point we had in view from the beginning, which we will now illustrate more clearly, and to better advantage. It is an undoubted fact, that the Lord spake of the preaching of the gospel, of faith, of baptism, and of the manner in which his Church should be built up and edified, as though it was his will, that it should be built up and preserved through all ages. To these discourses he has appended the frequently repeated promises.

The words of David, Ps. 19:6, which he spoke of the diurnal motion of the earth, the apostle Paul explains so as to refer to the preaching of the apostles in the whole world, when he says, Rom. 10:18: Yes, verily, their sound went into all the earth, and their words to the ends of the world; then it would follow according to the sentence of the gainsayer, that the promise of Christ: Behold I am with you, &c. must have been consummated with the apostles, and that their successors had no promise of the kind at all. This would have been for us, their successors, a very poor consolation; but it is quite different, as noticed in the text. When the coming of Christ is spoken of in the new testament, we have in general to understand his coming at the last day to judge the world: Then will they see the Son of man coming in the clouds of heaven with great power and glory, &c. Matt. 24:30. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him. Rev. 1:7. Thus we must also understand, 1 Cor. 11:26—till he come—that is till he come at the end of the world.

It is, therefore, established, that the visible Church of Christ, as being that in which preaching, faith, and baptism, have place, shall exist through all ages to the consummation of time; for, otherwise, this promise in regard to her cannot be fulfilled: *Lo I am with you always*, &c. Baptism, likewise, in connection with preaching and faith, shall continue in the Church until the end of time. The same applies to the holy supper. This is evident from the words of Paul, 1 Cor. 11:26: As often as ye eat this bread, and drink this cup, ye show the Lord's death till he come.

If, now, mention is made of the eating of the bread, and the drinking of the cup, as also the showing of the Lord's death, with the additional clause, that this shall continue till the Lord come, that is, to judge the world, it follows, that there will be, throughout all ages to the end of the world a Church, which will maintain the outward ordinances of Christ, not only in respect to baptism, but also to the holy supper and to the showing forth of the Lord's death; unless it be shown, that the phrase, *till he come*, has another meaning, such as we have never yet found in any commentator; since the text is not only too clear, but also too conclusive. See Matt. 25:31; John 14:3; Acts 11:1 Thess. 4:16; Jude 14; Rev. 1:7; 22:12, 20, &c.—*Martyr's Mirror.*

For the Herald of Truth.

"Let not your Heart be Troubled."

John 1:14.

The Savior's reason, no doubt, for speaking these words was, because his heart was greatly troubled, to think that one of his disciples should prove his enemy. He complained of it at the table, declaring, that one of them should betray him. These words greatly affected his disciples, and every one of them began to say to the Savior, "Lord, is it I?" But the Savior giving them no direct answer, John, one of the disciples whom Jesus loved, who was then reclining on the Master's bosom, inquired of him which of the disciples could be guilty of such a horrible crime. The Savior answered him, The one to whom he should give the sop after he had dipped it, the same should be the one who should betray him. And when he had dipped the sop in the dish he gave it to Judas Iscariot, and at the same time said unto him, "That thou doest do quickly." The betrayer, namely Judas, received the sop without being aware of what the Savior had told his beloved disciple. None of the disciples but John harbored the least suspicion that Judas should betray their Master. The disciples were so greatly troubled when the Savior told them that one of them should betray him, that they, no doubt feared that it should be them for they were continually asking of him which one of them it should be that would be guilty of this base crime, namely, in betraying the meek and lowly Lamb of God into the hands of sinners. By their importunity he at last became willing to tell them, declaring that it should be the same that would dip his hand with him in the dish. To the eleven innocent ones this must have been a joyful declaration but to poor, sinful Judas it was confounding in the highest degree. For the Savior had pointed him out so pointedly that he could plainly see that the rest of Christ's disciples well knew who it was that the Savior had reference to.

But stop dear reader, and let us here consider whether we like wicked Judas are betraying the dear Redeemer by heaping fiery coals upon his head? with our multitude of sins and transgressions which we are committing day after day, and not once considering that we are bringing vengeance upon our own souls; so that when we lay upon our couches of repose we almost dread to close our eyes, for fear that before we can again open them, we will be called from time into eternity, to appear before that immaculate Lamb (who we are daily crucifing afresh), then and there in his divine presence to render an account of our stewardship while in this life.

No doubt Judas felt secure in his own heart, thinking that his hypocrisy was entirely unknown to the Savior; therefore asking whether it was he who should betray him; had he not thought that the Savior knew nothing of what he harbored within his deceitful heart he would never have asked him saying, "Lord, is it I?" therefore Paul in his epistle to the Coriuthians, says "Wherefore let him that thinketh he standeth take heed lest he fall," for they that seem the most secure are commonly the least safe; it is such who betray their own weakness by depending too confidently in their own strength.

While Jesus was telling them of the unkindness he should receive from some of them, they were greatly troubled not knowing whose turn it would be to be told next of some ill thing they should do. But Christ seeing this, he comforts them, by telling them "Let not your hearts be troubled;" for they believing in God believed also in him. The Savior also told them, that they must shortly hear him loaded with reproaches, and see him barbarously abused, and put to death. This was piercing to their souls for they loved the Savior and left all to follow him. When we think how the Savior was

pierced for our sins, we cannot feel other wise but than; though looking forward and seeing the glories thereof we cannot but be comforted; but oh, how desolate, how depraved are those who see no further. We know and must acknowledge how little presence of mind we have in difficult emergencies; hence, we cannot count upon anything but being ruined if we leave the Savior; but let us firmly say, the Lord shall be my staff and stay; and by giving ourselves under his mild scepter, our hearts will not be troubled; the heart is the main fort, and whatever we do, trouble should be kept from the heart. However others are overwhelmed with the sorrows of time, be not you; "Let the sinners in Zion tremble, but let the sons of Zion be joyful in their King." Wherein we as Christ's disciples should keep our hearts from trouble though every thing else be in commotion.

But in concluding this my humble writing, permit me yet to say, build with confidence upon that true christian religion; and acknowledge God as the most holy, wise, good and powerful of all beings; who has the sovereign disposal of all events; comfort yourselves in that sacred doctrine he has left us, for through it we are brought into covenant with God, and become initiated into his favor, whilst otherwise as sinners we must despair with the remembrance of God, from whence originates all our trouble.

Fasten your souls upon that firm and immovable Rock, for we are subject to many and great miseries, and much contempt, pain and insult, even to an ignominious death; but with all this, let not your hearts be troubled.

J. H. G.

For the Herald of Truth.

Sow Good Seed.

By C. F. Detweiler.

"For I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2.

The great plan of man's salvation, like the Universe of nature, is a chain of causes and effects, of which God is the author and controller.

The same principle of succession by which from the beginning of the creation, "the earth brought forth grass and herbs, yielding seed *after his kind*," governs the *spiritual* department of God's providence and links together a chain of events, throughout all ages, to the great era of eternity.

In accordance with the principle of succession, physical, moral, and mental infirmities, caused and bred by a want of respect to God's divine laws, are handed from parent to child, and the iniquity of the fathers is visited upon the children of the third and fourth generation.

Through this same principle, the sinful nature of the Jewish nation brought them to the sad state in which Paul describes them as having a zeal for God, but not according to knowledge. While the last deliverance, which had been offered to them and rejected, was heralded throughout the world, they were swept by their hereditary delusions, over the precipice of destruction, and but a remnant took shelter under the Cross of Christ.

By this same principle, Saul was zealous in persecuting the Christians, until it was the will of God to turn him from the error of his ways, and call him to the great work for which he was chosen. When the Gospel of Peace and Deliverance was sown broad cast upon the nations, Satan was again watching for his opportunities of sowing tares while the husbandmen were sleeping, which from generation to generation continued growing and increasing, until the cup of iniquity being full, Christianity was again restored by the blood of many Christian martyrs, to a state of freedom in which the seed of the word sown could grow in the pure air of religious liberty.

In accordance with these principles, the sectarian doctrines instilled into the youthful heart, however erroneous they may be, may go far to mould the religious sentiments, not only of that individual, but of future generations.

We cannot overvalue the lesson which sacred history teaches us.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Let us then examine ourselves, whether our zeal is according to knowledge, or whether it is in a great part according to groundless hereditary tradition.

Let us strive to instill into the hearts of our children, such principles that will tend to keep out the weeds of sin which are continually springing up, and prepare them for the duties of an active christian life.

For the Herald of Truth.

The Hidden Talent.

Matthew 25:25.

That "one talent" how insignificant it appears in the eyes of its possessor. More especially when that person is blessed with an abundance of this world's goods? How apt is that one talent to be overlooked or hidden and "buried" by the cares, the perplexities, and hurry of worldly business? Cares, real or imaginary, are constantly urging themselves upon the mind and filling up the time; so that the precious gift that God has given us to be improved for the benefit of our fellow creatures is being still deeper buried.

The few to whom God has given several talents or abilities are more likely to improve and cultivate them, than the multitude who have less. But dear friends, are not *we* as responsible for the manner in which we employ the time and talents God has given *us*, as those that are endowed with more gifts, more abilities, and a larger capacity for doing good with both mind and money? Alas I fear that in the last great day of reckoning, when we shall all be assembled, before our "Judge," there will be a vast number who will have to confess with grief and shame of the "one talent" permitted to lie unused, wrapped up in the napkin of selfishness and idleness.

Dear friends, brothers and sisters in Christ Jesus, our Head, let us arouse ourselves, wake up those dormant powers which lie sleeping within our minds, or rusting for want of use, and apply our hearts with renewed zeal and vigor to the work which our Lord and Master has given us, that when He shall call for our account we can render it up with joy and not with grief.

We have no need to be reminded of the flight of time and its ravages upon the human frame. The Scriptures speak of our wasting bodies and compares them to the grass of the field, or the flower which withereth in its noon-day glory. Full well we know of many of our friends who have fallen in their youth or just as the sun of their lives had reached its meridian height. And we have some times heard of those who upon their dying beds have mourned that they so sadly misspent their time. Dear reader let us take timely warning from the dead and dying, that ours may not be the mournful lamentation, *My life has been for naught.*

Mary C. M. Pontius.

For the Herald of Truth.

Forgive, Forget.

When injured or insulted, our first inclination is to resist the action and return evil for evil, or if our enemy is not present we resolve that when we do meet him it will be to his sorrow. Oftentimes in thus brooding over the unkindness or selfishness of others, we magnify our wrongs and excite our passion to a high pitch. We forget God and his commands. Where love is not, God does not reign, for God is love. The heart that is overcome by feelings of anger, drives the Holy Spirit away and invites Demons to take his place. The Bible tells us that the heart is desperately wicked and nothing but God's grace can change it. Oh how we should strive to keep God in our hearts and evil out, that we may live blameless before him. How we should guard against outbursts of passion which deprive us of his love.

Through his Son Jesus Christ he has taught us that unless we forgive those who wrong us, he will not forgive our sins. Let us then ever have mercy on those who sin against us, that we may claim the same from him for the many sins we daily commit. As often as we come to him feeling that we have sinned, and express our sorrow for it, he receives us anew into his favor. Thus

he wishes us to do. Thus we *will* do if we are his children. We must freely forgive and forget, not only once, twice or three times, but *one hundred* times if necessary. Then can we with faith repeat that prayer which the Lord has taught us and say

"Forgive our transgressions and teach us to know,
The humble compassion which pardons each foe."

How happy we are when we feel the Lord has forgiven us and remembers our past sins no more. Let us then forgive, forget, freely, fully, forever and our joy will be full.

R.

For the Herald of Truth.

LINES

Addressed to Mr. and Mrs. Drake upon the death of their little daughter.

BY MRS. S. M. ROYCE.

I would not wound but soothe thy heart,
For soon may I be called to part
With cherub form and prattling feet.
And such as now are first to greet
Me when I come.

The precious babe that smiled on thee.
The loving Della on thy knee,
That seemed an angel sent to bless
And cheer thy heart with love's caress,
From thee is gone.

As flowers that lived but one short day,
She bloomed for thee and passed away;
As grass that withers, neath the sun,
As buds just bursting into bloom
She passed away.

But as the seed that dies on earth,
Springs up again to richer birth;
So from the damp, still couch of death
The angel spirit passed from earth,
Still lives for thee.

Weep not dear friends, the precious flower
That cheered your heart in lonely hour,
Still blooms more fair in endless day.
Where it will never know decay.
Still blooms for thee.

Look not within the silent grave,
O'er which the willow bough may wave;
Thy treasures too, in heaven will be,
Where they will wait and watch for thee,
Till thou wilt come.

For the Herald of Truth.

Seed Time.

Again the season is at hand in which the husbandman goes forth to break up and prepare his field for sowing his wheat, hoping to be able to gather something again in a coming season. If we cast our eyes over the fields, which have produced an abundance for the support of man and beast, which is now, by the blessing of God, mostly gathered, we can see how active and busy people are, engaged in this work; they spare no labor in preparing well the soil, that the seed sown thereon may grow well and unimpeded by tares. They are also careful and anxious to sow good or of the best seed, so as to bring forth a good yield again and thus richly reward the husbandman for his labor.

Now then, if we trouble and concern ourselves so much to provide and sustain this mortal body for these few days in this world, how much more should we be concerned and engaged in providing for that spiritual body, our never dying soul! This the Savior teaches us, is the most important work of man, and that we should first seek for this, namely, for the kingdom of God and his righteousness, because our life here in this world is but of short duration, but that in a future world is to be forever; also because the future world, called eternity, consists of two places, a place of eternal torment and punishment and a place of eternal bliss and happiness, where each one will be rewarded according to the deeds done in the body, or reap what he has sown in this seed time of life, "for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Therefore it is highly necessary that we see to the matter and be careful that we, like the husbandmen sowing good seed upon the well prepared soil, may sow good seed upon that spiritual soil, that is to impress so deeply the commandments of Jesus, and the love of our neighbor in our hearts and exercise and cultivate all the religious virtues of our blessed Jesus; and walk accordingly, that we may bring forth good fruit from the bottom of our hearts, and by our blameless walk, influence others to turn to Jesus and become forever happy. Therefore let us all learn an important lesson from the husbandman who is now sowing his field, and not thereby forgetting that important part, which we are to seek first, and which we have reason to believe, is, by the majority of persons, too much the case, that they, by being overwhelmed with the works and cares of this world neglect this most solemn duty.

O how seriously we should reflect upon these thoughts, for Jesus himself said "What is a man profited, if he gain the whole world, and loose his own soul? or what shall a man give in exchange for his soul? Therefore we gain nothing at the end by laboring hard all the days of our lives, however richly we may be rewarded with temporal gifts, if we do not sow to the spirit and first seek Jesus and labor for his cause, but shall much rather suffer loss thereby which can never be compensated. O may the Lord be ever with us and preserve us from all idleness and slothfulness, and create within us a hunger and thirst after righteousness. Amen.

M. D. W.

If we intend to undertake something or make some future arrangements, we should always say, "If the Lord will, we shall live, and do this, or that." James 4: 15.

For the Herald of Truth.

Tobacco.

"Forbearing one another in love." Eph. 4: 2.

I have been pained to learn that the protests against the extravaganee and unnecessary use of Tobacco, through the columns of the "Herald" have instead of being taken to heart, and seriously reflected upon, only given as it would seem, offence, in a measure at least, to some who are addicted to its use. Of those who have for many years been in the habit of using Tobacco, it would seem as useless labor, to demand of them to leave off its use, unless they can learn to see for themselves the impropriety of the practice; because it requires no small sacrifice. When we consider ourselves as responsible for the use of the means, which our heavenly Father bestows upon us, who of all men can take his money, and go to the tobacco seller, and spend it for tobacco, and then feel in himself the consciousness that he has made a good and proper use of his Lord's money. Who that will call his reasoning powers into action, can stand and look upon their son, or daughter, in the act of using tobacco, and can feel to rejoice within, that they by so doing, are in the way of usefulness, and pray God to bless them in it. I believe that that upon which we cannot conscientiously ask God's blessing, must be either directly, or indirectly an evil, and should, by no means, be indulged in. Again who can go into a house of worship, and find in almost every nook and corner, the filthy stains, and noisome stench of tobacco as may be found in some places, and feel like justifying the habit, and feel that those do wrong, who protest against it? Ah brethren, and friends! let me entreat you to think again; before allowing yourselves to cherish hard feelings in your bosoms, towards those who in a reasonable and christianlike manner feel it their duty to lift up their voice of protest against anything which they honestly, and sincerely, believe, to be an evil, and injury, to their fellow men. Those addicted to the habitual use of tobacco, have no idea how distressing and unpleasant, it is to many persons who are not accustomed to it, to be shut up in a room filled with tobacco smoke; indeed many persons cannot endure it, will get sick of the poison thus inhaled. I would say however let us exercise patience and gentle forbearance, one towards another, in this, as well as in many other similar matters, allowing each other the liberty and freedom to express our honest views, with open hearts and willing minds to learn more perfectly the right ways of the Lord. In the mean time, feeling desirous to render each other as comfortable as it is in our power to do; knowing that the common lot of all is to meet with conflicts, trials and temptations, as we journey on through the rugged and stormy pathway of life. To be kind and sympathizing, generous and charitable towards all men, is characteristic of the christian. Let no one be offended at these few remarks, but rather prove the unreasonableness of what is herein contained, if such can be done, and show the necessity, the usefulness and the blessing, attending the use of tobacco, as it exists amongst our people, and the nations of the present day.

Let all who consider the use of tobacco as a useless and injurious practice see well to it that their children do not acquire the habit. As already intimated, with those in whom the habit has been firmly established, reason would teach that we love, cherish and hold them none the less dear on this account. If we by a timely effort, can succeed in reclaiming our youth from falling in the same channel, we shall do well. May the Lord lend a helping hand in every good word and work; is the prayer of your humble brother.

Elkhart, Ind. DANIEL BRENNEMAN.

For the Herald of Truth.

"Thou shalt Die."

Isa. 38: 1.

Reader art thou prepared to die? Pause and think seriously; nothing is more important than death; it will surely come, but the hour when, is unknown to us. Nothing can be more dreadful than to die unprepared; everlasting woe and misery will be the portion of such. And unless you have been born again, or have passed from death unto life, from darkness unto light, and from the power of Satan unto God, and live in a new, a spiritual, a heavenly and godly life, in Christ Jesus, then you are yet unprepared, wherefore he saith, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Oh "arise he calleth thee." neglect not the "one thing needful," namely true religion, or "holiness, without which no man shall see the Lord." Oh, prepare to meet thy God while life is granted unto thee.

Oh think how painful it would be for your friends and relations to see you die unprepared, when they could not have the least hope of your future welfare, but would have to bid everlasting farewell to you, oh how heart-rending it would be, to hear you exclaim in despair, I am lost! I am lost! to all eternity. Oh that men were wise and would consider their latter end. Oh let us think that we shall die. And that we may die soon. Death very often comes suddenly and unexpected, without a moments warning. "It is appointed unto men once to die, but after that the judgment." The day and hour when we shall die, is hid from us. Oh how seriously and earnestly then should we labor to make the necessary preparations for death, for after death we must all appear before the judgment seat of Christ, to be rewarded according as our works have been. Death will forever cut off all opportunity to prepare for the world to come.

"Life is the time to serve the Lord,
The time t'insure the great reward."

Great will be the reward of the righteous. Those who are ready, and are found watching when death overtakes them, shall enter into the joys of their Lord at the day of judgment. But those who die unprepared will then be cast into outer darkness, into everlasting fire. After death will be eternal joy or misery. Oh let us think that we shall die, and be ready.

J. M. BRENNEMAN.

For the Herald of Truth.

The Word of God.

The word of God is like a river that is deep enough for the largest elephant to swim, and shallow enough for the teuderest lamb to wade; it is like a stream of water flowing through the land from which all nations may quench their fiery thirst; it is a precious jewel, dearer than all the world in which it floats. It gives courage to the poor, strength to the weak, and supplies all our wants, if we only apply to it with faith and make it our universal creed. Why then should we not make it our chief study? Why live without it while it points out the way that leads to heaven—to God, who has granted it to us as a precept? Indeed it should be the highest prized thing in all the world, for it teaches us how to live and how to die. It only can give us hope and comfort for our souls in the future.

Then let this word abound in you, and go through your journey of life with it in your hearts, for out of the abundance of the heart the mouth speaketh.

ABM. METZLER.

New Springfield, Ohio.

Troubles.

SOME good christians have a great deal of trouble in this world. The reason of it is that God is preparing them for great happiness in heaven.

Last summer when in the city of Amsterdam, in Holland, I was very much interested in a visit we made to a place there famous for polishing diamonds. We saw the men as they were engaged in this work. When a diamond is first found, it has a rough, dark outside, and looks just like a common pebble. The outside must be ground off and the diamond be polished before it is fit for use. It takes a long time to do this, and it is very hard work. The diamond has to be fixed very firmly in the end of a piece of hard wood or metal. Then it is held close to the surface of a large metal wheel which is kept going round. Fine diamond-dust is put on this wheel, because nothing else is hard enough to polish the diamond. And this work is kept up for days, and weeks, and months, and sometimes for several years before it is finished. And if a diamond is intended to be used in the crown of a king, the longer time and greater pains are spent upon it, so as to make it look as brilliant and beautiful as can be.

Now, Jesus calls his people his jewels. He intends them to shine like jewels in the crown he will wear in heaven. To fit them for this they must be polished like the diamond.

And God makes use of the troubles he sends on his people in this world to polish his jewels. And when we get to heaven and see how beautiful they look, we shall see that it was indeed good for them that they were troubled. It has fitted them for greater happiness there.—*Christian Weekly.*

For the Herald of Truth

The Cross.

BY DR. BEIDLER.

None died an Jesus did,
When nailed, upon the tree;
The sun in darkness hid,
That none but God would see.

His death was not to *die*,
Then leave the world in gloom;
He went to realms on high,
His body to the tomb.

His death was life to man,
And mercy, hope, and grace;
His cross revealed the plan,
And through it see God's *face*.

Eternity was his,
In realms of endless sky,
And boundless space there is,
He'll share with you and me.

He came for justice' sake,
As well as mercy too,
That with Him, He might take
The Gentile, and the Jew.

His mission was to *save*,
All nations from their *gall*,
His life He freely *gave*,
As promised from the *fall*.

His mission ne'er will end,
Whilst mortals live on earth,
His blessings, He will send,
In sadness, or in mirth.

In life our aim should be,
To worship Him from *love*,
And His salvation see,
That we may meet *above*.

Herald of Truth.

Elkhart, Ind., September 1871.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 06 cts. on the dollar as long as gold is about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it it best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For September 1871.

NAMES OF CHURCHES.	SEPTEMBER				
Elkhart County, Ind.					
Elkhart Church	2	3	17		1
Yellow Creek "	2	10		24	8
Shaum's "	2	3	17		1
Holdeman's "	2	10		24	8
Blosser's "	4		17		15
Christophel's "	4	3			1
Clinton "	2	3	17		1
Culp's School-house	4			24	22
Jones' "	4		17		15
Metzler's "	4		17		15
St. Joseph County.					
Mixel's School-house	4			24	22
Johnson's "	4		17		15
Poplar Grove "	4	3			1
LaGrange County.					
Lake School-house	2	10		24	8
Adams County.					
Augspurger's Church	3	3		24	15
Branch County, Mich.					
Pleasant Hill	2	3	17		1
York County, Pa.					
Baer's Meeting-house	6			24	8
Hershey's "	6			24	
Crolltown's "	8	3			29
Baer's (Hanover) "	4		17		15
Garber's "	6				8
Nieman's "	8				1
Stauffer's (Stony Run) "	4		10		8
Lower (near River) "	4			24	22
Adams County, Pa.					
Shank's (Mummaw.) "	4	3			1
Hostetter's "	4		10		8
Cumberland Co., Pa.					
Slate Hill "	2	3	17		1
Coehlin's "	4		10		8
Mechanicsburg "	8			24	
Hertzler's (near Carlisle)	4			24	22
Hess' School-house	8				1
Perry Co., Pa.					
Hornish's Meeting house	8				22
Dauphin Co., Pa.					
Schop's (near Middlet.) "	4			24	22
Carroll Co., Md.					
Zimmerman's "	8				1
Allen Co., Ohio.					
Reily Creek "	2	3	17		1
Ohio.					
Medway School-house	4		10		8

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

The little pamphlet, *Eine Begebenheit* die sich in der Mennoniten Gemeinde, in Deutschland und der Schweitz von 1693 bis 1700 zugetragen hat, is ready for delivery. Those who wish them will please send in their orders soon.

Price per single copy, by mail, 10 cts.
" " Dozen " 1. 00

Our Family Almanac will be issued during the present month, after which all orders for the same will be filled by mail, postage prepaid at 10 cts. per single copy, or 70 cts per dozen. Per hundred, by express, at expense of purchaser, $5. 00.

The Children's Paper is the name of a neat, illustrated monthly, published by H. J. Kurtz, at Dayton, Ohio, at 30 cts, a year for single copies, or eight copies for $2 00

Friend Kurtz is a member of the Brethren or Tunker Church, and aims to make the Children's Paper, a *Peace* paper, a feature which most of the children's papers of the present time entirely neglect, and which makes them objectionable to such as believe that war is inconsistent with a true christian profession.

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Conferences.

CONFERENCES in the eastern district of Pa., will be held in the Franconia Meeting-house, in Montgomery County, on the first Tuesday in October.

CONFERENCE in Lancaster Co., Pa., will be held in Mellinger's Meeting-house, about 3 miles east of Lancaster City, on the first Friday in October.

CONFERENCE IN INDIANA

The Annual Conference for the state of Indiana, will be held on Friday the 13th of October, in the Yellow Creek Meeting-house, and a general invitation is hereby extended to all brethren and sisters and especially to bishops and ministers from abroad to meet with us. Let us have a good attendance, and may the Lord fill our hearts with love and meekness and with wisdom and understanding so that our meeting may n t be in vain, but that our deliverations may redound to the honor and glory of God and to the edification of his Church.

CONFERENCE IN VIRGINIA.

Hermitage, Augusta Co., Vir. }
August the 12th, 1871. }

Dear Bro. Funk, I will inform you that our Semi-annual Conference will be held in Augusta Co., at the Mount Pleasant Church, on the 29th and 30th of September, and our communion meeting will be held on Sunday, the 1st of October, at the same place.

We give a general invitation to all brethren and sisters to meet with us, especially to ministers and deacons. I hope the Lord will bless our assembly to the glory of his great name and to our welfare and peace.

Yours in true brotherly love.

JACOB HILDEBRAND.

Cheering News.

We have received letters from different parts of the country, bringing us the cheering results of newly organized Sabbath-schools. In many of them the children are taught the German, and are making rapid progress, not only in learning the language, but in learning the ways of the Lord, in the observance of his holy commandments.

We heard of one school, which was organized last spring, and numbers upwards of two hundred. Some of the children who could spell a little, are now able to read and take part in the singing.

How long, O, how long, will it be, before those of our brethren who so much oppose the Sabbath-school, will learn to see the great importance of it, and no longer oppose it, for no other reason than because it is "something new," and *might* lead to something "high." A few such brethren and sisters in the church can pull down all that the whole church is able to build. They are standing in their own light, they are ignorantly opposing the progress of the church, and instead of gathering, are scattering abroad.

BROTHER HENRY.

Correspondence.

From Virginia.

I have just returned from the Bank, where we had a large meeting at 10 o'clock and also two other appointments in the afternoon, one of which was attended by the brethren Gabriel and Daniel Heatwole and the other by Bro. Coffman and myself. At the latter place one person was received into the Church, and the sacrament of the Lord's supper administered. Bro. Driver also attended another appointment at another place in the forenoon.

It is very dry, but the people are generally pretty healthy, &c.

Yours in Brotherly love. D. H. L.

For the Herald of Truth.

A Letter.

Cottage Home, }
March 1st 1871. }

My dear brother and sister in Christ, I take my pen to inform you that I still hold you dear in my heart and fresh in my memory, although I have not had the privilege of seeing you for a long time, but memory whispers back the many happy hours I have spent in your company, and at your house the last time I was there. It was truly one of the brightest periods of my life, and when I returned home and found all well, my heart was drawn out in praise and thanksgiving to that God who has been so good to us all, and who has kept us by his power from falling into the snares of Satan. Never can I forget the kindness of my dear sisters. Please tell them to accept my warmest thanks and my best wishes. I often think that of all God's people I am the poorest and weakest; I cannot think a good thought or perform a good deed without his assisting grace. Oh! that the Lord would keep me more humble, more at the foot of the cross; yea, that he would bestow more of his grace. But thanks be to him that he has preserved us all through the journey of life; through its varied scenes of trouble and of joy; through many hopes and fears; and through many doubts and cares; and that he has given us the most glorious promises for the comfort of the poor and afflicted.

It is now over twenty six years since I put on Christ by public profession, and I have never regretted it. I only regret my own unworthiness. When I look back on my past life, oh how poorly my work has been done, but I thank God for his mercies toward me, a poor sinner, in keeping me from bringing reproach on his cause and people; and I can truly say, his cause and people are every day growing more dear to me. I can have no real enjoyment only in and through the glorious promises of the meek and lowly Savior, and of his children who are dependant on him for all their enjoyment in this unfriendly world. I often feel cold and backward in regard to my duty, and sometimes it is a cross; for Satan whispers, The brethren have no confidence in you. Then I feel sad and dejected, but when I read that they who feared the Lord spake *often one to another*, and again that we must all give an account of our stewardship, whether we have ten talents or one, and he that has little is as much responsible for his little, as the greatest with his much, I feel that we should at all times be willing to discharge our duty even under the most trying circumstances though oft the flesh is weak. When Christ the Lord was here below before he left his little band, he gave to them his great command to go into all the world and preach the gospel to every creature, but we cannot all be ministers because we do not all have the talent or the ability, but God has chosen the weak ones to fill their place in the church of Christ, with the same love with which he has chosen the strong.

Then brethren and sisters let us try and faithfully discharge our duty before God and ever be willing to give a reason of the hope within us, through Christ Jesus, who is the author and finisher of our faith. But who can tell the beauties and glories of Zion, and declare her surroundings? Eye hath not seen, nor ear hath not heard, nor hath it entered into the heart of man the things which God hath prepared for them that love him. Yet when we are permitted, through faith, the christian eye glass, which is not an earthly but a spiritual one, we may see and speak of some of the glories of God, of heaven, and of salvation to poor lost and undone sinners. It is then we can speak of his glory and majesty; of the great love wherewith he loved us, and redeemed us was from the curse of the law. When there no eye to pity, no arm to save, he brought salvation nigh by the blood of Christ. It is here we see the church adorned as a bride in her royal robe, which is the gift of her husband, the seal of his love to her; he makes known to her his will, and to him she is subject in all things; it is from his throne of power that his ministers receive their authority to go forth and preach repentance and the forgiveness of sins, in the name of Zions King. Blessed are they that do his commandments for they shall have the right to the tree of life. We may also hear those that love Christ speak to one another of the love wherewith he has loved them, and redeemed them; how we love to linger here and long to stay in such a heavenly place? I have many times felt lonely and almost discouraged with the many trials of the way; I have sometimes thought a ministers wife had a different position to fill, but I must acknowledge that I have had times of rejoicing in my lonely hours, when I felt assured that he was discharging his duty to God. Often do I feel my heart drawn out to God in prayer to preserve him in his duty and his trials so that he may ever be found walking in wisdom's ways, that he may never fear to declare the whole counsel of God and point sinners to the Lamb of God.

"Though fishing Peter led the way,
And nothing caught till break of day;
To give them food thus Jesus stands;
And says to Peter, feed my lambs.

"Though Thomas was of doubtful mind,
Yet Jesus leaves him not behind;
For Jesus knows how frail is man,
And says to him, Feed my lambs.

"The richest food is yet above,
In the enjoyment of his love;
Then thither soar with joyful flight.
And I will try to keep in sight."

Pray for me, and pardon me for the liberty I have taken in writing this to you. My love to all the brethren and sisters. Give Mary and Salathiel a mother's sweetest love and best wishes.

From your unworthy sister I hope.

RACHAEL FAWLEY.

Children's Department.

How to Behave at Church.

I have often been pained to see little boys and girls, and even grown persons act very unbecomingly at church. I have seen young persons whisper and laugh, and look around from one side of the house to the other, paying as little attention to the minister as though he was not speaking.

Now I would like to say a few words to my little friends, and give them some good advice.

Young people generally do, and think they have the privilege to do as the older ones do. It is well to follow the example of older ones when it is good, and worth imitating; but when they act unbecomingly and disrespectfully, and by their actions disgrace their friends, and their parents, then their example ought not to be imitated.

Dear children, I hope you will now pay particular attention to what I shall say. I shall tell you nothing but what I know will be for your good.

When you go to the house of worship, do not stand outside of the house talking and laughing until the singing commences, and then go marching in one after another, as if this was the signal for you to go in, for it always disturbs those who are in, and engaged in the services.

Here I have a word to say to the old people: I have often seen one half or more of the congregation turn their heads round to see who was coming in, every time they heard the door open, even when they were singing or the minister was speaking, showing plainly that their minds were not fully engaged in the true worship of God.

When the services have commenced no one ought to look round, as it is hardly possible to give ones attention to more than one thing at a time; and when the children of God have met to worship their Father, and

desire in their hearts that their worship be acceptable, they should not allow their attention to be drawn away by any small thing.

On entering the house, the boys and men ought to take their hats off, especially when the services have commenced, as we ought to think that now we are going into the house of God, the house of prayer and worship, and a true worshiper will go in with a prayerful heart, and ought to uncover his head, that he may not dishonor *his head*. 1. Cor. 11:4.

Never look round to see what kind of clothes the people wear, and wish you had a suit or dress like this or that person; or if you see one that you think is not dressed neatly to tell others of your associates, or point them out to the one at your side and laugh about it.

If you wish to understand what the minister says that you may be benefitted from what he says, look him in the face all the time. Never leave the house until the services are closed, and do not begin to talk something foolish to make others laugh as soon as you get outside of the door, as very often the good impressions that are made on the minds of some by the preaching, are destroyed by one or two foolish, unnecessary words.

BROTHER HENRY.

"How Can I Come to Christ?"

When I was a child, I thought that I must pray very earnestly, and when I had prayed long enough, God would suddenly convert me. Perhaps some of my little friends do not understand any better than I did what it is to "come to Christ," to "get a new heart," to "love the Savior."

Look into this school-house. James is a bad boy. He has committed a great sin, which I will not name, and must be severely punished.

While he is trembling in fear, his brother John, who is a good boy, goes to the teacher, and says, "Punish me instead of James. When James sees me suffer for him, he will be sorry he has done wrong, and perhaps he will change and become a good boy."

The teacher replies, "You may take James' punishment, but I cannot forgive James unless he comes to me himself, and says he is sorry, and will try to do right in the future." John is punished; but James is still stubborn, and does not repent of his sin.

By and by James begins to think how bad he is, and how ungrateful both to his teacher and to his brother who has suffered in his stead; and he says, "I will go to my teacher this very day, and ask him to forgive me, and tell him that I am going to be a better boy."

James knows that if he does this, his teacher will forgive him, and will not punish him, for John has been punished in his stead.

Now no child needs to be told that he has sinned against God, and the Bible says God will punish sinners. But this same book also tells us that the blessed Jesus gave himself to be punished instead of us; so that if we confess our sins to God, and turn from them, and try to please him all the rest of our lives, he will forgive us, and will not punish us.

Our kind friend Jesus Christ left his beautiful home in heaven, and came down to our world, and suffered and died for us on the cross, and if we trust in him we shall be saved. Christ did more for us than John could do for his brother James. Christ was God, and his sufferings had infinite merits; and on account of his sufferings, God can and will forgive all those who trust in him.

You have only to go to our kind Father in heaven, and tell him that you are very sorry for your sins, and ask him to forgive you for the sake of Christ, who has given himself to die for you. To be truly sorry for sin, is repentance; and to believe that God will forgive you for Christ's sake, is faith; and when we have faith and repentance, we are Christians.

Now if we are forgiven for Christ's sake, we shall love him better than we love ourselves, and shall be very anxious to please him. Our first thought will be, What does Christ want me to do? My dear little friends, Christ asks you every day to come to him. Will you not go to him this very day, and confess to him your sins, and ask him to forgive you, and help you to love him and to please him? Coming to him in sincerity and truth, you will find him ready to receive you and to forgive you, and by and by to welcome you to his home in heaven.—*Child's Paper.*

FOOD FOR THE LAMBS.

Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. 6: 2, 3.

For the Herald of Truth.

Pray to God.

Dear children, I will try and write a few words to you, for the purpose of encouraging you, and to warn you who have now come to the age of maturity, and are old enough to know right from wrong—not to follow the downward course of sin and misery. For now is the time that Satan is trying to catch you with his snares, to deceive you and lead you into wickedness. He often tries to make you disobey your parents, to tell lies, to steal little things, &c., but all such things are sinful and displeasing to God.

Jesus says "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Therefore flee to Him for refuge, and pray that he may create a new heart in you, and keep you from all evil, and lead you safely through this world of toil and trouble. Turn to him with your whole heart, and pray that he will forgive your sins, for he(Jesus)says, "All things whatsoever ye shall ask in prayer, believing ye shall receive." O will you not continue to pray that he will guide you through this wilderness of woe. Every evening ere you sleep, pray that he will send his angel to guard you from all evil; and in the night when you wake out of sleep, think of him who cares for you and keeps you alive; and in the morning when you awake, pray that he will guide you and protect you from all evil, and be with you through the toils of the day.

We may now add what the poet says, and which has so often rested upon my mind, even in the night, when I was lying on my bed of rest, and could not sleep, and I hope all my young friends will carefully read it over, not only once, but even till they commit it to memory.

"Great God, and will thou condescend,
To be my Father, and my friend?
I a poor child, and thou so high,
The Lord of earth and air and sky!

"Art thou my Father? canst thou bear
To hear my poor, imperfect prayer?
Or stoop to listen to the praise,
That such a little child can raise?

"Art thou my Father? let me be
A meek, obedient child to thee,
And try in word, and deed, and thought,
To serve and please thee as I ought.

"Art thou my Father? I'll depend
Upon the care of such a friend;
And only wish to do and be,
Whatever seemeth good to thee.

"Art thou my Father? then at last,
When all my days on earth are past,
Send down, and take me in thy love,
To be thy better child above." A. M.

NOTHING sits so gracefully upon children, and makes them so lovely, as habitual respect and dutiful deportment towards their parents and elders.

MY TRAVELS.

Well, dear children, I am visiting among my friends in Ohio, and as many of you are anxious to know where I am, and perhaps say, "I wonder when Brother Henry is coming to our house," I will say, I expect to be in Allen and Putnam counties, Ohio, by or before the 25th of September.

I expect to visit several Sabbath-schools before that time, of which I will tell you in the next Herald. After returning from the West, I visited our three Sabbath-schools in Elkhart county, Ind., and had a very pleasant time at each one with my little friends. They all seemed glad to see me in their midst again, and I was glad to see our brethren and sisters and the children still taking such an interest in the school. I believe there are none of the brethren and sisters opposed to the schools, except those who have never been present at one. I feel sure that if those who have never been to a Sabbath school, would only once come and see and take a part in the exercises, there would be very few who would or could say any thing against it.

I do not know how long I shall continue to travel, or whether I shall travel during the winter or not. I may perhaps go to Pennsylvania, in October, and stay till the first of January, and perhaps longer. I wish my little friends would write me more letters; they will all be noticed when I return home. I shall be at home from the first to the middle of October. My friend A. C. H. has not written for some time. Is anything wrong? Do you have too much work? Let me hear from you again. If you have nothing to write for the Herald, write a letter to me and tell me what you are doing.

My little friends, how do you all get along with your Bible-reading? I am afraid some of you are becoming discouraged, and perhaps some have already given up the task

BROTHER HENRY.

For the Herald of Truth.

How we may do Good.

Dear children, I am one of your friends and a reader of our monthly visito which tells us so much of the love of Jesus and admonishes us to follow his footsteps which will lead us in the path of truth and holiness. I see in the last number that Bro Henry again asks us to lend a helping hand to the childrens column. His pleadings have so forcibly impressed my mind that I can no longer resist the call.

He has entered upon a broad field of labor and is working faithfully, and I want to help him. I am weak and unworthy, yet trusting in Jesus and asking his aid, I feel encouraged and doubtless may do some good by trying to pull up some of the bad weeds in the field.

Even one bad weed may do a great deal of injury, and one destroyed might do much good. Children, weeds in this field are our wicked thoughts and actions, unkind words, haughty ways, disobedience to parents, being disagreeable to brothers and sisters. Those are all bad weeds springing up in our hearts. Our hearts are the field wherein brother Henry is laboring to keep out the evil thoughts, so that good thoughts may spring up and bear rich fruit. How much good we might do, and how happy we would be, were we to cultivate our hearts to a meek and humble disposition. We can do good by loving and obeying our parents; we can do good by speaking kindly and affectionately to our brothers and sisters; by trying to please our friends and associates. Yet little children, above all, we will please our dear dear *Savior*, who left his home in heaven and came into this world to suffer and die for us. He had a much better home than we have, yet was willing to suffer that we might be redeemed from sin, be clothed with a robe of righteousness, and dwell with him in heaven forever. Children, can we not be good? Let us try.

Ontario, Ohio. M. A. FREED.

Bethlehem.

Next to Jerusalem certainly no two places have a stronger hold in the imagination and feelings of most readers of the Bible, than Bethlehem and Nazareth; the former, as associated with the great mystery of the incarnation of the Son of God; the latter, as the home in which he dwelt during the greater part of his earthly existence. I visited Bethlehem on two occasions; once on my return from an excursion to the Jordan and the Dead Sea, and again on my return from a tour to the south of Judea, extended to Hebron, Tekoa and the Frank mountain. My first view of the place was from the east, on coming out of the desert which borders on the valley of the Jordan. It appeared here as a walled town on the summit of a rugged hill, overlooking a valley which descends steeply towards the north and the east, the other sides of the hill not being seen distinctly from this direction. The general aspect of the region was richer, more attractive, than I had supposed. The slope on the north-east presented a thick array of fig-trees and olives, especially the former. On the outer edge of the valley we passed a tract of some extent, unenclosed after the fashion of the country, a part of which had recently been ploughed up for a new crop, and a part was planted with wheat and barley, the latter requiring but a short time (it was the first week in April) to come to maturity. This was the season, therefore, "the beginning of the barley harvest," when Naomi with her daughter-in-law arrived at Bethlehem from the land of Moab; and here were the fields, still cultivated in the same manner, in which Ruth gleaned after the reapers of Boaz. Another pleasing incident was, that we met on the way shepherds leading out their flocks to the neighboring hills; reminding us of David, who spent his youth here in the same employment, and perhaps indited here the Psalm (23), "The Lord is my shepherd, I shall not want;" and especially leading us to think of those "who kept watch here over their flocks by night," and heard from the angels the announcement that the long-expected Deliverer was born into the world.

Further on, nearer to the town, a different mode of cultivation appeared; the fields gave place to orchards and gardens, surrounded by walls and furnished with watch-towers, so much the more necessary just here, because the people are exposed to the predatory incursions of the Arabs from the adjacent desert. Two weeks after this, I approached Bethlehem from the south. The hill on this side is boldly abrupt, seeming to consist of solid rock; the valley, also, is broader, and though not destitute of fruit-trees, is planted chiefly with vines, which were among the most flourishing that I saw in any part of the country. We mounted up the steep ascent by a well-traveled path. It was a day of intense heat (April 21st); I was burning with thirst, and nothing could be more delightful or welcome, than the sight of a little stream coursing down the hill-side; it came from a reservoir on the height above, which is supplied with water from Solomon's pools. A scene in David's life came vividly before me. "O, that one would give me drink of the water of the well of Bethlehem, that is at the gate!" exclaimed the fugitive in the wilderness, as, parched with thirst, under the burning heat of some noonday, he looked towards that same hill, and thought of the cooling fountains of his native village. (1 Chronicles 11, 17. *(To be Continued.)*

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

	Days.	Chapter.		Days.	Chapter	
Sept	16	Titus	3	Oct. 1	James	1
"	17	Phil.	1	" 2	"	2
"	18	Heb.	1	" 3	"	3
"	19	"	2	" 4	"	4
"	20	"	3	" 5	"	5
"	21	"	4	" 6	1. Peter	1
"	22	"	5	" 7	"	2
"	23	"	6	" 8	"	3
"	24	"	7	" 9	"	4
"	25	"	8	" 10	"	5
"	26	"	9	" 11	2. Peter	1
"	27	"	10	" 12	"	2
"	28	"	11	" 13	"	3
"	29	"	12	" 14	1. John	1
"	30	"	13	" 15	"	4

Trust in God and Do Right.

It is now a little more than three years since I left my secluded home among the mountains of the Old Keystone State, to seek my fortune among strangers in a strange city. My heart was heavier than my purse, but I was sustained by a sure trust in him who has said, "I will never leave you nor forsake you."

Not many months after my arrival in the city, a young man, a few years my junior, with whom I had a short time before become acquainted, and whose home was not far from my own, came here also, under about the same circumstances. He had been in the city but a short time before he succeeded in getting a situation, which he held for a few months and then relinquished for another. He had been in the new place about a year, when his employer asked him to sell a certain line of goods, and to represent them to be what they were not. He replied that he could not do so. His employer was vexed, and intimated dismissal from his service. The young man came to me with his troubles. I encouraged him to stand fast in his integrity, and to take for his motto—"*Trust in God and do right*," assuring him that God would provide for every emergency, and although he would no doubt lose his situation, yet another would be opened for him that would, perhaps, yield him a much larger income.

Encouraged and strengthened by this advice, he went straightforward in the discharge of his duty. It was not long before the issue came. His employer insisted upon his obeying orders, or leaving. He left. In less than a week he obtained a position, at the same business, at a much better salary. Here he remained for some time, but thinking he could do better in the West, he left the city to try his fortune again among strangers. Not meeting with the success he expected, he returned to his country home in Pennsylvania. Soon after, his late employer hearing of his return, sent for him by letter, desiring him to take charge of his business, and offering him a clever advance on his former salary. He accepted, and has since been filling faithfully, and with entire satisfaction, a useful and comfortable position, having received still another increase in his salary.

Here we see the very man who a few months before had discharged a worthy young employee because he would not be dishonest, seeking his services again. The reason is obvious. He wanted a reliable man—one who would make his employer's interest his own — one in whom he could place the strictest confidence.

Knowing that many young men who are starting out in life have trials similar to that of my young friend, I have felt it a duty to give publicity to this, in the hope that it may be the means of leading others to imitate the worthy example.—*N. Y. Times*

Divine Influence.

BY JOHN GOOD.

Divine, spiritual influence is an actual fact.

It is a solemn reality, reader, that God not only sent his Son to die for you, but He also by his Spirit works within you for your salvation. "God so loved the world that he gave his only begotton Son, that whosoever believeth on Him, should not perish but have everlasting life." If thou wilt come to Jesus, thou shalt obtain eternal life. But Jesus has already come to thee, by his spirit. God seeks thy salvation, not only by sending his Son to work for thee, but by sending the Holy Ghost to work *within* thee. As truly as Jesus died to obtain the pardon of our sins, the Spirit strives with our wicked hearts to induce us to accept this pardon and make us holy. Do not fancy God is far from thee. He is near, very near, thee. Think not of him as working outside of thee; he is also working *within* thee. Every good thought is from him. Every holy desire is prompted by him. The uneasiness you feel when about to commit some sinful act, the remorse which follows its commission, are produced by him.

Whenever you are conscious of a wish to pay attention to religion, to read the Bible, to pray, to amend your life, to seek salvation, God is then striving with you. His Spirit, as a friendly light, is struggling to burn amidst the dark places of your soul, that you may see your danger, and escape by the road which he alone makes visible. Extinguish not the flame! "*Quench not the Spirit.*" Suppose a son, whom you tenderly love, enters on a course of dissipation, and leaves his home. Your heart yearns over him. Some of your epistles breathe righteous displeasure. Others speak only the language of tenderness.

All are dictated by love. Some he destroys as soon as he recognizes your writing. Others he reads only to smile at them with scorn. If for a moment your appeals affect his mind, he plunges into fresh follies in order to drive away the rising remorse. You go in pursuit of him. If he sees you coming he avoids you, he hides away. If you find him, and remonstrate with him, and with gentleness try to lead him homeward, he heartlessly repulses you, and with rude violence bursts from your embrace. His career of profligacy brings him into trouble. Poverty, disease, disgrace, overwhelm him. When all else forsake him, you make this sorrow, brought on by his own wickedness, the occasion of renewed appeals. You assure him you have still a father's heart for him. You still invite him to come home. You promise to forgive and forget all that is past, if he will only return.

But he still persists in rejecting your love, he still avoids you or rudely bids you begone, while you lovingly linger, still unwilling to give him up. O reader, it is thus that you treat God, if you remain impenitent. Do not suppose that remorse and good desires are merely the products of your own mind, to heed or neglect as you please. By them your Heavenly Father kindly entreats his wandering child to return home. He comes in pursuit of you. His hand is laid on you, his arm of tenderness is placed around you, his voice addresses you. By threatening, promises, expostulations; by mercies and chastisements; by mysterious, but most real influence on your heart, he urges you to forsake sin and misery, and return to himself, that you may rejoice both now and forever. Oh, beware what you do, when you resist holy inclinations. It is much more than a struggle with your own thoughts. You are opposing your *Creator!* you are fighting against God! You are aiming blows at your Father while he is in the very act of persuading his foolish, wicked child to receive pardon, life, and bliss eternal! No longer, reader, no longer thus ungreatfully, monstrously, madly, contend with him! Listen to his voice! Yield to his persuasions. Be won by his love! Quench not his Spirit!—*Earnest Christian.*

Thy Will be Done.

Through the long, lonely hours of the night, a mother sat at the bedside of her suffering child, and the grey, morning light, heralding another day of pain and anxiety, found her a faithful watcher, still at her post, tenderly striving, by every means she could invent, to soothe and quiet the restless sleeper; now gently smoothing the rumpled pillow, and moistening the parched lips, and now bathing the flushed cheeks and heated forehead, while her tears fell thick and fast, as ever and anon she paused for a moment to pass her hand caressingly over the tangled curls, and imprint a kiss, so full of piety and affection, so fraught with sympathy and mother-love, upon the fair brow of the unconscious boy. He was an only son—a widowed mother's only, earthly treasure, and perhaps more dearly beloved because of the three little mounds on the hillside, each with its marble slab, marking the spot where, with bleeding heart, she had resigned a baby form to mother-earth. Perhaps more tenderly cherised, that the strong arm of the husband and father had been removed, leaving her frail and delicate, alone to brave the world's fierce strife, sole guardian and protector of her orphan boy. Dark and gloomy the future rose up before her, as the clods fell upon the coffined form of the loved and honored dead; dark and gloomy, with but a single ray of light to beckon her on adown the thorny path, where the trembling feet must now walk unaided. Drear and desolate the home to which the mourner returned, and took up the burden of a now weary life, and fervently she prayed that the widow's God might direct and strengthen her in the discharge of her duties to the fatherless babe. Her prayer was answered, and the prattling child had grown a sturdy boy, by nature passionate, yet brave and kind. The opening bud disclosed rare beauties to the parent eye, and the mother's heart was satisfied.

But now the hand of disease was upon her darling, and she trembled lest she should

be called again to pass under the rod; lest the one bright star that had illumed her otherwise darkned life, should go out in midnight gloom. "God be merciful," came despairingly from the lips of the stricken creature, as the kind-hearted physician, in a broken voice, informed her of the coming change, endeavoring, as gently as possible, to prepare her mind, in part, for the trying ordeal through which she was about to pass. "Trust him in the hands of the Lord," murmured the good man, reverently; "He doth all things well."

Again it is night; but the wail of suffering childhood is unheard, hushed is the mourner's plaint, and a solemn quiet broods over the house. Death, the stern messenger, has again crossed the threshhold. In obedience to the summons, the pure spirit of the child has burst its fetters, and soared beyond the reach of mortal ken; and wearied with her vigils, the mother sleeps, forgetful of her great sorrow, while the tear is yet warm upon her cheek.

The glad voice of her boy is sounding in her ear. She sees him as erst he sported, full of life and joy; watches jealously over the youth, upon whose brow the seal of manhood is set, lest temptation should ensnare his unwary feet, lest sin should mar his spotless fame; sees him, as, deaf to her entreaties, he mingles with the low and vile, in dens of infamy; hears the brutal oath, and sees the glittering steel, as in the frenzy of intoxication his hand is raised against a fellow-man; visits him in his solitary cell where, heart-sick and alone, he must pass the residue of his young life, in expiation for his crime; and listens to his fearful ravings, as he pleads vainly for pardon, and curses the day of his birth. She can endure no more. Her brains reels, and terrified, she awakes. It was all a dream! And falling upon her knees, besides the lifeless form of her beautiful boy, the chastened spirit of the mother bowed submissively to the Divine decree, as she meekly murmured, "Not my will, oh, God, but Thine be done."

E. D. F.,—*in people's Lit. Com.*

For the Herald of Truth.

Complaints.

Although we are but frail and mortal beings and can do nothing, but by the help of him to whom all power belongs, who has power to keep us alive or to destroy us, yet in our conversations we often go beyond the precepts which God has given us as a rule and guide of our lives.

It often seems as though we were discontented with the moral duties which God has laid upon us. But this is wrong. God undoubtedly sees that it is good for us, to bring us into tribulation, that we may thereby be tried, and therefore we should not complain or murmur against him for the trials he sends us.

There are various ways in which we may complain against God, and sometimes we do it before we are aware of it. Often men complain about the weather, if it is not just to suit their circumstances. Sometimes I heard them say, I wish it would rain so and so much, and when it did rain a shower, they again were dissatisfied and wished it would *not* rain for so and so long a time, until they were done with their work. Now we see that this cannot be pleasing to God, if we, being such weak and sinful creatures, complain against such a great and holy God, who so loved us that he sent his only begotten Son into the world that through him we might be saved from all our sins, and not only we, but the whole world.

What a good and merciful God we have! He has given us health and freedom, and all we need, and has prepared for us a mansion in heaven, where we may rest from all our labors, secure from every danger, through all eternity, if we walk in his commandments. Who then would murmur against God, not considering his kindness and his mercy towards us? "He who is not with God is against him."

A. M.

Questions and Answers.

Can an Odd-fellow become a member of the Mennonite Church? So inquires a friend. Yes, if he renounces Odd-fellowism, with all other works of darkness, repents of his sins, believes on the Lord Jesus Christ, leads a pious and holy life and observes the commands of Christ.

Can a member of the Mennonite Church act as a juryman at court? We think it would be best for the brethren to avoid serving in the capacity of juryman as much as possible.

We think it is some-what inconsistent for one who claims to be a non-combatant and *not conformed to the world*, to assist in the execution of those laws which require of him (though in the lowest degree), the application of that very power which on another occasion he discards. In no case would it be in accordance with our profession to act in that capacity where the crime involves capital punishment. To take human life or even condemn to death we consider as entirely inconsistent with the gospel of Jesus Christ.

For the Herald of Truth.

The Unfaithful Promise.

About a year ago, a man living within three miles of Van Wert, Van Wert county, Ohio, was taken sick very severely, and thought he would have to die. He was unconverted and felt that he was not prepared for that solemn event. He at once commenced praying and earnestly besought all who came in to see him to pray for him. He also promised that if the Lord would spare his life, he would serve him the remainder of his days. The Lord did restore him to health, but oh, how soon did he forget his solemn promise. With thousands of others he failed to pay his vows unto the *most High*. He neglected to pray or to attend Church, and soon he was as wicked as he was before his sickness. He continued to live in sin, disregarding the promises that he had made until the 8th of last June, when he was out with his son chopping some trees, and one of the trees lodged. While trying to dislodge the tree, it broke and fell back, striking him on the back of his head and shoulder. He never uttered another word, was entirely unconscious, and died in about six hours. Oh, how true "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." Beware, beware; if you are unconverted; prepare *now*, "To-day, if you will hear his voice, harden not your hearts.

C. B. STEMAN.

Van Wert, O.

For the Herald of Truth.

The Kansas Colony.

For the information of those interested in the Kansas Colony, I would say that during my recent visit in Ohio, I was attacked with fever and ague which so prostrated me that I have been unable to do anything since, but I am happy to state (thanks be to God) that my health is again improving. I hope those who have written to me in reference to the Kansas emigration movement, and whose letters have not yet been answered, will bear with patience untill returning health shall again enable me to attend to my duties. in the next issue of the Herald I shall endeavor to give a more general account of the progress of the matter.

DANIEL BRENNEMAN.

Elkhart, Ind. Sept. 2, 1871.

For the Herald of Truth.

All Men are Sinners.

The universal corruption and sinfulness of the human family is plainly taught us from the word of God. When a certain rich young ruler came to Jesus, addressing him as *Good Master*, Jesus said, "Why callest thou me good? There is none good but one, that is, God." "God looked upon the earth," already in the earlier ages of the world, before the flood, "and behold it was corrupt; for all flesh had corrupted his way upon the earth," and David, when speaking of the corruption of the children of men says: "They are corrupt; they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together be-

come filthy there is none that doeth good, no not one."

The apostles teach us the same incontrovertible truth, declaring that both Jews and Gentiles are *all under sin* and that "there is none righteous, no not one, that there is none that understandeth, none that seeketh God. that all have gone out of the way, that they together have become unprofitable, that all have sinned and come short of the glory of God, and that as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned. J.

Sowing Seed.

The chief object in sowing is realized in harvest. We sow that we may reap, and nature teaches us that if we sow bad seed, we must reap evil fruit. There are many ways of sowing, and every child as well as every grown person is thus engaged every day. Some seed is only sown at certain seasons; other at any season. I will try and show you how this is done. All persons rich or poor, good or bad, old or young, have an influence which they exert over their associates. This is sowing seed which is as certain to bear fruit as that which is put into the ground. Did you ever notice with what care the farmer selects the seed he sows? With equal care should we guard against evil words and improper conduct. How often do thoughtless words uttered in an unguarded moment stir up anger and strife. If we would avoid these fearful consequences we must be very careful what we say and do. Never speak ill of any one. Never speak to your friends about others faults. Talk *to* the erring, not of them. In this way you will force them to respect you which will give you power to do good.

Be kind and you will sow seeds of love; be diligent and you will sow seeds of usefulness; be obedient and truthful and you will sow seeds of wisdom; and with all be thankful for the blessings you enjoy and you will sow seed the fruit of which is eternal salvation. Remember that you are sowing not alone for time but for an eternity. Oh! be sure that you sow nought but good seed, for then will the harvest be joyful. R.

The Great Danger of Vice.

When one first enters upon a vicious course, there may be nothing to excite his fears. The Niagara river, above the rapids, is as quiet and smooth as a summer sea. Launch your bark on that river. It is bright, smooth, beautiful and glassy. Down the stream you glide; oars, sails and helm in proper trim, and you set out on your pleasure excursion. Suddenly some cries out from the bank with a warning voice, Young men! What is it? "The Rapids are below you," is the reply. Ah! we have heard of them, but we do not intend to get there. If we go too fast, we will steer to the shore; we will hoist the sail and speed to land. Then without alarm they sail gaily along without any fear of the danger before them. Another shout from the bank, Young men, beware! What is it? The rapids are below you. Ha! ha! we will laugh and enjoy ourselves for all is pleasure here. What care we for the future? No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may. There is time enough to steer out of danger when we are sailing swiftly with the current. Young men, beware! What is it? Beware! beware! Destruction is near you. Now you see the waters foaming all around you. See how fast you pass from that point! Turn back! Pull for your lives. Ah! ah! it is too late! too late!! Thus people in the prime of life go down the stream. They hear the warning voice, but they stop not. On, on they go! from bad to worse, until they come to the Falls, and, it is too late. They pass from life unto death to appear before an all seeing God, to give an account of the deeds done while here. Therefore let us hearken to the first warning voice and stop before it is foever too late.—*Selected.*

Awaking from Dreams.

Who has not been agonized with dreams of sins committed, or sorrows endured, and awoke with joy to find that it was but a *dream?*

Soon shall we all awake from the dream of life, and the slumber of the grave, to the realities of the unseen world. Face to face shall we stand at the bar of the Omniscient, Holy One. Nor will that awakening dispel the reality of our guilt, for which we may often have trembled. Rather will it then appear that our sins have been great and numerous beyond all our conception. In God's book they are written, and he will bring them into judgment. But the believer, clothed in the righteousness of the Redeemer, will appear arrayed in fine linen, clean and white; all the glory of which he will most thankfully ascribe to God and the Lamb.—*American Messenger.*

The Fashions.

"Fashionable" dress and equipage are the uniform of the army of "the god of this world," and "fashionable customs" are his tactics. Why should Christians adopt them? See Rom. 12: 1, 2, and Ju. 2: 15. 16

Many a soldier of Christ has been infected with the clothing, or taken prisoner by the tactics, and millions of the Lord's money have been taken from his work by these devices of the enemy. How long shall this course continue? Shall Christians ask Paris, or any other worldly, fashionable centre, for instructions how to live.—*Am. Messenger.*

How to Break Oneself of Bad Habits.—Understand clearly the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to temptation. We are responsible even for our thoughts. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten, times, a thousand times. While there is life, there is hope, and that only shows how much need there is to strive. When you have broken your resolution through lack of firmness and moral sense, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against recurrences of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years. Be manly, be brave. Learn to say No, and to keep your word.

Married.

On the 29th of August, in East Hempfield township, Lancaster county, Pa., Bro. *Joseph Hersh* with sister *Liza Burkholder*, both of the above mentioned place.

On the 29th of August, by Pre. Samuel Coffman, *David Brunk* and *Elizabeth Hartman*, both of Rockingham county, Va.

Died.

On the 10th of August, in Washington township, Noble county, Ind., after a lingering disease of two years, at the residence of her son-in-law Henry D. Steward, *Margaret*, wife of David *Bowman*, aged 62 years, 10 months and 5 days. She was buried on the 11, in the family grave-yard of Henry D. Steward. Funeral discourse by Andrew Snoke, from the latter clause of the 16th verse of the fourth chapter of first Thessalonians. She was a member of the Mennonite Church for many years. She leaves an aged husband and five children to mourn their loss.

On the 13th of August, in Conamough township, Somerset county, Pa., suddenly, *David*, son of Tobias and Anna *Eash*, aged one year, 2 months and some days, The mother and child coming on a visit from Elkhart county, Ind, and being with her brother she laid the child on a bed in the evening, from which it fell off and was picked up dead. He was buried on the 15th, upon which occasion funeral discourses were delivered by Jacob Blough and the writer, from 2 Cor. 5: 1

P. A. Bloush.

On the 30th of July, in Panola township, Woodford county, Ill., *Emiel Edwards Nafziger*, aged 9 years, 3 months and 6 days. Four little boys of about the same age were playing together with an old gun that had been loaded for a long time, which discharged and hit the above mentioned boy in the leg who shortly afterwards

died. On the 1st of August he was buried at Bachman's grave-yard. Funeral remarks were made by Christian Schlegel and Peter E Stuckey in German, and by John Barkey in the English language.

On the 20th of June, in Lancaster county, Pa., of consumption, *Gideon Fisher*, aged 44 years, 3 months and 24 days. He was an Amish Mennonite preacher. He was buried on the 22nd, followed to the grave by a large concourse of friends and relatives. He leaves a wife and seven children to mourn the loss of an affectionate husband and father. Though strong as were the ties of affectionate love which he ever retained towards those of his own family, kindred and friends, yet he was resigned to the will of the Lord, and thus calmly fell asleep, as we trust, in the embrace of Jesus, the Redeemer of mankind. On Saturday he was mowing yet and on the following Tuesday morning he died,

On the 22nd of June, in Carnarven township, Lancaster county, Pa., *Jacob Smith*, aged 27 years, 5 months and 27 days. He was moving a car loaded with coal and attempting to stop the car with an iron bar he was thrown on the track and the wheels ran over his leg badly crushing it. He bled very much before any assistance could be obtained. The physicians were about to amputate his leg, but found that he was too weak. He died about six hours after the accident.

On the 9th of August, in Upper Leacock township, Lancaster county, Pa., *Jacob Kurtz*, a brother-in-law of mine, aged 57 years, 2 months and 26 days. He was buried in the 12th in the family grave-yard, and was followed to the grave by many friends and relatives. He leaves a wife and four children to mourn their loss; but we hope their loss will be his gain. Funeral discourse by Christian Rupp and Jacob Reinhold. His tenant was cutting a large tree for him and the tree, when falling, caught at another tree, braking off a limb which kept hanging for some time. This hanging limb, not noticed by him, at last fell down and struck him across the shoulder, breaking his collar bone and injuring him internally. He died ten hours afterwards. J. K. Kurtz.

On the 5th of July, in Woodford county, Ill., *Elizabeth Kindig*, aged 76 years. Her husband, Bro Benjamin Kindig, preceeded her to eternity about fifteen years ago. On the 16th of June she stepped in a nail which she pulled out herself. The assistance of physicians was called for, but all in vain. She manifested a good testimony before all. I feel deeply grieved, for I was well acquainted with her for nearly 24 years. As she was lying on her death-bed and her friends asking her whether she had perhaps a preacher in view to preach her funeral sermon, she replied, "I will not mention any one; any christian friend who feels like saying something can have the liberty to do so." Jost Ballay.

On the 18th of August, in Columbiana county, Ohio, *Sarah*, only daughter of Benjamin and Fanny *Burkholder*, aged 8 months and 4 days. She was buried on the 19th, in Oberholtzer's burying-ground where appropriate remarks were delivered by the preachers Peter Boesinger and Joseph Bixler, from the words, Matth. 19: 14, "Suffer little children, and forbid them not to come unto me for of such is the kingdom of God."

'Twas but the Savior's gentle voice
That called an infant home,
Where she forever may rejoice
In her celestial home. A. M

On the 20th of July, in Somerset county, Pa., *Eliza*, daughter of Joseph *Buce*, aged 20 years and 17 days. She was buried at Boooversville burying-ground where many friends were present to mourn her departure. Funeral discourse by Tobias Blanch. B. S.

On the 26th of August, in Adams county, Ind., *Thomas F.*, son of Benjamin and Elizabeth *McConghlin*, aged 2 years, 10 months and 13 days. Funeral addresses were made by Noah and Abraham Stalter, from Mark 10: 14.

Dear Thomas, thou art gone to rest,
Thy trial and pain are o'er
And sorrow, pain and suff'rings now
Shall ne'er distress thee more.

On the 21st of August, in Columbus Grove Putnam county, Ohio, *Jacob Risser*, aged 37 years, 9 months less 1 day. He was instantly killed by attempting to cross the railroad track between two cars, which, at the same moment, came together and crushed him. In less than one minute he was a healthy man and a corpse. Surely this is again a loud call to all who so carelessly and unconcerned idle away the precious time of grace as if there was no heaven nor hell to await. Reflect, O poor mortal! upon your end which may perhaps be very nigh at hand, for you do not know how, when, or where death may overtake you and call you hence, where you will then be eternally happy or eternally lost. Therefore haste and save your soul. Work for the salvation of your soul with fear and trembling. The deceased was born in the year 1833, in Ihaart, by Duerkheim, in Bavaria on the Rhein. He leaves a deeply afflicted wife and six children to mourn their loss. He was buried on the 24th followed to the grave by a large concourse of people. Funeral addresses were delivered from Mark 13: 35—37, and Prov. 27: 1, in the English and German language, by

J. M. Brenneman.

On the 12th of August, in Lagrange county, Ind., *Willard*, son of Samuel and Catharine Ann *Schrock*, aged 2 years and 20 days. Funeral discourse by J. F. Funk and Christian and Henry Miller.

On the 16th of August, in Elkhart county, Ind., *Allen Adam*, son of Jacob and Mary Ann *Schenk*, aged 1 month and 22 days. Buried at Yellow Creek. Funeral discourses by Jacob Wisler and J. F. Funk from 1 Pet. 1: 24, 25.

On the 16th of July, in White Cloud Doniphan County, Kansas, *Henry Hershy*, aged 15 years, 2 months and 15 days, son of Abraham and Ellen Hershey, formerly of Sterling, Whiteside county, Ill., He had been sick some time before his death but got apparently well again. After a few days his whole body began to swell, but he said he felt no pain, he even went in the harvest field to assist in harvesting. His friends became alarmed at the continued swelling of his body, and conveyed him to his home, in White Cloud. He was taken slightly ill on the morning of the 5th, but the doctor being consulted, said, it was nothing serious, he would be around again in the morning. In the afternoon he took a spasm, and continued to have one convulsion after another until after midnight. He suffered very much, but bore it meekly and patiently. At ten o'clock in the morning he breathed his last. He was perfectly conscious all the time. He told his friends not to weep, for, said he, we must all die. His mother sobbed, "Henry, I am not ready to give you up yet." He answered, "I wish you was, mother, I wish you was." Then as his pain seemed to increase he said. "Dear Savior, have mercy on me and let me die." He answered his friends he was ready and willing to go. Then bade them all farewell, "Good-bye," he said, "I am going home to heaven." In a few moments he calmly and quietly died and went home. Henry is the first of eight children to die, and his loss is sadly felt, but the hope that he is in a *better land* is a great consolation to his friends, and then to bow beneath the chastening rod and say, "Thy will, oh Lord, be done" Funeral discourse delivered at the house by Pre. Chuckleford, from Romans 8: 17. Also at the School-house near the burying ground, by Pre. Lichty, from Cor. 15: 18.

Our hearts are riven deep with woe,
Our eyes with tears are filled:
For the merry laugh of a brother dear,
Forever more is stilled.

Death silently entered our happy home,
And chose his victim fair;
Now the autumn grass doth wave above
The dear form that slumbers there.

He scarce had tasted the joys of life,
He scarce of his vices knew,
Ere he bade farewell to the cares of earth,
And his soul to his Maker flew.

Fearless he entered the phantom bark,
To cross the dark river of death.
He closed his eyes on us and earth,
And he was cold in death.

They buried him deep from our sight away,
On his coffin the clods fell,
And the anguish that swept o'er our stricken hearts,
None but he and God can tell.

His bright blue eyes are forever closed,
On his breast lie his icy hands,
And he has gone from his home on this lonely earth
To a home in a better land.

Our Father who art in heaven
Guide thou our steps aright,
That we may meet our father on the golden shore,
Mid the throng of angels bright,

Mattie Hershey.

Letters Received.

J F Nafziger. N Johnson, David Basinger, John H Keagy, C B Stemen, A Z Hartzler, Chr Gingrich, E L Rosenberger, Abm Metzler, John K Kurtz, Samuel Zimmerman, Jacob Buchwalter, Jacob N Brubacher, Jonas Blauch, R N Kratz, Jost Bally, Philip Stauffer, Benedict Yoder, Mattie Hershey.

MONEY LETTERS.

B—Abm Bitschy $1; Jacob Brenneman $1; Joseph Burcky $1 50; Jos S Bare $2 10; Emma S Buckwalter $1; Moses Bitschy $1; J B Bower D D S $1 50; Jacob Bechtel $1; B B Bowman $2; S Bauer 67 cts; Samuel Beachy $2 50; C Burkholder $1 50.

D—Joseph Detweiler 25 cts; J Davidhiser $1.

E—G W Eby $1.

F—Jacob Fox $2; John Freed $1 50.

G—David Gehman 50 cts.

H—Benj Huber $1; David Hertzler $1; Jacob Hildebrand 30 cts; A C Hershey $1; John Hostetler $1.

K—Samuel Kratz $1 50; Michael Krampf $3; Magdalena Kehp $1 50; Jacob Kolb $1 60; Benjamin Kauffman $3; George Kraft $2.

L—John C Lehman $2 45; Anna Lantz $1 50; Martha Long $1; D H Landes 50 cts.

M—Adam Mummert 50 cts; Abm Mast $8 25; Abm Miller $2 03.

N—John B Nafziger $1.

P—David Plank $1 20; S M Peachy 10 cts; M C Pennypacker $1.

R—Jacob Risser $1; Christian Repp $1 50; Christian Roggy $1 50.

S—Isaac Schmucker $3; C Stuckey $2; J S Schwartzentruber $3 40; Jos B Snyder $1 60; John Sharp $2; P C Steiner 10 cts; Mary Schrock $1; Peter E Stuckey $1.

T—S D A Troyer 10 cts.

W—Sarah Wilmer $3; John Weidman $1 10; Christian Wismer $2; Anna M Z Webber $1.

For Books.—Jeremiah Miller $61 20.

For the Sufferers from the war in Germany J B Bower D D S $1.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after June 11th, 1871, leave Elkhart as follows:

GOING EAST.

Accommodation,	(Main Line,)	11,00, A. M.
Toledo Accom., Mail	(Air Line,)	12,55, P. M.
Special New York Expr.,	(Main Line)	1,10, " "
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,10 A. M

FREIGHT.

Air Line.—6: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 25 A. M., and 10: 00 P. M.

GOING WEST.

Special Chicago Express	(Main Line,)	3,20 P. M.
Night Express,	(Main Line)	2,40 A. M.
Pacific Express,	(Air Line,)	4,30 A. M.

FREIGHT.

1: 05, 3: 50, 7: 00, 10: 20 A. M., and 9: 00 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	1,10, P. M.
Night-Express,	1,10, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

S. D. BANCROFT, Agent, Elkhart.

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THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

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GERMAN CATECHISM OR QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
" " "	1 90
Per dozen, " "	12 50
" hundred, by express,	

ANGENEHME STUNDEN IN ZION. The little Book, "*Angenehme Stunden in Zion.*" written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	$0 10
" dozen, " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German anguage, w orthy of being read by all.

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Adlers " " "	2 80
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" English " "	30
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" " " German	4 00
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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 10. ELKHART, INDIANA, OCTOBER 1871. Whole No. 94.

The Name I Love.

Mine thou art, my gracious Lord,
Mine to all eternity!
Mine the riches of thy love,
Mine in all thy majesty!

Thou my Lord—thy will be mine;
Thou my Lord—to rule and guide;
Thou my Lord—I would assign
All to thée, what e'er betide.

Savior, thou hast died for me,
Thou hast died that I might live;
Filled with praise I come to thee,
Bringing all I have to give.

JESUS is the name I love!
How it soothes my troubled breast,
How it lifts my soul above;
How it gives my conscience rest!

CHRIST my "all in all" shall be;
He shall hold my trembling hand
When I enter death's dark sea,
When before God's throne I stand.

G. W. H.

For the Herald of Truth.

Do Good.

"For ye have the poor with you always and whe soever ye will ye may do them good." Mark 14: 7.

The above text is one that is overlooked, or disobeyed by the great majority of the human family, and even by a great majority of the Christian professors; and yet they claim to be the friends of Jesus, who always remembered the poor, and did them good; yes, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. And here in our text, the Savior tells those of his disciples who had indignation, and censured the woman who had wrought a good work on him, For ye have the poor with you always. As long as the earth is inhabited, and as long as we live, we have the poor with us, who need our aid and assistance, and whensoever we will we may do them good, here my dear readers is an abundance of room both to will and to do. How often could we have made a poor heart glad and thankful by a little help or a kind deed, but we passed by on the other side. And all that we can perform, all that we can and will do, without charity is vain. Can it be said of us, as Christ said of the woman, "She hath done what she could?" and have we done what we could, that it may also be spoken of, for a memorial of us? and since we are so frequently admonished, and told, both in the Old and New Testaments to remember the poor, the following passages of Scripture should be sufficient to cause us to consider well, whether we have hitherto done what the Scripture really requireth of us in this matter. When Moses, the servant of the most high God, gave command unto the Hebrews he said, "If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth, beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee: Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." Deut. 15: 7—11. And also the Lord's servant, Job, who calleth to mind his former state, and saith, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy; I put on righteousness and it clothed me; my judgement was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor." Job 29: 12—16. And again, Did not I weep for him that was in trouble? Was not my soul grieved for the poor? Job 30: 25. And again, "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof (for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." Job 31: 16—22. And David who was a man after God's own heart saith, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble, the Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Ps. 41: 1, 2, 3. The wise man Solomon saith, "The poor is hated even of his own neighbor, but the rich hath many friends, he that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he." Prov. 14: 20, 21. And again verse 31, "He that oppresseth the poor, reproacheth his maker, but he that honoreth him hath mercy on the poor." "Wealth maketh many friends, but the poor is separated from his neighbor." Prov. 19: 4. And again 7th verse, "All the brethren of the poor, do hate him; how much more do his friends go far from him?" And again, 17th verse, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."

And again, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard, Prov. 21: 13. And again, "The righteous considereth the cause of the poor: but the wicked regardeth not to know it." Prov. 29: 7. And again, 14th verse "The king that faithfully judgeth the poor, his throne shall be established for ever." And again, "Open thy mouth, judge righteously, and plead the cause of the poor and needy." Prov. 31: 9. "Behold this was the iniquity of thy sister Sodom; pride, fullness of bread, and abundance of idleness was in her and and in her daughters; neither did she strengthen the hand of the poor and needy." Ezek. 16: 49. "And the word of the Lord came unto Zechariah saying, Thus speaketh the Lord of hosts, saying, Execute true judgment and shew mercy and compassion every man to his brother: And oppress not the widow nor the fatherless, the stranger nor the poor: and let none of you imagine evil

against his brother in your heart:" Zech. 7, 8—10. The apostle Paul saith, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem; it hath pleased them verily, and their debtors they are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15: 26, 27. And again he saith, "Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2: 10. Many more such like passages might be quoted, but this should suffice us to open our eyes, hearts and hands, since it is a command of the Lord, and his servants of old; both commanded and observed it; the disciples of Christ were very zealous in this matter, and if we read the 8th and 9th chapters of 2 Cor., we find how the apostle Paul stirred up the Churches to a liberal contribution for the poor saints. How willing they, were and how bountifully they gave Brethren I censure no one in particular, but I speak in general; for I verily believe that we need stirring up in this matter as well as the Corinthians. Is it not so, dear reader, that we mostly give a little too sparingly for charitable purposes? But Paul saith, "He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully;" 2 Cor. 7:6 We have our deacons (Armenpfleger), and it is part of their office and also their duty to see to the poor and to do them good: But shall they do it alone? Is it not our duty also as charitable christians to assist and help them to the means wherewith they can do good to the poor? Is there one deacon among ten, that hath sufficient in his treasury to help and to do good unto the poor if he would? Dear brethren these things ought not to be so? when we see that our help is needed, let us fear God with all our house, be faithful, be prayerful and charitable, so that the welcome news may be also brought unto us, as it was brought to Cornelius by the angel of God, who said unto him, Thy prayers and thine alms are come up for a memorial before God. Acts. 10:4. Now, I have shewed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20:35. And, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." And again, "But to do good and to communicate *forget not*, for with such sacrifices God is well pleased."

Delphos, O. GEO. BRENNEMAN.

"If you become accustomed to good thoughts and to good actions in early life it will be easier, to continue in this way through all your days. Begin now to be good, young as you may be. The good boy will be likely to be the good man."

For the Herald of Truth.

Our Conversation.

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3: 20.

Dearly beloved brethren and sisters in the Lord Jesus, who profess to be followers of the meek and lowly Savior, let us consider well these words for a moment. Although there are many other evil and unbecoming practices prevailing amongst us as christians, upon which much might be said, and necessarily should be sharply reproved and not be left untouched, yet we will for the present hold to this our subject, namely, comparing our conversation with the Scriptures.

In searching the Scriptures we find repeated warnings in regard to our conversation, how we are to avoid foolish questions, nonsensical and absurd talking and jesting and to "do all things without murmuring and disputing." Peter said, "Be ye holy in all manner of conversation." Speaking of the second coming of the Lord, and of the great destruction of the earth, he says, "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness." And again, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace to the hearers." "He that is a wise man let him shew out of a good conversation his works with meekness of wisdom." Paul, exhorting the Philippians to unity, says, "Let your conversation be as it becometh the gospel of Christ." And "let no man despise thy youth; but be thou an example of the believers, in word in conversation, in charity, in spirit, in faith, in purity." And again, Peter says "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Now let us seriously reflect and meditate upon this matter and examine ourselves or compare our present conversation with these divine admonitions given for our instruction. When we meet with each other, what is generally the chief subject of our discourse or conversation? Is our conversation "As it becometh the gospel of Christ?" Are we "An example of the believers in word and conversation?" Can we with Paul represent ourselves as an example and say with a true and sincere heart, "Brethren, be followers of me, and mark them which walk so as ye have us for an example." "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ?"

These are indeed very important questions, which, by examining them closely and applying them to our own selves individually, may show us by what spirit we are led, by the spirit of this world or by the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his." Or "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." If we then do not bridle our tongues and abstain from idle and foolish jesting and "vain babblings," our religion will be vain, and we shall deceive our own hearts. Jesus says, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment."

Now having duly considered this matter and our conversation, fully compared with the Scriptures upon this subject, where do we find ourselves? Is our conversation in heaven or of this world? If we find it to be of this world, that is, if we would converse about worldly affairs and amuse ourselves in vain and idle follies rather than to hold intercourse with our heavenly Father by prayer, studying his word and laboring for his cause, our hearts must also be attached to this world; and if our hearts and our affections are fixed upon the things of this world, we are consequently no faithful servants of the meek and lowly Jesus, whom we are to love above all things. But if we find our conversation to be in heaven, let us continue therein and admonish and encourage one another as dear brethren and sisters in the household of faith, to be faithful in the discharge of our duties enjoined upon us in the solemn vow we have established with our heavenly Father, and to abstain from all evil and idle conversation so extensively practiced by christian professors as well as by the world.

If Christ be formed in us as Paul says, and the law of the Lord be our delight as the Psalmist says; if we sincerely love and seek the Savior of mankind with all our hearts, with all our souls, and with all our mind, as we are commanded to do, our hearts will also rejoice in the same and be filled with the love of Jesus, which we will more or less manifest in our conduct and conversation. "for," says the Savior, "out of the abundance of the heart the mouth speaketh." and "where your treasure is, there will your heart be also."

Now then, since this is an established fact that wherever our treasure is our heart will be also, and that out of the abundance of the heart the mouth speaketh, we may easily perceive by our conversation whether God or mammon be our treasure. If God be our treasure, in whom all our thoughts should be centered, our conversation will be about him—in heaven, from whence we also look for the Savior, the Lord Jesus Christ. If mammon be our treasure, or if we rather enjoy the pleasures of this world than to serve Jesus, our conversation will be like those "who mind earthly things." Therefore let us take heed unto our words and bridle our tongues, for "he that keepeth his mouth keepeth his life." It is evident that if our conversation consists only of vain and

transitory matter, our hearts must be filled with vain and idle thoughts.

O let us seriously consider the matter and awake from our indiscretion in time, having our lamps trimmed and burning brightly that all around us may see our good works and thereby be influenced to abstain from their evil works and idle and vain conversation, and, as Peter says, "That, wher as they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Let us try through faithfulness and prayer to "order our conversation aright," so that we may be found faithful servants when the Lord shall make his appearance and call us hence, as the Savior himself says, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." MARTIN.

Rear not Children in Pride.

Is it not greatly to be deplored that pride —that fearful vice—is so prevalent among us; and, like a contagious disease, is carrying off such vast numbers! We see it daily increasing; men are becoming very proud and vain! They are becoming very high minded, and are seeking after great honors in the world! What nonsense; what folly; yea, what great wickedness! Can we gain heaven thus? Oh, could we but take to heart these admonitions: "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Do we not see but too plainly that the "pride of life" is holding many of us under its sway? And is this not, I ask, a *clear evidence* of a lukewarm and sickly religion? And do we not know that God has plainly said, He will spew such out of his mouth? Happy, indeed, may be the man who can in truth with David say, "Lord, my heart is not haughty, nor mine eyes lofty." Psa. 131: 1.

There are, however, many at the present day whose outward manners in dress, &c., are quite commendable; but, when we come into their houses, we do on all sides behold the evidences of pride and extravagance, and their children dressed in the highest fashions? How can we possibly believe that such are indeed "lowly in heart," or that they really do hate pride and wantonness!

"The fear of the Lord is *to hate evil*: pride and arrogance, and the evil way, and the froward way, do I hate." Prov. 8: 13 No one would believe that I have an humble heart, however plain my outward appearance may be, so long as I permit, and, perhaps, even encourage, all manner of wantonness, &c., to be freely indulged in by my family. Instead of "bringing them up *in the Lord*," we do, from infancy, bring them up in the sinful fashions of the world! and thus do we offer them as a sacrifice to the soul destroyer and haughty prince of darkness! And we are equally responsible in the bringing up of children, whether they be our, own or such as are under our care. For any one to say the child is not my own, but only an adopted child, would be an excuse that would be utterly useless.

It is frequently the case that when the father wishes to admonish his children to modesty in dress, &c., the mother will secretly encourage them and aid them in their foolish and evil purposes, and say, "O, let them alone; such and such have thus and thus, and it is too hard that ours cannot have what others have." Many will thus talk and reason—as though it were too hard or severe to denounce such pride in children as satan desires. Or, as if the word of God, in denouncing pride, made a hard or rather an unjust demand. The wicked and slothful servant said, "Lord, I knew thee that thou art a hard man." Matt. 25: 24.

Mothers have a very great influence over their children, and may aid much in keeping them in the bounds of reason and modesty; but on the other hand, they may, by their evil example and encouragement to vanity, be instrumental in the promotion of their ruin! One would hardly suppose that we have members in the church who keep two styles of dress—one plain, and the other highly fashionable! The first to wear when they attend public worship; the latter, when they go among the higher and fashionable class! What is to be the end of such hypocrisy! It is plainly to be seen in God's word: "Whosoever therefore will be a friend of the world, is the enemy of God; and no man can serve two masters. The end of the enemies of the cross of Christ is destruction." Jas. 4: 4.

Oh, fathers and mothers, let us, for God's sake, fulfill our duty toward our children They are precious gifts, and are by our Maker committed to our care; and we must one day give an account to Him for the way and manner in which we rear them up Some parents assert that when children are once grown up and come to an age of understanding, they will naturally see the folly of these things and put away their superfluous apparel. This may occasionally be the case; but are parents justified in thus encouraging and indulging the evil? If children can have their own way in *this* evil, they may, with the same propriety, be allowed to indulge in *any* other evil; for, you know, an evil is an evil, let it be of what sort it will. But it is quite manifest that if children are permitted, from infancy up to have their own free will, to indulge in the fashions of the world and all the follies of the day, it will have become so deeply seated and rooted in them, that, in many instances, it will be much more difficult to induce them to renounce the evil than if they had been taught and accustomed, from their youth up, to a decent, simple and modest mode of clothing. Quite too often is it the case, when children are not properly instructed at home, but are allowed to have their own free will (which, you know, is prone to evil) from their youth up, that, on arriving at a mature age, they go with the majority—where their corrupt nature can have its own free course without any restraint.

Now, dear members, since the women are so plainly and *expressly* forbidden to adorn their persons with braided hair, gold pearls, costly array, &c., whence have the brethren a right to decorate their own persons, or their children, with all manner of needless ostentation—trimming, combing and disfiguring their hair after the silly fashions of the world? Such things, alas! are too often seen—even on our little innocent ones on our knees! Do we not remember what Jesus endured? Oh, what sufferings did our sins inflict upon His innocent head! Can we still say, after being admonished to abandon such vain customs, and we still persist in them, that we are "clothed in humility?" Or, that we are "kindly affectionate, one toward another, with brotherly love"?

Is not such insubordination a clear proof that pride is still lurking in our hearts? O, that every brother and sister would take sincerely to heart Paul's admonition: "Obey them that have the rule over you, and submit yourselves."

In conclusion, I hope my readers will receive in love my humble exhortations, and examine them closely, and if they find the truth therein brought before them, I wish they might heartily embrace the cause, and assist me in contending against pride and in inculcating humility.— *Vindicator.*

For the Herald of Truth.

A Practical Sermon.

It is an exalted pleasure and precious privilege to hear a sermon which applies the grand truths of the Scriptures to the every-day life of common people. A sermon of this description cheers, it warms, it instructs, and it edifies. It does not need, and it seldom has, a long and formal introduction; but it begins at once, it conveys its message, and then it stops. It has a text, or a subject, which it keeps steadily in view. It does not wander from this to that without aim. It aims at an object, and it is designed to hit, or apply somewhere; but it is so pervaded with gentleness, charity, and frankness, that even when people feel, as the common expression is, that "the shoe fits," they are not likely to take offense, because the manner of the preacher and his style of expression are so free from all arrogance or

pride, and so characterized by good will, real kindness, and tender sympathy, that before he knows it, the hearer opens wide the approaches to his heart and welcomes, and gladly accepts the truth as it applies to himself.

It was my privilege to hear a sermon of this kind to-day, and I hope no one will feel offended if so public a pen as mine makes it the occasion of a few words addressed to the readers of the Herald. The place of meeting was a plain country school house which stands on the dusty way-side. A small congregation was assembled, and a plain man of middle age, stood up to speak to them of the truths taught in the word of God. The thirteenth chapter of Matthew —that wonderful array of parables—had been read, and the preacher took, as the leading part of his discourse, an exposition of the parable of the sower. He spoke of the four classes of hearers represented in that parable, the careless, or hard-hearted, whose hearts are as a rock, or as the soil by the way-side; the fickle, whose hearts are like stony ground; they hear the word, accept it with joy, make great resolutions, but when tribulations or persecutions come it is soon all over with them; the worldly-minded, whose hearts are like the soil that is overgrown with thorns, when they hear the word, the cares of this world and the deceitfulness of riches choke it and it becomes unfruitful. The faithful and attentive hearers, whose hearts are as the good soil which receives the seed and produces a bountiful harvest. Here is scope for a discourse of an hour or more in length. The different parts of the subject are suggestive, and practical, and so related to another as to make a connected discourse. Now, that which is connected is more easily remembered than that which is disconnected and fragmentary; and if these things are true, is it not well for the preacher to select a parable, or other short portion of Scripture, read it prayerfully and meditate upon it carefully, and ask God to give the light and help of his Spirit and then make that particular part of the good Word the basis of his next discourse to his people. May not this be more edifying to his people than it would be for him to stand up without any particular subject or aim, and quote a passage here and another there, making a few comments; but without touching any one subject deeply? It is an encouraging fact that quite a number of preachers of our denomination are adopting the way of confining their discourses more and more to some particular passage or portion of the word of God. When a shepherd leads his flock forth to pasture, he does not attempt to drive them all over the field to-day, giving them time only for a bite here and another there; but, to-day, he leads them to one place, satisfied to let them find whatever nourishment there is here; to-morrow he takes them to another part, and so on from day to day. N. G. R.

September 10, 1871.

For the Herald of Truth.

Do They Pray for Me at Home?

Who can feel the power of these words better than those who have been, or those who are far away from home? None but those who have taken leave of kind parents, brothers and sisters, and gone out into the world, and cast their lot with strangers, can realize the effect of these words. Oh, blessed thought to you, dear reader, if yours is the lot to be far away from those whom you most dearly cherish, and if you can be assured within your mind, that the prayers of those at home are ever ascending to the throne of grace in your behalf. With this assurance our way will appear smooth and easy, then will arise those cheering words, They are praying for me at home.

When we look, or even think back when we were permitted to enjoy the kindness of friends, and have become separated from them, it brings a shade of gloom over us; and we feel as though all had forsaken us; though kind words are spoken to cheer us on our way through life, yet all seems to be unavailing. But when we feel as though we were almost overcome, these blessed words spring up afresh in our memories, They are praying for me at home.

Often do the thoughts of home and friends come rushing to my mind with irresistible force, but with them comes the thought, "Do they ever pray for me?" Though being tossed to and fro by the bustling tumult of the day, and our energies almost exhausted from the hard and unpleasant tasks which we have to perform, we almost feel as if we were compelled to give way beneath the weighty load; 'tis then the comforter comes, with, They pray for you at home. With new energy and zeal we again go to work and strive harder than ever to accomplish that for which we so earnestly sought. The thought is truly cheering, that our earthly friends are praying God to protect us from all sin and ungodliness, from the snares of the evil one, and keep us in the paths of rectitude, from all harm and danger, while absent from them. Oh that we could but see the meek and lowly Jesus interceding for us, and the shining angels, who surround the great, white throne, and who rejoice "over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," we would not then desire to continue in sin and folly.

Let us not forget dear readers, that while our parents or friends are praying for us, we should also pray for them. Let us all pray for one another, so that if it be God's will that we should meet no more on earth, we may, through our prayers to him, all be taken to his home to rejoice with him, where parting will be known no more for ever.

J. H. G.

They who would keep their hands from doing wrong must employ them in doing good.

Christian Privilege.

Under the old dispensation many of the great privileges of the Church of God were veiled under emblems and figures drawn from natural objects. The Psalms of David and the writings of the Prophets abound with beautiful images to describe the power, faithfulness, and love of Jehovah.

Under the new dispensation the veil is removed, and they are revealed in all their glory and beauty to the eye of faith. Life and immortality are brought to light by the gospel. But, as in former ages, so now, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Thence "the preaching of the cross is to them that perish foolishness; but unto them that are saved it is the power of God." Happy are they who are thus taught of God; for "the *secret* of the Lord is with them that *fear him*, and he will show them his covenant."

Man is naturally blind to his real condition as a guilty, condemned sinner. Enjoying the pleasures of time, he never inquires after those of eternity. Satisfied with earth, he feels no desire for heaven, except as it presents to his mind an exemption from pain and suffering. Such is the low estimate which wretched, fallen man forms of heavenly bliss. Ignorant of himself, and ignorant of God, he is led captive by Satan at his will, till sovereign grace redeems him out of the hand of the enemy.

The first truth which the divine Spirit discloses to the awakened conscience is our lost and undone condition by nature. This discovery is attended with deep self-abasement, and anxious desires for salvation; a salvation from present sin, as well as from future punishment. The convinced sinner, made sensible of his guilt, feeling his inability to think a good thought, and overwhelmed with the view of his iniquities anxiously inquires, "How can man be just with God?" "What must I do to be saved?"

Jesus, as exhibited in the gospel to a dying world, is now savingly manifested to the penitent, trembling, believing sinner, in all his glorious offices of *prophet, priest and king*. He is beheld as the sinner's only atonement, righteousness and refuge; his only way to the Father, and his only advocate with him. He is viewed by the eye of faith as the chief among ten thousand. Angels and men, as his creatures sink into the shade, while the glories of "Immanuel, God with us," are now seen to fill heaven and earth with their resplendent brightness.

The next great truth which the Spirit reveals to those who truly fear God is the fitness of Jesus to all the wants of his people. The believer loves to contemplate the Redeemer in his two fold character; what he is *in himself*, and what he is *to his people*. He goes to him daily for righteousness and strength. He leans wholly upon his supporting arm. He delights in the way of access by faith to the "mercy seat," receives

through Jesus, the blessings he needs, and finds him at all times his all in all. This is the King's highway to heaven. This is the way in which the flock of Christ have trod in every age. O, that we may be led forth by the footsteps of the flock, and become "followers of them, who through faith and patience inherit the promises."

But the sinner is not only led to see his lost estate by nature, the glories of the Redeemer, and the Savior's fitness to all his necessities; he is enabled to rejoice in his own *personal interest* in all the blessedness of the purchased inheritance. He can say, "This God is *my* God." "God is become *my* salvation." "I *know* whom I have believed." How precious is this secret of the Lord! It quickens love and animates faith. It lays the soul prostrate at the foot of the cross, whilst it elevates the affections to those pure regions where Christ sitteth at the right hand of God. This gracious revelation is vouchsafed to those who truly fear God; not always in equal measure; but in such a degree, and at such times as infinite love and wisdom see best.

How important is the declaration of St. Paul: "As many as are led by the Spirit of God, they are the sons of God."

The Spirit leads the sinner to the foot of the cross. Have *we* ever reached that place of mercy?

The Spirit leads the sinner from the love of sin to the love of holiness. Do *we* abhor that which is contrary to the mind of the Redeemer, and seek our happiness in the performance of his will?

The Spirit leads the soul from the vanities of the world to the enjoyment of substantial, gospel blessings. Are *we* thus led by the Spirit of God? Oh! how much of happiness is contained in the right answer to these questions.

Amid all the riches of grace, another secret is unfolded: that "all things work together for good to them that love God."

Man is naturally anxious about to-morrow. He creates a world of misery to himself by dire forebodings and anxious glances into future days. Not so, when faith, and love, and filial confidence in God, his heavenly Father, fill his breast. He can now calmly leave events with God. He studies to perform the *present* duty, leaving the results with him who hath said, "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you."

Such is the life of faith on the Son of God. It is a life of holiness and happiness. Many indeed are the afflictions of the righteous, but many also are their supports and consolations. These are truly peculiar to themselves; unknown and unfelt by a suffering, unbelieving world. Even here, while sojourning in this vale of tears they partake of the "hidden manna," and draw many a refreshing draught from the "fountain of living waters."

But their happiness ends not *here*. The glorious secret which gladdens their hearts under all their sorrows is their future destination. They shall be "heirs of God, and joint heirs with Christ." Those happy souls who have washed their robes, and made them white in the blood of the Lamb, shall be admitted to the enjoyment of the highest good. "They shall inherit all things," and "reign with Christ for ever and ever."

What heart can conceive felicity of the redeemed, when all terrestrial things shall have passed away!—*S. S. Times.*

For the Herald of Truth.

Speak Kindly.

Kind words have a powerful influence upon the minds of those to whom they are spoken. Those are like the rays of the sun shining on the earth, which soften, warm and cheer every thing with which they come in contact. They who speak kindly to their servants, soon gain their confidence; and a servant who is kindly spoken to, will do more work, and do it better and with more care than one who is continually vexed, scolded or unkindly spoken to.

Some, whose business always requires them to keep hired hands get in the habit of speaking gruffly, and always seem crabbed and surly towards them; and the consequence is, they must be continually looking around and advertising for hands; as many cannot bear to be unkindly spoken to, and will either seek to secure another position, or slight their work, for which they are dismissed by their employer.

There are parents who seldom or never speak kindly to their children, but continually scold and cuff them, and speak to them in a gruff, surly manner. The consequence is, the children become disobedient, indifferent and disrespectful towards their parents; sometimes when spoken to they will reply in a saucy, unbecoming and disrespectful manner; thus causing their parents to complain of them, even in their presence, to their friends and neighbors, and the children become disheartened, sometimes melancholy, often think of leaving home and sometimes run away, causing their parents still more trouble and anxiety. I have even heard that children said they could not love their parents as they should, because they never spoke kindly to them.

Dear brethren and sisters, you who have children in your trust, if you wish them to love, honor and respect you, speak kindly to them; let them know that you love them, and they will love and obey you, and instead of causing you trouble and anxiety, and bringing your hairs with sorrow to the grave, they will cause you to rejoice, and be glad that they were born unto you.

Brother Henry.

If the spring put forth no blossom, in summer there will be no beauty, and in autumn no fruit; so, if youth be trifled away without improvement, manhood will probably be contemptable, and old age miserable.

Observance of the Sabbath.

It is conceded by the majority of the American people, that it is right and necessary to observe the Sabbath-day; not only on account of the moral obligation to do so, but from the temporal advantages growing out of it. Rest to the laboring man is necessary, whether his toil be that of mind or body. And no less necessary is rest to the beast. Their bones and flesh are not made of iron or brass. Constant and unremitting toil will soon wear the system down. Both man and beast will last longer by resting one day in seven. And then we can well afford to give that time, for experience proves that six days out of seven gives sufficient time to make man an ample support.

God, in the good order of his providence, has wisely arranged the whole plan, and if it is carried out, it will add very much to the happiness and welfare of the human race. Upon the importance of the Sabbath, spiritually and morally considered, we need not perhaps offer a single argument. It is well understood by Christians that such an arrangement is absolutely necessary. They need time to read and study the word of God. This may be done on any day in the week, and in many instances is; but the laboring classes, who depend wholly on their labor for support, generally fail to find sufficient time on laboring days, for a proper study of the Scriptures. Such, moreover, is the covetousness of the human heart, that if there was no Sabbath, the employer would desire his laborers day in, and day out. But the Sabbath comes in, and the poor man goes to the bosom of his family, or to the house of God, to spend the day in pious devotion and meditation. Thank God for the beneficent arrangement.

The Sabbath is essential to the existence of Christianity. Take it away, and religion would lose its hold upon the hearts and minds of the people. We have the strongest evidence of this, if we look at the attempts made to collect the people on other days at the places of public worship. The French at one time made an effort to do away the Sabbath. They made a new division of time and set apart the tenth day, not as a day of rest, but as a holiday. The consequence was that all allegiance to God was broken off, "and a common prostitute was set up in the temple of religion, and worshipped as the goddess of reason." But the people became disgusted, and went back to their Sabbath and their religion.

The advantages of the Sabbath may also be seen, if we compare the state of society among the heathen with the state of society among Christians. The observance of the Sabbath lies at the very foundation of sound public and private morality, and of all well-regulated civil government.

But with all the benefits to man, Christianity, and civil government, resulting from the observance of this day, it is a lamentable truth, that in our country it is most shamefully disregarded. Many exeuses are

urged as reasons for the desecration of the Lord's day. Ninety-nine hundredths of them are nothing but excuses. God has given six days to work. Many are not satisfied with this; they must have the Sabbath also, thus plainly declaring that he did not know what was best for man. But there is a day coming when he will assert and maintain his right. Then all will see that he was wise and good in his arrangement.

When we read the history of the early settlers of this country, we find that under the many disadvantages to which they were compelled to submit for want of the necessary facilities for travel and transportation, the people could not observe the Lord's day. But it is not so now. With the increased wealth and advantages of the people, it seems that the disposition to disregard the Sabbath increases. At all hours of the day steamboats may be seen descending and ascending our rivers; and we are hardly ever out of hearing of the shrill whistle of the railroad engine. Long, heavy trains go thundering through our towns and villages, so that the people who have a mind to worship God can hardly do it. One very dark feature of this is, that many of the owners of steamboats, and officers and stock-holders in railroads, are members of church; and while they may go to the house of God, and assay to worship him, their property, in the hands of their agents, is being used to make money, just the same as on any other day.

Some employ the Sabbath in idle visits; some in reading or talking on politics; others in looking after temporal business; some in posting books; and the smoke from glass works, salt works, sugar works, and distilleries, ascends upward on the Lord's holy day as on any other day of the week.

God has plainly enough shown his displeasure toward those who disregard his law. An eminent divine once said: "We challenge any man to make the examination, and if there are not more truant boys drowned, parties of pleasure lost, drunkards frozen to death, and travelers crippled by horses and carriages, and other calamities sent on the wicked on the Sabbath, than on any other day, we promise to make our acknowledgment as public as we have made our assertion."

To keep the Sabbath day holy, we must refrain from all temporal business, except works of actual necessity, and spend the *whole* day in God's service, by attending religious worship, whenever practicable, reading and meditating on God's holy word, secret prayer, religious conversation, and so on, and by all means to make "*a Sabbath day's journey*" toward heaven. O, when will the people learn wisdom! When will they learn that it is best, under all circumstances, to obey the law of God. "Remember the Sabbath day to keep it holy."—*Religious Telescope.*

The Lord is far from the wicked: but he heareth the prayer of the righteous.

The Palms of Victory.

"With palms in their hands."
Rev. 7: 9.

It was not merely a congregation of worshippers that the apostle saw in that white robed multitude, but an army of warriors rejoicing when the fight is over, and the victory won. Each had not only to endure tribulation, but to resist subtle forces of evil at work within him and without him. He had to strive against that spiritual substance, from which dark shadows of temptation were thrown forward on his soul. "Not with flesh and blood do we wrestle, but with principalities and powers."

For the white robes, each was once arrayed in bruised and dinted armor. For the palm of victory, he grasped the sword. Through all the days of his earthly sojourning, the warfare lasted. Often was he ready to faint through weariness, often daunted by the great company that was leagued against him,—"spiritualities of wickedness" swarming about his path, ambushed in his very thoughts. But through the grace of Christ he persevered, and in his strength he overcame.

Often did he look for the evening shadow that was to call him from the tumult of the fight, but it did not come till death came. As long as life beat within him, that life was a struggle, and a dicipline of hardness. Not till the golden bowl was broken, the sword of his warfare lay shivered beside it, and the weary soldier was borne home by angels to his rest.

He has "fought the good fight; he has finished his course, and kept the faith," and the everlasting gates are thrown open. Angels chant before him the psalm of victory. Saints throng around him with words of welcome. His Father smiles "Well done!" His Lord "the righteous Judge," gives him the reward of faithful service, and he stands

"With those just spirits that wear victorious palms,
Hymns devout and holy psalms
Singing everlastingly."

And now he looks back from his rest on the rough and toilsome track through which he fought his way, and wonders that he was often ready to faint and fail. How often did he doubt the Savior's love at the very moment that love him; and distrust the issue, when the Savior's death and life together assured him of the victory. He has received the reward of victory now; but through Christ he was victorious, even then. For once that sacred bond of faith knits us to our unseen Lord, "what or who shall separate us from the love of Christ?" "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." "More than conquerors," for he says, "Be of good cheer, I have overcome the world." "And this is the victory that overcometh the world, even our faith," that He, the Captain of salvation, has for all his followers overcome.

The earthly conqueror knows that through his own strength he must overcome, but the Christian, "more than conqueror," knows that Christ has already overcome. The earthly conqueror cannot gain a victory without losses, but the Christian is "more than conqueror," because all his losses turn to gains. The earthly conqueror can not carry the fruits of his victories to the grave, but the Christian is "more than conqueror," for they follow him up to glory. There first he receives the crown, the robe, the unwithering palm; and all eternity is the feast of his triumph.

"I have trusted in thy mercy; my heart shall rejoice in thy salvation."—Psalm xiii. 5.

Papal Infallibility and Mariolatry.

F. S. DeHass, in a letter from Rome, published in a recent number of the Pittsburg "*Christian Advocate*," gives the following items of interest with regard to the pope's infallibility and the worship of the Virgin.

Several things lately have tended to weaken the faith of the people in his infallibility. First, he told them that the Virgin would not permit the Italians to take the Holy City, but they did take it, and entered the holy

places in defiance of the pope; and what is remarkable, the very first shot from their artillery, when before the gates, knocked the head from the statute of St. Peter, placed there to guard the sacred portal. The superstitious, regarding this as a bad omen, threw down their arms and gave up the contest. Again, when they were arranging for a special high mass in one of the chapels of St. Peter's, a thunderbolt struck the building, and so injured the chapel as to necessitate a suspension of the service. And at the time the pope was to announce publicly the dogma of infallibility, he had so arranged the time and the throne on which he was to sit that the sun at that particular moment would shine through a concealed window, throwing its rays on his head, thus leading the people to believe that Heaven approved the doctrine. but lo! when the vast congregation assembled, and the hour had arrived for the announciation, dark clouds obscured the sun, loud thunders rolled above the Vatican, the rain fell in torrents, and a vivid flash of lightening struck and shattered to pieces the very window through which the divine light was expected to stream; all of which was interpreted by the multitude as foreboding evil.

Passing through the Vatican one day, whom should I meet but the pope himself, taking his morning walk. He was dressed in scarlet from head to foot, and attended by Cardinal Antonelli, several bishops, and his body guard of Swiss soldiers. They who were near him knelt as he passed, some kissed his robe, and other acts of homage were paid him. As all who were introduced to him, had to kiss his hand, I respectfully declined that honor. He is seventy-nine years old, and appears quite feeble. Poor mortal! his infallibility can't save him from human infirmities.

I have been surprised at the amount of idolatry tolerated here. Rome is essentially a pagan city. Idolatry, gross as that of Nineveh, or Greece, or Imperial Rome, is daily practiced in her churches. Go to St. Peter's any day, and you will see hundreds and often thousands, kissing the toe of an old brouze statue of St. Peter, though some of the people say it was cast for Jupiter.

In the church of St. Angustine there is a marble statue of the Virgin and infant Savior. The image is supposed to possess power to work miracles, and thousands of devotees may be seen crowding her chapel, kneeling before her, kissing her feet, and paying her divine honors. She is literally covered with the offerings of her worshippers, jewels of every kind, rings, lockets, bracelets, watches, necklaces, and every conceivable gift are hung about the idol, until you can scarcely see either mother or child for the ornaments, all given as votive offerings for supposed miraculous cures effected.

There is no denying the fact that all worship in the Catholic churches of this city is made subservient to the glorification of the Virgin; that more reverence and homage are paid her than to the Father, Son, or Holy Ghost. Everything is done in the name of the Madonna, our blessed Lord being nothing but a helpless infant in her arms.

The other Sabbath I visited *St. Marria in Via Lata* built on the supposed spot where Paul "lived two whole years," when in Rome. No church could be more hallowed in its associations or better calculated to inspire one with devotion, than this. And yet the whole service consisted in the adoration of a wax doll, about twelve inches long representing the child Christ. Before this toy the priests bowed and crossed themselves in a hundred ways, as though it was the Almighty himself they were worshipping.

The sale of Indulgences seems to be as common here as that of meat and flour. Over most of the church doors may be seen in large letters: "*Indulgence plenary may be obtained every day for the living or the dead.*" Also the most generous grants are made for the performance of certain duties: for instance, attending the church of Santa Croce on the second Sunday in Advent, 11,000 years of indulgence and remission of all one's sins. On many altars, you will see inscribed, "EVERY MASS SAID AT THIS ALTAR LIBERATES ONE SOUL FROM PURGATORY." Most of the worship rendered in Rome is to secure indulgence in some vice, pardon for some sin, or to fill the coffers of the pope. Yet this is all tolerated under the shadow of St. Peter's, and all in the name of Christianity.

Bethlehem.

(*Continued from Page*, 139.)

I love to recall to mind another view of Bethlehem, from a different point still; it is one that occurs on the height near the convent of Mar Elyas, about midway between the ever-memorable places where the Savior was born and where he died.—the only spot on this road where the traveler embraces them both within his scope of view at the same time; for the ridge which we cross here causes the one to disappear almost at the very moment that it brings the other in to sight. Bethlehem before us in one direction, Jerusalem in the other, as we look now to the south and now to the north,—on what spectacle could we fix our eyes, awaking thought of such varied interest, appealing so strongly to our religious sensibilities! It may have been precisely here, if we may assume that the night was unclouded, that the Magicians whom Herod sent to "search for the young child" obtained their first view of Bethlehem; and it may have been here, therefore, that the star which they would need to indicate the place of the Messiah's birth, re-appeared to them after its temporary absence; such, at all events, is the legend;—and it may have caught up the truth in this instance, if it has not transmitted it to us. Bethlehem, as looked back upon from this midway station, seemed to consist of two villages, since a slight depression separates the east and west ends of the town from each other. The Church of the Nativity and the convents form one cluster of edifices on the left, and the dwellings of the bulk of the inhabitants form another on the right. A few straggling houses, also, are seen at the foot of the hill on the east.

On entering the town, I paid the customary tribute of a visit to the traditional places. The Church of the Nativity is erected over a natural grotto, alleged, in defiance of all probability (though some maintain the contrary), to be the manger of the inn where the Savior was born. Numerous lamps are suspended from the roof, which, being kept burning day and night, and sparkling with the lustre reflected from so many polished surfaces, surprise and almost dazzle the beholder. I looked in vain for the "silver star," a symbol of the one which "stood over where the young child was," which travelers mention as affixed to the place where Christ is said to have been born; it had been recently torn up in a squabble between the Latin and Greek Christians, who are always contending with each other about points of etiquette and precedence in the use of the holy places. There are other caves at Bethlehem which have been associated with other events. One of them is where it is said that the Virgin was concealed during Herod's persecution and massacre; another, where the slaughtered children were buried; another, where the holy Jerome lived and translated the Hebrew Scriptures into Latin. Not to neglect any place which has been honored with such pretensions, whether well founded or not, we rode to the Field of the Shepherds, distant about a mile east of the town. It may not have been just there, but certainly was on those plains which we passed, that the "glad tidings of great joy—peace on earth and good will towards men," were first published to our race. But I derived most satisfaction from ascending the roof of the Franciscan convent, which affords an excellent view of the region. The general aspect of the country was that of undulating hills and valleys, not unpleasing, but destitute of much of the charm arising from the presence of trees and verdure. Among the remoter objects of interest, was the Dead Sea to the east; and on the south, Beth-Haccerem or the Frank Mountain, and the hill of Tekoa, where, as I found on a subsequent excursion thither, "herdsmen" still pitch their tents (Tekoa signifies a place of that kind) as in days of old. Jerome, in his commentary on Amos 1, 1, says that he had the prophet's birth-place before his eyes as he wrote. The eye rested, also, in the bleak wilderness of En-gedi, and the heights about Hebron.

GOOD COIN.—Gold may be gold and have the king's stamp on it, when it is trampled on by men. Happy are ye if, when the world trampleth upon your credit and good with name, ye are the Lord's gold stamped the image of the King of heaven and sealed by his Spirit unto the day of redemption.

Herald of Truth.

Elkhart, Ind., October 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For October 1871.

NAMES OF CHURCHES.		OCTOBER.				
Elkhart County, Ind.						
Elkhart	Church	2	1	15	29	12
Yellow Creek	"	2	8	22		5
Shaum's	"	2	1	15	29	12
Holdeman's	"	2	8	22		5
Blosser's	"	4		15		12
Christophel's	"	4	1		29	26
Clinton	"	2	1	15	29	12
Culp's	School-house	4		22		19
Jones'	"	4		15		12
Metzler's	"	4		15		12
St. Joseph County.						
Mixel's	School-house	4		22		19
Johnson's	"	4		15		12
Poplar Grove	"	4	1		29	26
LaGrange County.						
Lake	School-house	2		8	22	5
Adams County.						
Augspurger's	Church	3		5		15
Branch County, Mich.						
Pleasant Hill		2	1	15	29	12
York County, Pa.						
Baer's	Meeting-house	6		8		5
Hershey's	"	6				19
Crolltown's	"	8			29	
Baer's	(Hanover) "	4		15		
Garber's	"	6		8		12
Nieman's	"	8	1			19
Stauffer's	(Stony Run) "	4		8		26
Lower	(near River) "	4			22	19
Adams County, Pa.						
Shank's	(Mummaw.) "	4	1		29	26
Hostetter's	"	4		8		5
Cumberland Co., Pa.						
Slate Hill	"	2	1	15	29	12
Coehlin's	"	4		8		5
Mechanicsburg	"	8			22	
Hertzler's	(near Carlisle)	4			22	19
Hess'	School-house	8	1			26
Perry Co., Pa.						
Hornish's	Meeting-house	8			22	
Dauphin Co., Pa.						
Schop's	(near Middlet.) "	4			22	19
Carroll Co., Md.						
Zimmerman's	"	8	1			26
Allen Co., Ohio.						
Reily Creek	"	2	1	15	29	12
Ohio.						
Medway	School-house	4		8		4

Those wishing to have their time of meeting published in the above table will please inform us on which Sabbath they meet.

Our Family Almanac for 1872 is now ready for delivery. It contains many good and interesting articles, and should find its way into every Mennonite family. All orders will be promptly filled by mail at 10 cts. per single copy, or 70 cts. per dozen, or when sent by Express at $5. 00 per hundred, Express charges to be paid by the purchaser.

From Tennesse. — From Concord, Knox county, Tennesse, we received the following letter: On Sunday Sept. 17th, we met at the house of Joel Detweiler, and organized a German Sabbath-school under the auspices of the Omish Mennonite Church, appointing S. S. Hertzler Superintendent; and by the grace of God we hope to derive such spiritual blessings therefrom, as will enable us to grow in grace until we get a minister among us to preach the word of God to us. There are now here thirteen Church members, and altogether we number 34 souls who emigrated here within the last two years, from Ohio and Pennsylvania. Your friends,

C. B. Newhause, S. S. Hertzler, Joel Detweiler, and others.

The Martyrs' Mirror. — The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Dietrich Philip's Handbuechlein.—As we have still inquiries about this book, we shall make another attempt to obtain a sufficient number of subscribers to warrant us to publish it. We will send out circulars to each church and hope all who are interested in the matter will gather as many as they can, and send us the names as soon as possible. It will be printed in large type, and on good paper, bound in leather, with two clasps. It will be published both with the Ehe der Christen and without as parties may prefer, as follows,

With the Ehe der Christen	$1. 75
Without " " "	$1. 60

Any one sending for 12 Books will receive one gratis.

Dymond On War.—This valuable little work has been translated into the German language and is now ready for delivery. It is a faithful testimony against the unrighteousness of war. It is bound in cloth covers, contains 110 pages and costs 40cts. Persons in Canada will apply to Bro. David Sherk, Preston, Ont.

The New German Hymn-book, called the *Algemeine Liedersammlung*, is now completed and ready for delivery. This book is a small work containing 400 pages, and 333 of the best German hymns with a variety of metres best adapted to be sung both in private and public worship.

The price of the work is as follows;

By mail postage prepaid per single copy,	.60
" " " " Dozen	$6. 00
" Express per Doz.	5.00
" Express per hundred	$40.00

Our Journey.

For some time I had felt an earnest desire to visit my early home, in Bucks County, Pa., and spend a short time with my parents and relatives, and also with the brethren and sisters in the vicinity. Yet a multiplicity of labors and duties at home, with some other causes still detained me from gratifying this desire until now. My wife and children with several other friends, having gone thither to spend the summer months, and desiring that I should come and accompany them home, and having also received a pressing invitation from a brother minister to come and spend some time among the Churches there. I at once determined by the help of the Lord to do so.

Making the necessary arrangements, and applying myself with redoubled energies to my usual labors, the appointed time soon arrived. It was on the 20th of September; the evening was rather pleasant, though somewhat cool, striking us with a presentiment of approaching winter; the moon and the stars looked down upon the earth in their silent beauty, speaking of the glory of him who created them all, as David says, "The heavens declare the glory of God; and the firmament sheweth his handywork." Thus bidding farewell to home and those there, I stepped on board the train; I commended

myself to the care of him without whose notice not a sparrow falls to the ground, and laid down to sleep. All through the long, long night I rested quietly in my simple berth, never minding that I was whirled along over the country at the rate of twenty-five miles an hour. When I arose the next morning the daylight had dawned, and we had safely arrived near the city of Cleveland. As I thought of my journey through the night, I was forcibly reminded of life and the manner in which many of us pass through the world. We lie down upon the bed of ease, and time moves on; every turn of its rapidly revolving wheels bringing us nearer to eternity and the judgment. Yet we heed it not, still loving our ease, still loving the darkness, a little more sleep and a little more slumber, and eternity is at hand, the day of eternity breaks upon us and we finish our course and are called to render up our account to him who judgeth righteously.

After a short delay at Cleveland, we were again on our way towards Pittsburg. As we passed down along the Lake Shore, out of the city, my eyes rested upon a number of vessels sailing over the smooth bosom of the still water. How pleasantly they glided along, their white sails spread to the gentle breeze, the sunlight gleaming in its full brightess, and no danger near. Yet how different when storms overtake them, and the winds blow, the waves roll and toss them about until every timber trembles, and destruction threatens every moment. This again reminded me of the christian's walk. How pleasant his life sometimes appears! how smoothly his bark sails along, how brightly shines the sun, how gently every breeze wafts him along in peace and gladness of heart. What a bright example he displays; he is indeed as the light of the world and as the salt of the earth. But the hand of affliction is laid upon him; family, friends, property, health and all he has is taken from him; persecutions come over him; poverty bears him down; friends disown and reject him; temptations assail him; the storm winds snap the stays and rip the sails of his bark; the road is now thorny, and rough, and stony; now look upon him: how does his faith hold out? is he steadfast? does he firmly grasp the rudder, and with Christ as his pilot, steer safely through the shoals and the quicksands until the storm is past? Alas how often we fail. Let us therefore pray for grace, that we may not only be fair-weather christians, but that we may stand firmly and immovably through all the trials of life.

"Let cares like a wild deluge come,
And storms of sorrow fall."

When I entered the cars at Cleveland I noticed at one end of the car a neat little rack, in which was placed a Bible. The name of the book with a request to any one using it to return it to its place, was put in plain letters on the rack. After waiting a while to see if any one should take down the blessed Book and read it, I went to do so myself, and found that the Bible had been presented and placed there by the Cleveland, Bible Society. I then read the 47th chapter of Ezekiel and carefully returned it to its place.

I also observed during the whole day not a single person even took the Book from its place. They were reading newspapers, novels and other trash, but the word of God was left untouched and uncared for by all. What a pity! The Bible Society gave the Book and placed it there for the use of all, freely, but how seldom, Oh! how seldom are the people inclined to use it. While the Book there shows the liberality of the Society, and the generosity of the Rail Road Company in permitting it to be placed there, should men not also feel impressed with the necessity of becoming more thoroughly acquainted with its contents?

(To be continued.

Correspondence.

For the Herald of Truth.

The Kansas Lands.

Having given in substance what had been written to us in reference to the titles of the Kansas lands, especially in Marion Co., of that State, warning the people interested in the matter, to inquire whether they could obtain a good title for the lands purchased. We have now reason to believe that the report sent, was done only with a view to injure the project of forming a colony—and that the report was untrue.

We are assured by a person who has made inquiries into the matter, that the titles are good, and that those wishing to purchase lands there have nothing to fear on that point. The following letter was sent us for publication by one in whom we have the confidence that he would send us nothing but what is correct. The letter also will speak for itself. The party sending us the letter says, That a similar report was circulated in Canada and that the person circulating it, represented as having obtained his knowledge from a gentleman of high standing, residing in Topeka, Kansas. Our correspondent addressing a letter to this same gentleman, received the following letter in reply:

Topeka, Kansas,
Aug. 26th, 1871.

Dear Sir:—On reaching home from the east, I found a letter on hand from you, dated August 15th, in which you inquire about the title of the Railroad lands, in Marion and other counties I am satisfied parties are perfectly safe in purchasing lands of the railroad company, and even where the lands are mortgaged, the parties to whom it is mortgaged become party with the railroad company in the sale, so that purchasers are made secure beyond a doubt. No one in this part of the country expresses any doubt about the railroad company being able to give a perfect title.

Yours truly.

* *

We wish to see the Kansas colony a success, and hence, according to our previous promise, cheerfully give the above letter. We do not suppose that the railroad company would, by any means, put lands in the market of which they could not give a perfect title, yet it is always well enough for persons to investigate all these points

We hope none of those who have been minded to join this colony will, by this, be deterred from doing as they had intended. There are hundreds of persons moving to Kansas and purchasing land, and should there be any imperfections in the titles, the matter would undoubtedly have been brought up before this. So that we do not now think there is any difficulty about it, though we did think it well to put people on their guard, in case there should be anything wrong. A great many of those who read the note in the August number, entirely misunderstood the matter. We gave it merely as a flying report, of which the reader must judge as to its probable truth. We did not say that it was so. We did it with the very best intentions, but as it seems the result was rather injurious to those interested than otherwise. We ask your kind indulgence and hope the above explanation will be satisfactory. Should anything further in regard to the matter, come up, we will freely give it for the benefit of our friends interested in this matter.

For the Herald of Truth

The Kansas Colony.

In fulfillment of my former promise, I again resume my writing to give the readers of the Herald, and especially those interested in immigrating to Kansas, such items as I have learned with reference to the matter since my last writing. Many of those interested in it have doubtlessly heard the reports, that have been circulated in many places against the safety of the titles of the R. R. lands in Marion county. But as satisfactory testimony to the contrary has been procured, we trust that those who may have been, in a measure, disheartened, by the reports (not knowing whether they were true or false), will hereafter, not so soon allow themselves to become discouraged. It seems to be a confirmed fact, that in all our engagements, however good the cause may be, we may expect to meet with more or less opposition. Then I would say to all interested in this enterprise, that if our minds have been drawn to it by pure motives, so that we could ask God's presence to go with us, and his blessing to rest upon us in the work — we need have no fears of being brought to desolation. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." If we can feel that in this matter we have been

prompted, not by a spirit of love for ease, or temporal wealth, as our chief or only object, but rather that we might be able to gain a position in which we could the better attend to those duties of religion enjoined upon all which shall meet the divine approbation, then may we with confidence go forward knowing that

"There is one thing secures us, whatever betide
The promise assures us, the Lord will provide."

I am still receiving letters of inquiry from persons who desire to join the colony. Many are anxious to hear what the price of the R R lands will be. I had expected by this time to be able to give the desired information, supposing that these lands would be in market, and the prices made known; but up to the present I have had no report to that effect—but from the latest information, they will be in market soon.

Those of the colony who are waiting to purchase Rail Road Lands, will be informed as soon as the lands come into market.

DANIEL BRENNEMAN.

Elkhart, Ind., Oct. 2nd, 1871.

Children's Department.

"Suffer Little Children to Come Unto Me."

BY J. L. H.

Some dear little children
To Jesus were led;
He took them up kindly,
And softly he said,

"Oh, suffer the children
To come unto me,
For the kingdom of heaven
Of children shall be.

For I am their Friend,
Their sins I'll forgive,—
And take them at last,
In my glory to live."

Thus the dear Savior
To each one will say,
If but from your hearts
For a blessing you pray.

He'll make your hearts clean,
And teach you his love,
And give you a place
In his kingdom above.

For the Herald of Truth.

My Travels.

Dear children, since my last writing I have had some very pleasant times with the little folks. I have met with many of my little readers whom I had never seen before, and who seemed glad to see me, and I believe it will be a benefit to me and them that we have met and become acquainted.

I attended Sabbath school two Sabbaths at one place, and had a talk with the children each time. The children were very attentive, and I hope they will try to remember what was said, and will try to love and obey God, so that it may be well with them in this world; and that they may all once live with Jesus in that beautiful world above.

On the next Sabbath I visited another school with the Amish brethren; here were assembled more children than ever I met before at one time. There were two hundred or more present, and perhaps three hundred grown persons. The superintendent talked to the children very pleasantly at the opening of the school, and after singing (in which most of the children took part), and prayer they all commenced their lessons.

Some read in the Testament, and others who could not read, learned from the spelling book. After reading a short time, some questions were asked, and promptly answered by the children. A few questions were proposed, to be answered at the next school. The superintendent told the children that Brother Henry was present, and would now talk to them. They all became very quiet, and I talked to them about half an hour, and a more quiet and attentive Sabbath school I never addressed.

After the school was closed, some of the little boys and girls came and gave me their hands, and asked me to visit them. I have great reason to be thankful to those with whom I met, and I feel thankful to God for the kindness they showed me.

I will tell you a few little incidents that occurred between the little folks and me: One little boy, whose brother had bought a new ball, was visited on Sunday by one of his little playfellows, who proposed to him to have a game with the new ball, to which he agreed, but his mother told him to ask me if it was right; he came and asked me about it. I told him it was not, but he should bring me the Bible and I would show him; 'O," he said, "if you say it is wrong, then I suppose it is;" but he brought me the Bible, and I directed him to Exodus, 20: 8, and explained it to him. He seemed satisfied, and they did not play ball.

Another little boy who was looking at my books, found a little primer which he liked very much, so he thought he would put it away, and so slipped into another room, and was putting it away, when his mother chanced to see him; she told me about it, and when he heard his mother tell me he became alarmed; he perhaps thought I would scold or punish him, and he would not come out of the room where he was. I went in, and talked kindly to him, and told him how wrong and wicked it is to take what does not belong to us; I told him that God knew every thing that we did, and and is displeased with us if we steal, or do any thing wicked. I gave him a little book, and he said he would never again take what does not belong to him.

He was only five or six years old, and I suppose did not know that it is wrong to take little things, but I hope and believe he will remember it hereafter.

A sweet little girl of five or six years old, when she knew that I was going to leave pretty soon, came to me and with a sweet smile said, "Perhaps the next time we meet, it will be with the good Lord." I said I hoped we should meet with the good Lord, and that we *can* meet there if we always try to love and please him in this world.

Dear child; may God bless her, and give her a heart to love him, and grant that she may be one of the number who shall stand around the throne of God in heaven, singing, glory, glory, glory to the Lamb.

Oh how I wish I could get around faster to see my little friends, and speak to them of the things to which if we take heed, will make us the most happy of all God's creatures.

BROTHER HENRY.

FOOD FOR THE LAMBS.

Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me shall never thirst. Jn. 6: 35.

The Pear.

As a little boy was walking home from school, he saw a ripe pear lying on the ground in the front yard of a large, fine house. It was a nice, yellow pear. The little boy was hungry. "How I would like that pear," thought he. "I might reach it through the slats in the fence. No one sees me." Hardly had the thought come to him than he called to mind these words, "Thou God seest me."

He at once turned his head away from the pear, and walked bravely on. But he had not gone far when a little girl came running after him, and said, "My mother sent me with this pear to give you, little boy. She saw you through the blind as you looked at it, and sends it to you with her love." —*The Children's Friend.*

Pull it up by the Root.

"Father here is a dock," said Thomas, as he was at work with his father, in the garden, "shall I cut it off close to the root?"

"No," replied his father, "that will not do, I have cut it up myself many times, but it grows again stronger than ever. *Pull it up by the root*, for nothing else will kill it."

Thomas pulled and pulled again, at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock root, Thomas," said his father, "which is an evil and a fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion even when found out, is hard to be removed, it is of no use to trifle with it; there is no other way to overcome and destroy it, but to *pull it up by the root*."

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill-tempered, we must not expect to find in him good-humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat, or careful. As weeds injure the flowers, so bad passions will injure good qualities. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be *pulled up by the root*.

"Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength but weakness, and you must apply to the Almighty friend who is able to strengthen you and assist you, and who is able to take from your hearts the love of evil passions, and this is the only sure way of destroying them as we have the dock, by *pulling it up by the roots*."

For the Herald of Truth.

Obedience.

Honor thy father and thy mother, is the first commandment with promise. The Lord says he is well pleased with those who obey their parents. In obeying our parents, we serve the Lord. If we heed this command, he promises us a long and happy life.

Every child knows how much happier they are, how much better they enjoy themselves, when obedient. I remember when a little boy how very uncomfortable I felt, whenever I did that which I knew to be wrong. God talks to little children, and tells them not to sin. Did you ever when about to disobey your parents, feel something within you say, "That is wrong don't do it?" No doubt you often have. That was the Lord's voice warning you. Ever heed that voice. Think of the fate of those, who dared disobey God. On account of disobedience, the Lord at one time, destroyed all the world except eight persons, and may he not take *you* away from your parents, brothers and sisters if you listen not to his commands? Be obedient in all things, and you will be happy. Read in your Bible about a good, little boy called Samuel, and try to be like him.

R.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.		Chapter.		Days.		Chapter
Oct	16	1. John	3	Nov.	1	Rev. 11
"	17	"	4	"	2	" 12
"	18	"	5	"	3	" 13
"	19	2 John	1	"	4	" 14
"	20	3 John	1	"	5	" 15
"	21	Jude	1	"	6	" 16
"	22	Rev.	1	"	7	" 17
"	23	"	2	"	8	" 18
"	24	"	3	"	9	" 19
"	25	"	4	"	10	" 20
"	26	"	5	"	11	" 21
"	27	"	6	"	12	" 22
"	28	"	7	"	13	Matt. 1
"	29	"	8	"	14	" 2
"	30	"	9	"	15	" 3
"	31	"	10	"	16	" 4

Charity to All.

T. W. GILE.

"What is that to thee? Follow thou me."

We often hear professors of religion finding fault with their brethren and sisters in Christ because they do not come up to their standard of right in the execution of their duties. It is evident that there are certain duties which are common to all, but it is also apparent that every individual has special duties to perform, which arise from the various stations which they occupy among men. They are, therefore, surrounded with circumstances which disclose to them new avenues for doing good, consequently new duties arise which are of the utmost importance, and must be atttended to. We may therefore conclude that some people have duties to perform which are not obligatory upon every other person.

Some do not consider that God has made no two individuals alike. No two persons speak, look, or act exactly alike, and we cannot expect them to think and believe just alike. Therefore it is important that each christian should be acquainted with the character, disposition, and temperament of each of those with whom they are associated, in order to make all due allowances, for their imperfections, and to exercise that charity so essential to the interest of the true church of God. Having made this acquaintance, it is our duty to make and preserve peace, so far as we can without sacrificing principle.

If some if our brethren and sisters do not believe as we do in every particular point of doctrine, or do not take so active a part in the service of God as we think they should, "What is that to thee? Follow thou me." It can be productive of no good to censure them, to find fault with them, or to treat them with indifference; but rather exercise a loving, cheerful, and forgiving spirit towards them. To bear and forbear should be the christian's motto, if we desire to prosper in the divine life. Let us not set up a standard for our brethren and sisters; but refer them to the word of God for their rule of faith and practice, and let them act in accordance with that, under the guidance of the Holy Spirit.

Let us examine ourselves, and see if we are right before God. Are we hungering and thirsting after righteousness? Is it our greatest aim to glorify God? Remember that the bright and shining example of a consistent christian will do more to build up the cause of Christ, than the arguments of many inconsistent ones, although delivered in the most eloquent style. Let us, by preparing to live here, be prepared to live in our future eternal home.—*World's Crisis.*

The Accepted Prayer.

Two men went up in the temple to pray. One made a boast of his good deeds. The other could only say, "God be merciful to me a sinner." "This man went down to his house justified, rather than the other." His prayer was accepted, and God looked down upon him with favor. What was there in this prayer that made it so acceptable to God?

It was not its length. It was a very short prayer. It required but a moment to utter it.

It was not the eloquence of its language. It was very plain and simple. It requires no great talent or learning to offer such a prayer. Some say they do not know how to pray. But the most unlearned person, a child, can offer this prayer.

It was a very appropriate prayer. It asked for mercy. A sinner could ask for nothing else. Justice would condemn him and ruin him. Mercy only can save him. He must have free forgiveness, or be for ever lost. It is appropriate for all, "for all have sinned, and come short of the glory of God."

It was sincere prayer. It was not the prayer of the hypocrite, offered merely to satisfy conscience, to acquire the reputation of piety or merit. The man evidently expressed the real desire of his heart. He felt a great burden, and he wished to have it removed. He needed forgiveness, and he sought it

with his whole heart. He knew that without this he could never have peace.

It was the prayer of a penitent. He who uttered it had no apology to make, no excuses to offer, no righteousness to plead. He took all the blame of his sins to himself. If condemned, he could but justify God. If saved, it must be purely of grace. He was grieved and afflicted on account of his guilt. This was the deep conviction of his heart, and he "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

It was a humble prayer. He had nothing to boast of, but everything to fill him with shame. He did not compare himself with others as better than they. He seemed to himself the most unworthy of all. "He stood afar off," as if others and the very place of prayer would be polluted by his presence.

Can we not, ought we not all to offer this prayer! We only need to see ourselves in the light of God's holy law, brought home to the heart by the Holy Spirit, to feel as he did. "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise."—*Am. Mess.*

For the Herald of Truth.

The Lord Pitieth his Children.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13.

How encouraging and soul-cheering these words are to the heart of a true Christian or child of God, who is cast to and fro by the waves of the tumults of this world. How often do we feel forlorn and would have reason to despair were it not for the gleaming rays of the promise of kind Providence beaming in our hearts that, "God will not forsake them that seek him;" or, "like as a father pitieth his children, so the Lord pitieth them that fear him."

O should this not encourage every downcast and melancholy heart, to know that we are well cared for, if we only submit ourselves to our heavenly Father, "who is able to save to the uttermost all that come unto him." Christ, speaking to the Jews in reference to his followers or disciples, said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." In the arms of Jesus we are safe and secure and need not become alarmed or discouraged even if the whole world should oppose us.

Knowing then that we have such a merciful Father in heaven, who is not only able but also willing to keep and protect his children, let us, with sincere and cheerful hearts, encourage and help each other along, going hand in hand through this vale of tears. Though sometimes meeting with difficulties apparantly unconquerable, let us not despond but turn to him with whom all things are possible and who is able to help, even where the help of man is impossible. Although he may not help us at every moment we would desire, yet he will "help in time of need."

How often do we see a kind father or a kind mother stretching out their arms to their little children to help them when they are in danger or require assistance, and give them food when they require it. "If ye then," says Christ, "being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

O how many blessings and good things the Lord continually bestows upon us! Let us kindly thank him for his goodness and never forget him, but draw near unto him, and he will draw near unto us; he will never forsake us, for "as a father pitieth his children, so the Lord pitieth them that fear him." MARTIN.

For the Herald of Truth.

"Pray without Ceasing."

The words under consideration do not imply that there should be no interval in our seasons of prayer. But just as the body cannot subsist without daily food, so the soul cannot subsist without continual prayer. Naturally when a regular meal is omitted we become weak and sometimes sick; it is just so spiritually. When we neglect our regular seasons of prayer, the spirit becomes weak and faint, and Satan is there ever ready with all malicious devices and temptations to discourage us and to draw us away from our God. Hence the necessity of "praying without ceasing."

Therefore let us "watch unto prayer" diligently; for the adversary of our souls goeth about as a roaring lion seeking whom he may devour. Oh may we, at any moment, in any danger, or peril ever be wafted on the wings of prayer for refuge to the throne of our God.

REBECCA.

Nearer Heaven.

The simple fact of our time getting shorter each day does not imply that we are also getting nearer heaven. As time is flying, it may carry us on its wings nearer hell than heaven. The true and only reliable rule by which to judge upon this point is, whether we are getting nearer *holiness*. If we are growing in conformity to the divine likeness and nature; if we are dying daily to sin, and living unto God; if we are realizing more and more of the love of Christ within us; if we are rising higher in spirituality of affection and thought; if we are delighting ourselves more heartily in the service of God, then we are, indeed, getting nearer heaven. Heaven is perfection in holiness, according to the will of God, and as we approach this we approach heaven.

Let us distinctly and vividly understand this. There is a danger lest we think too much of heaven as a place of beauty, of pleasure, of glory, of great society, without thinking of it as a place of *spotless purity;* and all those features are arising out of this. Let us, then, press on toward purity, through the blood of the Lamb; and in the proportion as we do this we shall get nearer heaven. —REV. J. BATES.

Not Now.

Not now, my child—a little more rough tossing,
A little longer on the billow's foam,
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now, for I have wanderers in the distance,
And thou must call them in with patient love;
Not now, for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now, for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not now, for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing:
Not now, for orphan tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now, for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears the mighty cry of anguish,
And gives his answering messages to thee.

Not now, for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze—
Man's prisoners, but thy Savior's noble freemen—
Hast thou no ministry of love for these?

Not now, for hell's eternal gulf is yawning,
And souls are perishing in helpless sin;
Jerusalem's bright gates are standing open—
Go to the banished ones and fetch them in.

Go with the name of Jesus to the dying,
And speak that name in all its living power;
Why should thy faltering heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour, and then the glorious crowning;
The golden harp-strings and the victor's palm;
One little hour? and then the Hallelujah!
Eternity's long, deep thanksgiving psalm!

—*Doublin Tract Repository.*

For the Herald of Truth.

God Answereth Prayer.

"The effectual, fervent prayer of the righteous man availeth much." Jas. 5: 16.

The Scriptures abound with instances in which the Lord has answered the fervent prayers of the righteous.

We will refer to a few instances, to show the necessity and the efficacy of effectual, fervent prayers, and how it was answered in former times.

When the Israelites were in bondage under the Egyptians, and Moses, a servant of God, was sent to liberate them from the hands of Pharaoh, his heart was hardened, and through his obstinacy, God visited the Egyptians with numerous plagues. Pharaoh became alarmed at the consequences, and asked Moses to entreat for him. Of the

thunder, and hail, and fire, that smote both man and beast, and every herb of the field, Pharaoh said unto Moses and Aaron, "I have sinned this time; entreat the Lord (for it is enough) that there be no more mighty thunderings and hail." The effectual, fervent prayer of Moses was offered in behalf of Pharaoh, and it was answered.

When the Israelites had escaped from their captivity, and came to the shore of the Red Sea, closely pursued by Pharaoh and his host, they were sore afraid; but the effectual, fervent prayer of Moses ascended to God, and he answered him by dividing the waters of the Red Sea, and they passed over on dry ground.

Elijah prayed to the Lord, and it rained not for the space of three years and six months; at the end of that time he prayed for rain, and the Lord answered his prayer.

David says, "He (the Lord) will regard the prayer of the destitute, and not despise their prayer." The prayers of Daniel, of the Holy children, and many others of whom we read, have always been answered. The same God rules to-day, and will hear and answer the prayers of the righteous. We must come to Jesus with humble and contrite hearts, and pray to him in spirit and in truth, with full confidence that what he has promised, he is able also to perform.

When we read of Zacharias, of Cornelius, of the conversion of Paul, and of the miracles wrought by the apostles by faith through prayer, we are led to believe that, "the effectual, fervent prayer of the righteous man availeth much." S.

"Lord, Save Me."

"But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. 14: 30, 31.

The cry of the soul—plaintive—helpless—fearful, whenever we try to walk on the waters and feel our strength going from us. It is a shifting, moving, surging surface for human feet to tread! But no more shifting, surging, or moving than the waters on which we sometimes, aye often, the most of us, try to bear up spiritually. The waves will rise and fall, the tide will ebb and flow, and as we drift out further the depths look blacker, and the waves rise higher, until in despair we cry with Peter, "Lord, save." Thank God we can make the cry, and that it reaches the ever open ear of the Son. Thank God that the answer is ever ready and saves us

Perhaps—no, there *are* those whose hand is ever in Christ's, whose feet follow so close in his foot-prints, whose eyes are so steadfastly looking at the glory around the throne, whose ears are so constantly listening to the music of the words, "Lo! I am with you alway, even unto the end of the world," that the "waves and the billows" do not "go over them." But, blessed Savior, we thank thee, that thou didst number a Peter among thy true disciples, as well as a John! Faint heart, be not discouraged. Though thou art not always able to see the face of the Master, or to lean on his divine bosom, still fear not, whilst thou canst answer, "Lord, *thou knowest* that I love thee." But oh, how dark it is when the winds and waves are boisterous, and no small tempest is upon us, and we look in vain for the "Star of the East," and the "cross" is hidden in the southern sky! Darkness that "may be *felt*" is about us, and we grope out into it, weary and dismayed, and our feet sink. But then if the cry is lifted, "Lord, save me!" the hand of love and power is instantly stretched out and we are caught, while we hear the gentle rebuke, "wherefore didst thou doubt?"

Oh what a shelter it is, when we *do* feel the hand and hear the voice, to think that all the while it was so near. "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." Oh gracious promise "the weariest, the weakest, the faintest claims his attention." "Oh thou of little faith, wherefore didst thou doubt?" Holy Savior, how can we doubt thee, though "all thy waves and thy billows" should "go over us?" Keep us close at thy side, and let us feel the sustaining power of thy blessed presence. Let us hear thy voice, saying, "This is the way, walk ye in it;" oh, "leave us not, neither forsake us." Let not the shades of sin and doubt and unbelief darken our gaze, blinding us to thy love, but ever let us feel thy hand guiding us, and hear thy voice cheering us with the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."—*S. S. Times.*

Shoes in the East.

There can be no greater insult offered to a native of the East than to touch or strike him with a shoe. None but the very lowest caste have anything to do with leather, and these are too unclean to be allowed to touch persons of other castes. The missionaries, when they make books for circulation among the natives, avoid binding them in leather, but make paper backs to the books, as otherwise the higher caste natives would not touch nor read them. The caste who work in leather are called *Choomars*, and live in a portion of the town or village by themselves. A great many of these have become Christians, and our native women, who are Bible-readers, can go among them freely, to read to them.

The shoes in ordinary use resemble our slippers, and are generally highly ornamented, and wrought with silk or silver and gold thread. They are made large, so that they can be easily dropped off on entering the house or the presence of a superior. As the women often wear bells on their toes, it is then a great inconvenience to them to wear shoes.

Sandals are much worn. They consist of a mere sole of wood mounted on two blocks, lifting them about an inch from the ground. Sometimes they are fastened to the foot by a strap, but more generally are held by a mere peg of wood caught between two of the toes. They are much worn during the rainy season, when the native leather, which is poorly tanned, is of little use or comfort. These sandals cost about fifteen cents, and are often made of the fragrant sandal-wood. Fastening or loosening the shoes is the business of the very lowest caste, and is a very humiliating employment.—*Heathen Woman's Friend.*

Results of War.

Oh, there is bitter weeping in ten thousand homes to-day,
For father, husband, brother, in the battle far away:
And anxious hearts are breaking with grief too deep for tears,
And the daughter and the wife dare not syllable their fears.

The vintage is ungathered, unsickled is the corn:
The garden plot unweeded, and the village-green forlorn:
A chair is empty, and the child for "father" asks in vain;
"Where, mother, is he gone, and when will he come back again?"

Go, sleep, dear child, and ask no more; sleep thy hot tears away,
Thou hast no father now, although thou had'st one yesterday:
To-day he lies a gory corpse, upon the plain afar,
Another victim to the curse of wild and ruthless war.

God help thee, lonely widow, and thy little starvelings bless,
Unshepherded in this bleak world, exposed and fatherless;
And thee, fair daughter, specially, God keep thee from all harm,
Protected now no longer by a father's sheltering arm.

Ah, thou wilt see strange sights anon, thou placid harvest moon,
Sad contrast to the promise of the bright and verdant June:
The flaming hamlet, the red stream, the bloody, trampled plain:
The only harvest, sheaves of maimed, and heaped swaths of slain.

And this is glory! Oh, the word, how mockingly it rings!
'Tis ruinous to kingdoms, whate'er it means to kings:
War is a game that princes seem to love to play at still,
But, never let it be forgot, the peasant pays the bill.

Oh, loving, pitying God, look down, in mercy interpose,
And separate these maddened hosts, arrayed as hostile foes;
Return, oh Prince of Peace, return, bid war and discord cease,
And weld the human family in brotherhood and peace.

Disarmament.

BY JOHN G. WHITTIER.

"Put up thy sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O, men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O, son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,

With pity said, "Poor fiend, even thee I love,"
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Brooding above him sweetly sang the bird;
"Hate hath no harm for love," so ran the song;
"And peace unweaponed conquers every wrong!"

The Doctrine of the Ancient Waldenses in regard to the Magistracy.

It is very evident, that the true Waldenses, as well at their commencement as in their progress, did not accept of worldly power and authority, but forsook and carefully avoided them. This is first observable in those who were the originators, or, at least, the principal defenders, of their religion; namely, Peter Waldus and John von Lyons, both of whom were very rich and influential; but they voluntarily abandoned their riches and influence, and taught their followers a similar practice, since they were not only to avoid public offices of power, but also the motives which might induce thereto; and to be content with such things as are requisite for a retired and temporal life.

For this reason, they were called, not only Waldenses, but also *Poor Men of Lyons* To this belongs the fact, that though their number was large, they suffered themselves to be harrassed like sheep for the slaughter, inasmuch as they permitted themselves to be expelled from Lyons, without the least resistance. Concerning this, ancient history affords an abundance of evidence, which, God willing, shall be produced in its proper place.

As regards the views of the Waldenses upon this subject, long after their removal from Lyons, they are expressed in their articles, as follows: "But he (Christ) exercised no temporal jurisdiction or authority in his state of humiliation, so his followers ought not to serve in any public station, but be subject themselves to the powers that be; as is expressed in general terms in the context. In another proposition they declare: That they are truly poor in spirit, and that they do not hold offices for the sake of righteousness and faith, but suffer persecution.—*Martyr's Mirror.*

Heroic Albert Decker.

Albert G. Decker is the bridge tender at the Passaic River drawbridge, on the Newark and New York Railroad. Just previous to the time for a passenger train to reach the bridge, the draw was open. Decker knew the train was coming. He began to turn the bridge, so as to close the draw before its arrival. At this moment he saw his little son, who was only ten years old, and who was not far from him, fall from the bridge into the river below. The agonized father looked down the track. He saw the train coming swiftly toward the bridge, and knew that to do his utmost there was barely time to close the draw. In the water below him his boy was struggling for life, a leap into the stream at this moment and he could save his child. But the train was thundering down, and he knew that if he left his post for even a single instant, a hundred lives might be sacrificed. He stayed Slowly the bridge was swung into position, and the train passed safely over; and none of the passengers knew what their safety had cost the poor workman, who sprang into the river, only to take thence the lifeless body of his boy. Is there any story of heroism to surpass it? Think, if you can, of the terrible alternatives of duty which were presented to this man. There was no time to deliberate. His son was dying. He could easily rescue him by leaping into the river beneath. But that leap must have cost many other precious lives—perhaps hundreds, and had be a right to imperil these? The agony of a lifetime of suffering must have been compressed into that moment of doubt With sublime and heroic fortitude this noble father resolved to do his highest duty—and to that duty his son was sacrificed.—*N. Y. Sun.*

An Alarming Evil.

A poor little lad once received a bit of sugar-coated tobacco from an older youth, who told him to eat it, as he was doing. The little fellow, supposing it some sort of confection, quickly swallowed it. But in a very few minutes he grew deathly sick, and hastened to his home. He grew ill so fast that a physician was called, and everything was done that could be to aid him; but in spite of all, the poor, little victim died in a few hour's time. The poison had taken such a powerful hold on an empty stomach that it was carried rapidly through the whole system.

Is it not strange that any one can risk putting such a poison into the mouth, even if they do not intend to eat it? How surprising that any lad can be so foolish as to wish to acquire a taste for anything so loathsome. Yet how common the practice has become!

When the excellent Dr. Goodell had come back from a foreign land, and spent some time in visiting various places in this country, he said, "I see nothing in America so alarming as the increasing use of tobacco among the young men and boys."

He very well knew that tobacco and the pure religion of Jesus have no relationship—that tobacco and strong drink are twin brothers. Every boy who has learned to smoke and chew has started on the fair road to a drunkard's career. I hope that every reader will set his face like a flint against this loathsome vice, no matter though even a father or a minister's example may point the other way. What would the Lord Jesus approve? should be the question, rather than what others practice.

Temptation.

One end that God has in permitting his people to be tempted is for the prevention of greater evils, that they may not grow proud or careless, or be ensnared by the corrupt customs of the world. The light carriage, vain confidence, and inconsistent conduct of many professed christians, might have been, in some measure, prevented, had they been more acquainted with this spiritual welfare, and had they drank of the cup of temptation, which but few of those who walk humbly and uprightly are exempted from tasting though not all in the same degree.

JOHN NEWTON.

Shut out from the Light.

Did you ever shut your eyes and think, What if I should remain forever shut out from the light? How painful it would be not to see the beautiful blue sky, the trees with their green leaves, the flowers and birds, and everything that makes our earth beautiful! The dear faces of our friends would be hidden from us. How much we should lose.!

Yet do we ever thank God that we have our sight? Some are born blind, and have never seen the light. When Jesus lived upon our earth he cured such a man. How happy he must have been when he found that he could see! How he must have loved Jesus, who had done so much for him!

Has he not done as much for us, in that *we have always had our sight?*

Let us love him and be grateful, and ever seek to please him; then we shall be happy, even if we should become blind.—*Child's Paper.*

My Father's House.

A minister had noticed among the most regular attendants at his church, an aged woman. On all occasions she was in her place—always in time, always attentive. He sought her out, and visited her; and

great was his astonishment to find this poor woman so deaf as to be unable to hear a single word. By means of a slate he entered into conversation with her, and his first inquiry was, "Why, being too deaf to hear a word of the services, are you so regular in your attendance at the house of God?"

"Oh sir," she replied, with the warm tears welling up from the aged eyes, "It is *my Father's house*, and I love to be there. He meets me in his own sanctuary, and I can in spirit, join in the prayer and praise, though the words of others may not reach me; and as Jesus speaks to my soul, I hear the whispers of his love, though my outer ears are dead to all the sounds of earth.

"I love to be in the assembly of the saints because they are the people of God, the children of my Father, and it is very pleasant to be in such good company, though I can no longer converse with them.

"There is now very little left that I can do for the cause and kingdom of my Redeemer besides trying to set a right example. My day for active effort is past, and all I can now do, is to seek to influence others by the power of a humble and earnest life Even this will soon be over, and while the opportunity remains I would improve it for my Master's glory. He did not in his last hour of deepest agony forget us poor sinners and shall we weary of our lighter yoke, and throw it off before our last hour has come?"

What a powerful reproof was this aged woman's example, to those who, with faculties unimpaired and strength unabated by the infirmities of age; yet absent themselves from God's house!—*Am. Messenger.*

Married.

On the 24th of September, in Mahoning county Ohio, by the Rev. Charles Fuisler, *Solomon Metzler* and *Anna Basinger*, both of the above mentioned place.

"Look down upon this bridal pair,
O Lord, from heaven above;
Let them with all thy blessings share,
And guide them by thy love."

Died

In Kishacoquillas valley, Mifflin Co., Pa., July 8th, after a lingering illness, *Gideon Sharp*, aged about 42 years He was a member of the church near Belleville. He was a pleasant companion and unpretending in his manners He was unmarried, but leaves an aged and infirm father and mother.

On the 30th of August, in Elkhart Co., Ind., very suddenly, *Elizabeth*, wife of Jacob *Wasserman*, aged 33 years, 4 months and 18 days. Buried at Yellow Creek. She complained some of sick headache, and vomited. After which the family retired, and shortly after, feeling inclined to vomit again, her husband went to her, when he threw herself back and exclaimed, "O God!" and breathed her last. Thus in the midst of life we are in death. She was a member of the Mennonite church, and the loss is deeply felt, by the afflicted husband, who is in feeble health, with five little children. May their loss be her eternal gain.

On the 7th of August, in Olive township, Elkhart Co., Ind., *John Jacob*, son of Solomon and Anna *Culp*, aged 2 months and 21 days. Funeral discourse by Jacob Beidler.

On the 3rd of August, in Elkhart Co., Ind., *Edward*, son of Diller and Martha *Ott*, aged 10 years, 10 months and 5 days. Funeral discourse by J. Beidler from Isa. 40: 67, 68.

On the 19th of August, of consumption, *John Mumma*. He was buried the 21st at the Mennonite burying ground. Funeral discourse by J. D. Overholt and the writer. Text 2 Kin. 20: part of the first verse. JONAS BLAUCH.

[The place of the above not given.]

On the 11th of September, in Lagrange Co., Ind., *Mary*, daughter of Noah and Fanny *Troyer*, aged 3 years and 4 months. Funeral discourse by C. Werey in German, and C. D. Beery in English, from 1 Pet. 1: 24, 25. C. W.

In Warwick township, Lancaster Co., Pa., August 19th, of paraly-is, *Mary Musselman*, aged 69 years. She suffered for several years, but she bore her afflictions with christian fortitude. She was a worthy member of the Mennonite church Funeral discourse by John Landis, John Risser and Christian Bomberger. L. S. R.

In Conemaugh township, Somerset Co., Pa., of consumption, sister *Jane*, wife of Samuel Y *Blough*, on the 11th of September aged 28 years and 26 days. She was buried on the 13th at Weaver's Meeting-house in Cambria county, followed by a large concourse of friends and relatives. Funeral discourse by the aged bishop, Samuel Blough and the writer.

On the 19th of September, Conemaugh township, Somerset Co., Pa., *David Weaver*, aged 45 years, 4 months and 1 day. He leaves a wife and seven children to mourn his loss. On the 21st his remains were buried in the family graveyard followed by a large concourse of relatives and friends. Although they need not mourn as those that have no hope He was an affectionate husband and kind father, a beloved and faithful brother in the Mennonite church for many years. His seat in the church was seldom vacant until prevented by sickness. Funeral discourse by the aged brethren Jacob Blough and Samuel Blough.

On the 22nd of September, in Allen county, Ohio, of rheumatism in the chest, Bro. *Peter Hartman*, aged 71 years and 2 months, less one day. He was buried on the 24th at the Richy Creek Meeting-house. He leaves a wife and three children to mourn his departure: but we hope their loss is his eternal gain. This aged brother was a member of the Mennonite church, and a defender of the truth. Most of the time for three months he was confined to bed, but bore his affliction with christian patience and resignation. We believe that he made a happy transition into that celestial abode, and is now resting from all his labors, where pain and affliction are known no more. Funeral remarks were delivered by Christian Culp, Abraham Steiner and Christian P. Steiner from Rev 14: 13.

D. BOLSINGER.

On the 15th of August, near Millport, in Warwick township, Lancaster county, Pa., *Mary Musselman*, aged 68 years, 10 months and 26 days. She was the oldest of four sisters, who were unmarried, and lived together well contented. The deceased was a faithful member of the Mennonite church, as also the three surviving and now bereaved sisters. She had an attack of apoplexy about two years ago, and every possible assistance was bestowed upon her by the three surviving sisters, and a true friend and brother in Christ, until death changed her affliction to eternal glory. J. H. H.

On the 20th of May, in Markham, York county, Ont., *Daniel Burkholder*, aged 76 years, 1 month and 11 days. He was buried in Widcman's burying-ground. The deceased was a faithful member of the Mennonite church.

In the same county, about the middle of July, in Stemendale township, *Elizabeth*, widow of Joseph *Sherk*, aged 73 years. She was buried in Heisy's burying-ground.

D. B. HUBER.

Letters Received.

Philip Schmulz, John H Hess, John Miller Jonas Blauch, Jos Yoder, Geo Brunk, E N Nissley, Jos Yoder, D Basinger, J S Coffman, S M Burkholder.

MONEY LETTERS.

A—Joseph Augspurger $7 60; John Albrecht $1 50; John K Aldarfer $1; N Augspurger 50 cents.

B—David Basinger $2 80; Joel B Bower 80cts; H H Blauch $11 50; David Bixler $1; Samuel Blaugh for Henry Blaugh $2; Elias Brackbill $2; Jonas H Blosser 25cts; R Buchwalter $2; D Buchwalter $2; J Breaneman $1; J Burkholder $4; Chr Barkey $1; Jos Brenneman $1; M Brenneman $1; John Bock $1 35; John H Basinger 35cts; Frances Bossler, no money in let er sent by Jos L Brandt.

C— A B Clemmer $4 40; George Culp $1 50; Christian Culp $1.

D—Catharine Driver $1 50.

E—Samuel Frost for Jacob Wanner $2 50; Elias B Ebersole $2 75.

F—George Funk $3 45.

G—M S Groff $1; David Gehman $2; Matthias Garber $1; Joseph Gerber $1 50.

H—Joseph Hochstetler $1; Daniel B Hoover $1 60; H Heatwole $1; John B Harnish $1 50; Amos Hunsberger $1; John H Hess $2 10; David A Heatwole $2; Jos K Hertzler 25cts; J Hostetler $1. Ludwig Hershey $2 25.

J—Nicholas Jounson $6.

K—David Kauffman $2; Jacob King $1.

L—J Litwiller 60cts; P Y Lehman $1; Elisabeth Longenecker $1. Joseph Leis $3; George Longenecker $1; Margaret Lehman $1; John M Landis $1.

M—Jeremiah Miller $1 30; John Miller $2; Samuel Martin $1; J Musser $1; Jacob S Moyer $2 80; Isaac Martin $1; Abm Metzler 71 cts; Philip Muller $4 50.

N—Mollie Newcomer $1; C B Neuhauser $6 50.

P—Philip B Parret $4 60.

R—C Ruvenacht 45cts; Abm Roth $1; Samuel Rohrer $1 10; John Rife $1; John H Ramer $6 50; John Rittenhouse $1; Christian Rudy $1; Daniel Rudy $1; Henry Roose $1.

S—David Sharrer $1; Peter E Stuckey $3; C Stoner $1; Chas Stromgnist $1 10; B H Snavely $3 50; J Stoltzfus $1 10; E C Stutzman $1 50; Lewis Schlifer $1; S Shenk $1; C Stuckey 10cts; Andrew Shertz $1 50; John Rowland Smith $5 40; John Sprunger $5; Elias Shantz $6 50; John L Shoup $1 50; Elisabeth Sommer $1 33; I W Stemen $2 20; Noah Shank $1; John Smiley $2; Chr Smoker $1 50; D J Smoker $1; G Y Schmucker $1 50; Jacob Smoker $1; Isaac Stemen $1; Andrew Stemen $1; D Stemen $2.

W—Geo B Warfel $1; Peter Welty $1; Christian Werry $2; Zim. Weaver $1.

Z—Andrew Zehr $1.

For the Sufferers from the war in Germany. Jacob Riehl from the Tuscarawa church, in Juniata county, Pa., $44 50; Anna Brenneman $1; Jacob Baumgartner $2; Anna Garber $1; David Bixler $1; Elisabeth Bixler $1; C C Lehman $1.

For the Church in Elkhart, C C Lehman $2.

For Rooks, Joseph Stuckey, $18.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after Oct. 1st, 1871, leave Elkhart as follows:

GOING EAST.

Accommodation,	(Main Line,)	11,20, A. M.
Toledo Accom., Mail	(Air Line,)	12,55, P. M.
Special New York Expr.,	(Main Line)	1,10, " "
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,10 A. M

FREIGHT.

Air Line.—6: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 25 A. M., and 10: 00 P. M.

GOING WEST.

Special Chicago Express	(Main Line,)	3,35 P. M.
Night Express,	(Main Line)	2,40 A. M.
Pacific Express,	(Air Line,)	4,30 A. M.
Accommodation		3,45 P. M.

FREIGHT.

1: 05, 3: 50, 10: 10 A. M., and 9: 00 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	1,10, P. M.
Night-Express,	1,10, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

S. D. BANCROFT, Agent, Elkhart.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition,	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail.	25
Per dozen, by express at purchasers' expense	$2 50

For larger quantities special rates will be given on application.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

GERMAN CATECHISM OF QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express,	12 50
" dozen, " "	1 00
" hundred, by express, at purchasers' expense,	7 50

ANGENEHME STUNDEN IN ZION. The little Book, "*Angenehme Stunden in Zion.*" written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	$0 10
" dozen, " "	1 00
" hundred, by express, at purchasers' expense,	7 50

This is a beautiful little work, in the German anguage, worthy of being read by all.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

Freemasonry. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book,	$.60
Conversation on Saving Faith, (Confession of Faith,) English	.75
" " German	.60
English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1.00
German Testaments, small size	.20
" " large size, with clasps	1.50
" " with notes	2.00
English Testaments, small size	.15 to .50
" " large size	.40 to .60
Dymond on War	.50
Should Christians Fight?	.10
Peace Manual	.50
Prince of the House of David, English,	2.00
" " " " German,	1.65
American Tract Primer, Eng. or Ger.	.40
German and English Primer	.45
German Spelling Book by B. Eby.	.25
Bible Text Book	.45
Bible Reader's Help	.40
Alphabetical Index to the New Testament	.25
Ahn's German Grammar	1.25
Heinrich Funk's Erklærung	1.60
Oehlschlagers Eng & Ger Dictionary,	1 70
Adlers " " "	2 80
Adlers large " " " by express	7 00
Letter Writer, Eng and Ger	1 75
Websters Dictionaries, 75, 90, 1 20, 1 45 &	2 50
Habermans German Prayer Book	30
" English " "	30
Fox's Book of Martyrs, English	3 00
" " " German	4 00
English Testaments with notes	1 10
" " " Psalms	1 40
German " " "	1 10
Dictionary of the Bible, by express	5 00
" " " Illustrated	1 85
Pilgrims Progress, English or German	75
History of the Patriarchs, Eng and Ger	65
Huebners Bible History, English	1 75
Fleetwoods Life of Christ	3 75
Spurgeons Sermons, per volume	1 50
Menno Simon's Foundation (Ger.)	2.25
Unpartheiisches Gesangbuch, with clasps	1.60
Gemeinschaftliche Lieder-Sammlung (mennonitisches Liederbuch)	.60
Unpartheiische Lieder-Sammlung (amisches Liederbuch)	.60
Spiegel der Taufe (Ger.)	40
Ernsthafte Christenpflicht	65
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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 11. ELKHART, INDIANA, NOVEMBER 1871. Whole No. 95.

Nothing Lost.

Nothing is lost, the drop of dew
That trembles on the leaf or flower,
Is but exhaled, to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at full of day—
Perchance to sparkle in the flow
Of fountains far away.
So with our deeds, good or ill,
They have their power scarce understood;
Then let us use our better will,
To make them rife with good;
Like circles on a lake they go,
Ring within ring and never stay.
Oh, that our deeds were fashioned so
That they might bless alway!

Warfare.

By the grace of God we will also write a little about warfare, that christians are not allowed to fight with the sword, that we may unanimously leave the armor of David to the earnal Israelites; and the sword of Zerubbabel to those who build the temple of Zerubbabel in Jerusalem, which was a figure of them and a shadow of things coming. For the body itself is in Christ as Paul says, Col. 2: 9.

Now we should not understand that the figure of the Old Testament is so applied to the truth of the New Testament, that flesh is understood as referring to flesh; but the figure must answer the truth; the image, the being, and the letter, the Spirit.

If we take this view of it we shall easily understand with what kind of arms christians should fight, namely, with the word of God, which is a two edged sword, of which we will, by the assistance of God, say a few words, Heb. 4: 12; Eph. 6: 17.

Whereas the eternal God has raised his Son Christ, a Prophet unto us whom we shall hear; and whereas Christ testifies of himself that he is our only Master, therefore it is incontrovertible that we dare not accept any other doctrine but the doctrine of Christ. No *strange* doctrine, which is contrary to the doctrine of Christ and that which the apostles by the Holy Ghost have written and taught unto us, I say, we dare accept, Deut. 18: 15; Acts 3: 22; 7: 37; Matt. 23: 9. For there may be no strange fire offered unto God. Christ will not tolerate the leaven of the Pharisees, Lev. 20: 1; Matt. 16: 8.

Moses had to make the cherubims of pure gold, Ex. 25: 18. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times," Ps. 12: 6.

The Lord does not suffer his doctrine to be adulterated; he punishes all false doctrine, as he spoke about Jerusalem, "Thy silver is become dross, thy wine mixed with water," "and I will turn my hand upon thee and purely purge away thy dross," Isa. 1: 22, 25; thus God hates all false doctrine; and therefore the apostles admonish us that we shall abide in God's word alone, as John says, "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father," 1. Jn. 2: 24. Paul says that we should beware of those who raise contentions and are offended at the doctrine which he preached, that they should be separated. Yea, so strongly does Paul urge his doctrine that he says, "If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1: 8. Thus Paul teaches in all his epistles to beware of a strange gospel, and to abide in the doctrine which is not his, but of the Holy Ghost, according to the words of Christ. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Now the Spirit of God speaks thus through Paul, "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God," Eph. 6: 10—17; 1 Thess. 5: 8. At another place: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And having a readiness to revenge all disobedience, when your obedience is fulfilled," 2 Cor. 10: 4—6. He that is not blind will understand with what weapons the christian is to fight, namely, with the word of God; with this they should be well armored. For thus speaks the holy church: "Behold, his bed which is Solomon's; threescore valiant men are about it, of the valiant of Israel; they all hold swords, being expert in war; every man hath his sword upon his thigh because of fear in the night," Cant. 3: 7, 8; that is, each one is armed with the sword of the Spirit against all the wiles of the devil, against all false doctrine. Concerning Christ it is written, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee," Ps. 45: 3—5.

Here the Scriptures say that Christ shall have a sword. What sword now shall Christ have? This he himself tells in the "Revelation," in these words, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth," Rev. 2: 16.

If Christ fights his enemies with the sword of his mouth, if he smites the earth with the rod of his mouth, and slay the wicked with the breath of his lips; and if we are to be conformed unto his image, how can we then, fight our enemies with any other sword? Does not the apostle Peter say, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did not sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously? 1 Pet. 2: 21—23; Matt. 16: 24. This accords with the words of John who says, That he that abides in Christ, walks as Christ walked. Christ

himself says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," Mark 8: 34; Luke 9: 23. Again, "My sheep hear my voice * * and they follow me," Jn. 10: 27. And this is the voice of Christ, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also"

Again, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do you more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5: 39, 43—47; Rom. 12: 20; 1 Pet. 3: 9; Luke 6: 34; 1 Pet. 1: 15. Behold this is the voice of Christ. All those now who are his sheep will hear his voice. But those who are not his sheep will not hear his voice, as Christ said unto the Pharisees, "Ye believe not because ye are not of my sheep." The Pharisees thought they had Moses and the prophets, they also had a semblance of holiness; but they did not hear the voice of Christ, therefore it was all in vain. Thus it is with all those who do not submit themselves to the commandments of Christ.

It is not in the leaves of the trees, but in the fruit. And which is the right kind of fruit, Paul clearly testifies, saying, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5: 22, 23. Here we are not taught to take up the carnal sword, or to repay evil with evil. But rather as Paul says at another place, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good," Rom. 12. 17—21. And how can christians fight with the implements of war? Paul plainly says, "Let this mind be in you, which was also in Christ Jesus," Phil. 2: 5. Now, Christ Jesus was minded to suffer; thus, all christians must be so minded.

Christ did not suffer Peter to defend him with the sword; how can a christian, then, defend himself with the sword? Christ would drink the cup which the Father had given him; how then, can a christian refuse to drink it? Matt. 26: 51; Luke 22: 50; Mark 14: 47; Jn. 18: 11.

Or does any person expect to be saved by other means than those which Christ has taught us? Is not Christ the way, the truth, and the life? Is he not the door to the fold, so that none can enter into the fold but by him? Jn. 10: 9; 14: 6.

Is he not the shepherd of his sheep, whom the sheep should follow? Is not he our Lord and Prince? And who is it that would be above his Master but he that would not suffer, as he has suffered. Who is it that would be above his master but he that is not satisfied with his Master's doctrine? Let every one take heed. It is forbidden us to take up arms, Matt. 10: 24; Jn. 13: 16; 15: 20.

Paul says, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men," Titus 3: 1, 2. And the holy apostle James says, "Be patient, therefore brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your heart; for the coming of the Lord draweth nigh. * * Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy," Jas. 5: 7—11. If we are to be longsuffering until the coming of the Lord, then it is, surely, forbidden to fight inasmuch as the Lord is not yet come.

And if we are to take the prophets as an example to bear with persecution, then we must put on the apostolic armor, and the armor of David must be left behind. How would it comport with the word of God, that one who boasts of being a christian, should lay aside the spiritual weapons and take up the carnal ones, for Paul says, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgeing of the truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will," 2 Tim. 2: 24—26.

All of you who would fight with the sword of David, and be the servants of the Lord, consider these words, which show how a servant should be minded. If he is not to strive, how can he war? If he is to be gentle to all men, how can he then hate them and do

evil unto them? If he is to be apt to teach, how can he lay aside the apostolic weapons? If he is to teach he will need them. If he is to instruct in meekness those that oppose, how can he destroy them?

If he is to instruct in meekness those that oppose truth, how can he angrily punish those that do not yet acknowledge the truth? Paul says, if God peradventure will give them repentance. But some will not wait for that, and if they even do it with good intention, still they with Uzzah lay their hands on the ark of God. Therefore I fear it will not be left unpunished. And if they with Saul, even saved the best beasts of the Amalekites, for sacrifices unto God, yet it will not please the Lord; for it is contrary to his word. He has pleasure in obedience and not in sacrifice.

But now some say, the Lord wants to punish Babylon, and that by his christians; they must be his instruments. O, God! It would be well if we would leave the Lord to his works, and remember the words of Ecclesiasticus: "Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think hereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. Be not curious in unnecessary matters," Eccl. 3: 21—23.

For many things are shown men above their understanding, and presumption has caused many to fall, and hold their understanding in vanity. It would also be well for those who ask, with the disciples of the Lord, when the kingdom of Israel is to be restored, to observe the answer of the Lord: "It is not for you to know the times or the seasons, which the Father hath put in his own power," Acts 1: 6. But this they forget, and cry: God will shortly punish and destroy Babylon. To do this the christians must be his instruments; and this they make the simple believe; for which reason we will adduce some Scriptures. It is true that God will punish Babylon, but not by his christians; for thus speaks Jeremiah; "The Lord hath raised up the spirits of the kings of the Medes; for his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." Again: "Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant," Jer. 51: 11, 28, 29.

I am aware that this was fulfilled against Babylon, in the Chaldee country, though the Roman Babylon shall not escape the same plague; but I have adduced this for the service of the advocates of the sword who want to prove by this Scripture of Jeremiah, that the christians shall punish Babylon, while the prophet clearly testifies that God has done this by heathen hands, and that it is his will that it shall be done by such, as is shown by Rev. 17: 16: "The ten horns which thou sawest upon, the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."

Thus it may be plainly understood from these words that the Babylonian whore shall be destroyed, not by christians; as also, that christians should not destroy. A Theudas may rise up and cause a disturbance, but he shall not succeed, Acts 5: 36. There may rise up a Judas Galilee and cause a riot, but he shall perish, and all his followers shall perish and be scattered. Let every person beware and diligently observe the Scriptures, and he shall see that the Lord himself will destroy, at his coming again, and punish all his enemies who will not submit to him. For Luke says, "It came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading;" and when his servants had given an account, he said, "But those mine enemies which would not that I should reign over them, bring them hither, and slay them before me," Luke 19: 15, 27.—*Menno Simon's Complete Works.*

For the Herald of Truth.

"Behold the Man."

This man is Christ, the Son of God. He is the Almighty God, who created heaven and earth, and sea, and all that is therein. He is an invisible and immortal God, the King of kings, and Lord of lords, He is a great, and mighty, and terrible God. Oh, who will not fear this man; he who sits upon his throne, and to whom none can be compared. He is as high as heaven; deeper than hell; longer than the earth, and broader than the sea. Yea, he himself says through the prophet, "Heaven is my throne, and the earth is my footstool."

He is the great and mighty Lord who is high above the heavens. The Lord of Hosts is his name. He is great in counsel and mighty in work; for behold the heaven of heavens cannot contain him! He is a true, gracious, merciful, righteous and holy God. Who will not obey this mighty man? Who will not fall down at the feet of this man Jesus, and worship him? Yea, love and obey him? He is mighty to save, for he is the only begotten Son of God. He was with the Father from the beginning, from the foundation of the world. He is also the image of the invisible God, the everlasting Light, the unsoiled Mirror and the impress of the essence and nature of God. He also had a form that was god-like, glorious, resplendant, endued with the word and wisdom of God, life-

everlasting, the firstborn of every creature, without sorrow, immortal, and by whom all things were made. He is before all; in him exist all things. He is the Alpha and Omega, the mercy and justice, the beginning and the end, the first and the last, which is, and which was, and which is to come. He is the Son of God. He is godlike in nature, in power and in wisdom.

He is the true everlasting Son of God, the true God with the Father; and equal in honor and power and is the promised seed. But as the first man Adam, with all his posterity sinned by breaking the covenant, through the strict justice of God, and became subject to eternal death, God, from his mercy and everlasting love then spoke comfort to poor Adam and his race, and sent his beloved Son into the world to redeem them from their lost condition. This same promise to the unspeakable joy of all, he made to many of the patriarchs and prophets under various shadows and types. When the time came that the promise should be fulfilled, God sent his Son, born of a woman called Mary, who was espoused to a man called Joseph, and who was of the house of David. This virgin, according to the command of God, conceived by the power of the Holy Ghost, as he had spoken by the prophet Isaiah, "Behold a virgin shall conceive and bear a son." Mary received the Holy Ghost; and by the power of the most High, he was made flesh, the likeness of sinful man; and he who before was invisible now became visible, and he who before was immortal has for our sakes became mortal; he who was rich, has for our sakes became poor; in a word he has left his godliness and royal dignity and took upon himself the nature of man, and all the pain and sorrow to which flesh is heir. Thus has he assumed two natures, that of God, and man. He has put himself under the law, so that they who were subject to the law, by his obedience might be saved; so that the everlasting word of the Father in whom is the light and life of man, was made flesh; that those who lived on earth might see his salvation and glory, inherent from the Father, the perfect and true God, full of grace and truth.

Thus John says, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifest, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;" so we see this man was Jesus who came in the flesh; who is God over all, for "God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." The true Messiah whom God had promised, has come to the pious fathers. Abraham received the truly promised seed of Christ in whom he and all the nations were to be blessed. In Jacob the Morning Star arose and shone bright into our hearts, to enlighten us in the brightness of God, in the face of Jesus Christ. Judah obtained his Shiloh, or Redeemer and Moses his prophet. This is the man who was wounded for our transgressions, who was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. He died an ignominious death for us upon the cross, when we were yet his enemies. He was buried and rose the third day from the dead, to justify us after his triumphant resurrection. "Behold the man." He is now our Mediator, Intercessor, Advocate, Throne of Grace, Reconciler and High Priest.

Now dear reader I have given you but a brief view of this man who is the Son of God, who is the Savior of the world, and will save all that come unto him in the way he has appointed. Outside of his directions there is no safety, neither is there salvation in any other. Oh, let us pause but for a moment, and see what this man Jesus has endured for us. He left the kingdom of his Father, and came into this sinful world to suffer the pain and sorrows and the most severe cruelty, and at last suffered the most painful death.

Nature was moved by the cry, My God, My God, why hast thou forsaken me? The earth did quake, and the rocks rent; the sun lost his brightness and darkness hung over the terrible scene, of the Son of man extended between heaven and earth to embrace a world lost in sin. Oh, "Behold the man" who came as a deliver to save you and me.

Dear reader, for our ruined condition he came to pray, to weep, to hunger, to thirst, to agonize and at the end to suffer the most painful death that man or earth ever witnessed, in order to open anew the way of salvation, whereby man could again be restored to the favor of God. "Behold the man."

Dear reader, the words which stand at the head of this article came to my mind this morning and I was impressed with them, and I thought by the assistance of God, I might show to some extent who this man is. It is the man whom I hope to meet at the right hand of God when he shall come in the clouds of heaven with his convoy of angels. Jesus is the man, the Rock upon which my faith lays hold. Oh God help and bestow us grace to follow thee in humility, in self-denial, that we may see thy face in a land of rest.

* *

For the Herald of Truth

Watch and Pray.

"Watch and pray, that ye enter not into temptation." Matt. 26.

These words under consideration were spoken by Christ himself to his disciples shortly before his crucifixion. He, leaving his disciples at a certain place called Gethsemane, went a little further to pray, and on his return finding them all asleep, he said unto Peter, "What, could ye not watch with me one hour? watch and pray, that ye enter not into temptation."

O is this not too often the case with us who profess to be the followers of this same meek and lowly Jesus, that we are too drowsy and indifferent in our watching and prayers? After a due consideration of this matter I fear that the majority of professors would have reason to acknowledge that this is the case. Why then is it so? What, can we not watch with the dear Savior one hour, who has done so much for us? He bled and died for us in order to prepare a peaceful rest for all that come unto him, and is now, without stretched arms, so kindly inviting us all to come to him and prepare ourselves to meet him when he shall come in the clouds of heaven with power and great glory; but as this is an unspecified time to us, and as we do not know when he may make his appearance; therefore he earnestly entreats us to "watch and pray." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping."

Since then we see that watching and prayer is of such an important work; and to become slothful and negligent is leading us away from our dear Savior into everlasting ruin and destruction, O let us all take heed to this matter, and with redoubled energies strive to hold firmly to the vow we have established and the promise we have made before the Lord as well as before men that we will, by the help of the Lord, hold out faithful to the end, to which he will truly help us if we are diligent and sincere in our prayers. The Saviour repeatedly refers to the necessity of watching and prayer, and this we find was the means by which the apostles and all his true followers in every age were sustained and strengthened on their pilgrimage through this vale of tears.

Now this is also necessary for us that we constantly watch and pray, and ask God to be with us at all times, for we are continually surrounded with dangers, and the adversary of our souls goeth about as a roaring lion seeking whom he may devour. This deceiver or destroyer of souls we are unable to withstand in ourselves and unless we are very watchful, he will overcome us and lead us astray, making us believe we are yet young and can therefore engage in the pleasure of this world and still be faithful christians. O let us be on our guard, and not allow ourselves to be led by this wicked one, and always prove the spirit to which we yield. Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Hence the necessity of watching and prayer that we enter not into temptation and yield not ourselves servants unto sin. For if we omit our prayers we are exposing ourselves to great danger, giving the tempter privilege to draw us further and still further from our Savior, and the more he succeeds in his malicious devices of leading us astray the more careless we become in our prayers, and the less interest we feel in the cause of the dear Savior. O let us watch and examine ourselves well and be earnest and sincere in our prayers at all times, "for in such an hour as ye think not the Son of man cometh."

O who would not desire to be found ready when the Lord shall make his appearance? Why then are we so slothful in our watching and prayers, knowing that the tempter is ever pressing around us? As we know then that we are constantly exposed to danger and that we are unable to help ourselves, let us take heed to the friendly warning of our dear Savior and "watch and pray that we enter not into temptation." O what a glorious privilege to man, to be permitted to commune with the dear Savior, who so willingly hearkens to our petitions if we come before him with a sincere heart. He takes away all sorrows and cares from our hearts, and fills them or blesses our souls with peace, joy and love, if so be that we cast our burdens upon and confide in him. How sweet it is to lie down upon our couches of repose when we can feel that we have been faithful in the discharge of our duties through the past day and to ask the Lord for his guardianship, care and protection over us, while unconscious of what is around us we lie on our couches to rest our weary bodies. "Watch therefore; for ye know not what hour your Lord doth come." Blessed is that servant, whom his Lord when he cometh shall find so doing." MARTIN.

[In the CHRISTIAN CYNOSURE of the 17th Oct., we find the following account of the great fire in Chicago, with its moral lesson pointed out, which we insert for the benefit of our readers.—EDITOR.]

The Great Fire.

The burning of Chicago on Sunday night and Monday the 9th of October 1871, is one of the great conflagrations in the history of the world.

Chicago was the pride of Illinois, the boast of our country and a wonder to nations. Scarcely thirty years old, she had already sprung to a universal conceded position in the front rank of great cities. Her great commerce was immense. Her central and best portions had become really magnificent, so that her sudden destruction will not only be felt by her own citizens and by Illinoians, as a great and crushing calamity, but the national finances will be affected, and men afar off when they see the smoke of her burning, though but in fancy, will exclaim: Alas! Alas! that in one hour so great riches should come to nought!

There had been several fires recently. One on Saturday night was reckoned terrible, in which some twenty acres of buildings were burned on the West Side of the river about one mile south of the North and South Branches. This fire however proved to be the salvation of the whole of the West Side of the city. For when the great conflagration commenced on the West Side still further to the south, its progress northward on that side of the river was arrested by the space that had been burned over the day before.

Driven by a south-west wind, the flames did not extend westwardly. But as the wind was strong, and there had been no rain for a long time, and as high wooden buildings and lumber dry as tinder, lined the banks of the narrow river on either side, the flames soon leaped this barrier and commenced their progress Eastward and Northward of wrathful destruction, which no human power was able to arrest, or hardly to check, until nearly a third part of the territory of the city was overrun and two-thirds of its business and wealth was consumed. There are nearly 3,000 acres of rugged, formless, smouldering ruins. The property destroyed is estimated by hundreds of millions; an hundred thousand people were left houseless, and many—none can tell how many—perished in the flames. For twelve hours the ocean of flame surged and roared, from the river to the lake, until every Bank, every newspaper office, the three great Rail Road Depots, the theatres and museums, the great hotels, the public halls, the vast piles of wholesale stores and their contents, the Post-Office, the Custom House, the Court House, the Chamber of Commerce, the long lines of marble fronts, the vast warehouses and elevators, churches, alms-houses and private dwellings innumerable, all, all were gone—melted with fervent heat.

We may not say "our holy," but

our beautiful city is burned up, and the gates thereof are consumed with fire. "They that did feed delicately are desolate in the streets," and their little ones say to their mothers, "Where is bread for our hunger; where shall we go to warm us and to sleep?"

THE LESSON.

What shall we learn from this and other similar events in providence? That the God of the christian revelation lives, and controls the laws of the universe as at first, adapting events to the moral conduct of men, as in the days of Noah and of Pharaoh, of Nebuchadnezzar and of Titus. Never was his hand more clearly revealed in history than in this crisis. With the red hand of war he has smitten both America and Europe; thus beginning the judgment of the world at his own house; by the former blow in vengance demolishing slavery, by the latter rebuking blasphemy, and striking down the persecuting power of the Papacy once for all. "The year of his redeemed, and the day of vengance are in his heart together;" and now he has given the angel having his vial of wrath, power "to scorch men with fire to the end that they should humble themselves under his mighty hand, and repent of their idolatries, and their whoredoms, and their pride, and give to him alone the glory that is his due. If they return not, his anger will not be turned away, but his hand is stretched out still, and he will show the wealth of his infinite resources for chastisement and judgment, by turning and overturning, and overturning until his purpose is reached, the Son is enthroned, his enemies are made his foot-stool, his blessed law sways supreme dominion over all the affairs and ways of men, his will is done, as in heaven, so on earth.

In maintaining that the intelligence and moral sentiment, and omnipotent will of the changeless and ever living God called forth, directed and controlled this ocean of consuming fire, we are not saying that those who suffered from it "were sinners above all men because they suffered such things." But the bolt has fallen here because the eyes of the world have been attracted to Chicago; and because the world is full of people and full of cities to whom it may most justly and truly be said "except ye repent ye shall all likewise perish."

We care not to argue this with the would-be-wise, who being without God in the world, scout the idea of that particular providence which notes the falling of a sparrow, and numbers the very hairs of every human head. But we have sketched the calamity, let us sketch the facts, moral and religious which exist, together with the calamity, and entreat the candid to look on this and then on that, and see if we have not the clearest evidence of the presence of the same living moral administration to which the deluge, the plagues of Egypt, the burning of Sodom and of Jerusalem, are evidences in the Book of God. Covetousness being idolatry, Chicago was confessedly an exceedingly idolatrous city: and besides this many of its citizens worshiped at the Christless altars of secret orders, which are altars of Baal and an anti-christ. The spurious liberality which deems it a small concession to ignore Christ in its worship, in order to harmonize in paternal relations and fellowship Christians and infidels, Jews and pagans, proceeds on the fundamental heresy that peace is before purity, that gain is godliness, and is the very essence of infidelity. And yet many professed christians in Chicago justify and cherish this gospel of Satan, which in the dark, and by every insidious device is mining at the foundation of liberty, gnawing at the pillars of truth, and eating out the vitals of piety; and would, if it were possible, deceive the very elect. These orders have lately flaunted their most defiant glory in the gates of Chicago.

The spirit of mammon and infidelity has trampled very insultingly upon the Sabbath of the Lord. Vain amusements have been openly and unblushingly the Sabbath occupation of multitudes. Newspapers were printed and sold as on other days. The infidels and the drunkards have lately organized for the purpose of abrogating all Sabbath laws. They have demanded the repeal of all restriction, even of dram-selling on that day; and the city government has yielded to the demand, and made more than 2,000 of these breathing holes of hell ply their work of damnation on that holy day. While parties of target-shooters and pleasure-seekers, with bands of music and banners, parade the principal streets, the great rail road corporations send their trains forth, thundering and screeching as if to torture the soul of piety, and flaunt defiance in the face of God.

Vice was more rampant; there was more drinking, more gambling, more lewdness, more brawls and murders on this Holy Day than on any, if not all the other days of the week. More than all, some of the reputedly orthodox Protestant journals plead for the Sabbath only on the grounds of expediency and not of Divine law; thus virtually accepting the French idea of the Sabbath, advocate vain amusements, the exclusion of the Bible from common schools, and gave a quasi assent to the experiment of licensing even brothels.

Was it strange that there was an alarming relaxation of Christian decision? That professed Christians were seen at balls, and cards, and billiards, and theatres, and the daughters of Zion went mincing in all the livery of extravagant ornamentation which fashion dictates to pride and folly?

Was not the spirit of Babylon which found expression in these proud words of her monarch: "Is not this great Babylon which I have built," rife in Chicago? Was there not, as in Sodom, "pride, idleness and fullness of bread?" In short, have we not been overthrown measurably as was Sodom and Gomorrah, and was there not a cause in the two cases as like as the visitation?

Going back to the origin of the fire, the upsetting of a lamp in a barn by one who was milking a cow at the unseasonable hour of 9 o'clock, Sabbath evening, we find the fire coming directly out of the Sabbath-breaking, Sabbath dram-selling wickedness; and quickly turning aside from the wooden built part of the city, it fell upon the very citadel of the stronghold from which the proud defiance of God had proceeded.

It was the press, the rich corporations, the city government that had offended. It was through the most gorgeous part of the city, and its great Halls, that the Baal worshipers and target-shooters and anti-Sabbath conspirators had lifted up themselves. And right here where the defiance was given the bolt falls, as if those flames were instinct with the intelligence and justice of God, and he would show men that he knows how to abase those that walk in pride, and scorns their confidence, and all their strong-holds are no protection from his displeasure.

"Come and let us return into the house of the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up;" he hath shown his wrath towards the city; but to every individual who will learn righteousness by his judgments he will make their judgments a medium of mercy and a savor of life.—*The Christian Cynosure.*

For the Herald of Truth.

Endure Temptation.

"My son if thou come to serve the Lord prepare thy soul for temptation. Set thy heart aright and constantly endure and make not haste in time of trouble," Eccl. 2: 1, 2.

Dear reader if you have ever laid the hand to the plow, and I, especially would say to the young soldier of the cross, consider the words of the text, and imprint them in your heart, for you will have need of them in journeying through this vale of tears. O, dear brother and sister of the cross, prepare thy soul for temptation and make not haste in time of trouble. The apostle also says, "Be patient in tribulation." O, dear reader, if the waters are sometimes cold and chilly, and Satan as a roaring lion is trying to destroy you, look aright and endure temptation, for the apostle James says, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord has promised to them that love him."

He also says, "My brethren, count it all joy when you fall into divers temptations." O, dear reader, I would again say, Let us take new courage and fight a good fight; let us remember, "No cross, no crown." If we sow in tears we shall reap in joy. If we often fall et us as often rise again. "For a just man falleth seven times and riseth up again." Prov. 24: 16. Let us also remember the kind words of our Savior Jesus Christ, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

If Paul in Cæsar's court must stand,
He need not fear the sea,
Although the ship wherein he sailed
By dreadful storm was tossed.

Though neither sun nor stars were seen,
Paul knew the Lord was near;
And faith preserved his soul serene
When others shook for fear.

Believers thus are tossed about
On life's tempestuous main,
But grace assures beyond a doubt
They shall their part attain

East Donegal, Lancaster Co., Pa.

For the Herald of Truth.

LINES

Written in memory of Susanna Bergey, who died on the 19th of August 1871, in the 16th year of her age.

By M. G. F.

Youngest sister's gone before,
Her days of suffering now are o'er;
It pleased the Lord to pluck her off
Which brings to you a heavy cross.

"Take up thy cross and follow me;"
These words we in the Scriptures see:
'Tis Jesus left them here for all,
Both rich and poor, both great and small.

Your sister's face you see no more,
It makes your aching heart feel sore,
But do not grieve for she is where
Our Jesus and his angels are.

It was your sister's whole desire,
Her daily wish thus to retire;
To leave this world forever more—
She is not dead, but gone before.

How often she with Paul confessed,
'Tis my desire to go to rest,
'Tis my desire now to depart—
These words came often from her heart.

And as she bade her friends adieu,
She said, Be christians, just and true.
Prepare to meet me in the skies,
Repent, believe, and be baptized.

O all we sinners gay and proud,
We too must die and wear the shroud;
Come let us lay the world aside,
And go to meet her in the skies.

For Jesus says, Love not the world,
Nor any thing it can afford;
For every one that loveth sin,
With Jesus cannot enter in.

Then let us join with heart and hand,
And march along for Canaan's land:
Come let us go to meet our Lord,
And not forget this pilgrim's word.

The heavenly path is a narrow way,
Come let us find it while 'tis day:
It leads us to our heavenly King,
And only Christians walk therein.

If we delay till night comes on,
Our days of grace will all be gone,
It may forever be too late,
To enter in the golden gate.

As neither time nor death will stay,
Come let us labor while 'tis day,
All take this sisters good advice,
"Repent believe and be baptized."

She often asked her friends to sing,
Some hymns about our heavenly King;
She loved to hear of heaven's joy—
These words all sorrow did destroy.

She clasped her hand, they heard her tell
"All, all is well; yes all is well:
My Savior owns me for his child,
He clasps me in his arms so mild."

'Twas on her last surviving day,
She to her sister thus did say,
"Come sing to me of heaven so sweet,
Come sing to me till I'm asleep."

Her sister sat with her and sung
Until the hour the death bell rung;
She fell asleep, in blessed sleep,
From which none ever wakes to weep.

And now her body lies asleep,
Wrapped up in earth's cold bosom deep,
And now her soul is soaring high,
Beyond the arched, starry sky.

For the Herald of Truth.

A fair Question.

If the Lord Jesus, did not enjoin upon his disciples and followers the doctrine of non-resistance, (as some christian professors would maintain) whence arose those fears on the part of the chief priests, and Pharisees, Lest if all men should believe on him, the Romans would come and take away both their place, and Nation? Read Matt. 5: 39; Luke 9: 56; John 11: 47, 48.

DANIEL BRENNEMAN.

Elkhart, Ind.

Herald of Truth.

Elkhart, Ind., November 1871.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .06 cts. on the dollar as long as gold is about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For November 1871.

NAMES OF CHURCHES.		NOVEMBER.				Dec.
Elkhart County, Ind.						
Elkhart	Church	2	12	26		10
Yellow Creek	"	2	5 19			3
Shaum's	"	2	12	26		10
Holdeman's	"	2	5 19			3
Blosser's	"	4	12			10
Christophel's	"	4		26		24
Clinton	"	2	12	26		10
Culp's	School-house	4	19			17
Jones'	"	4	12			10
Metzler's	"	4	12			10
St. Joseph County.						
Mixel's	School-house	4	19			17
Johnson's	"	4	12			10
Poplar Grove	"	4		26		24
LaGrange County.						
Lake	School-house	2	5 19			3
Adams County.						
Augspurger's	Church	2	5 19			3
Branch County, Mich.						
Pleasant Hill		2	12	26		10
York County, Pa.						
Baer's	Meeting-house	6	5			17
Hershey's	"	6		19		31
Crolltown's	"	8				24
Baer's	(Hanover) "	4	12			10
Garber's	"	6		19		31
Nieman's	"	8			26	
Stauffer's	(Stony Run) "	4	5			3
Lower	(near River) "	4		19		17
Adams County, Pa.						
Shank's	(Mummaw.) "	4			26	24
Hostetter's	"	4	5			3
Cumberland Co., Pa.						
Slate Hill	"	2	12		26	10
Cochlin's	"	4	5			3
Mechanicsburg	"	8				17
Hertzler's	(near Carlisle)	4		19		17
Herr's	School-house	8			26	
Perry Co., Pa.						
Hornish's	Meeting-house	8				17
Dauphin Co., Pa.						
Schop's	(near Middlet.) "	4		19		17
Lebanon County, Pa.						
Gingrich's	(east of Lebanon)	4	5			3
Overholt's		4		19		17
Carroll Co., Md.						
Zimmerman's	"	8			26	
Allen Co., Ohio.						
Reily Creek	"	2	12		26	10
Ohio.						
Medway	School-house	4	5			3

Thanksgivingday. — President Grant has issued a proclamation, on the 23th of October, appointing Thursday November the 30th as a day of general thanksgivingday and prayer. We hope it may be everywhere properly observed.

Govener Geary of Pennsylvania has also issued a proclamation, appointing the same day as a day of thanksgiving and prayer for that state.

Our next Volume. — Another number will close the present volume of our paper, and the new year will bring with it the commencement of a new volume. We feel truly thankful to God for his blessing on our work, and to our many patrons for their kind and generous support during the past, and we hope by the grace of God we may retain the support of all our old friends and gain also many new ones. The paper will be continued under the same style and at the same price as heretofore. We hope our friends will renew early and try to get as many new subscribers as they can. Let the good news be spread abroad.

Our Family Almanac for 1872 is now ready for delivery. It contains many good and interesting articles, and should find its way into every Mennonite family. All orders will be promptly filled by mail at 10 cts. per single copy, or 70 cts. per dozen, or when sent by Express at $5. 00 per hundred, Express charges to be paid by the purchaser.

Sunday Schools.—We have received a number of letters in reference to the article in the August number of the Herald, on the subject of Sunday Schools. A want of time and ill health have prevented us from giving these letters a proper consideration. They shall have our attention by the time the next number of the paper is issued, either privately or through the columns of the paper, as we may think best. We hope our friends mean time will have patience and bear with our infirmities and failings. Let us reason together over the matter and we have not the least doubt it will be an easy matter to agree upon it.

An Apology.—In the article, on page 158, in the October issue of the Herald under the title, "An Alarming Evil," several expressions occur, at which some of our readers have taken offense. We feel sorry for this—very sorry indeed. We do not wish to be the cause of an offense to any one and we hope our friends will bear in mind that we are not *infallible*, but just as liable to make mistakes as any body else. In selecting the article our attention was directed chiefly to the fearful result of the action recorded in the first part of the article, so that we, to some extent, overlooked what was said afterwards, and we acknowledge that the writer goes a little beyond the truth, and we cheerfully make this correction, in order that our readers may understand that we do not sanction the wrong from whatever source it may come. We believe that every boy who learns to smoke and chew, learns something that is not only entirely unnecessary, but even injurious to the development of the physical and mental powers, but to say that "Every boy who has learned to smoke and chew is on a fair road to a drunkard's career," we do not believe to be a fact, because we know a great many good people, christian people, people whom we love and cherish as brethren in the Lord, who both smoke and chew.

Now then to make the matter short we would just say that we do not despise those who are given to this habit in moderation, who use it temperately and decently, but men should not use it to excess, neither should the floors of the Meeting-houses in time of service be put in such a condition that persons cannot decently kneel down during prayer. We say again, We do not despise any one, nor look down upon them; we love all men and desire to do them good, but

where we see that there are men who habituate themselves to this habit, confessing that they believe themselves better off without it, and we can with kind words and gentle persuasions lead them to abandon it, we believe we ought to do it. There are but few men who would advise their sons to use it. They would rather see them not do it, and this is our purpose in admitting articles of this character into the paper, that we might possibly here and there lead some to see that they were just as well off without it, and perhaps induce some of the young people not to begin it. But we want to do this without giving offense; we do not want to hurt anybody's feelings, we do not want to censure any one and we ask the kind forbearance of all, but our testimony, if we are to be honest with ourselves, is against it, unless its use is in some way necessary or beneficial to those using it.

Chicago Burned.—This is the Title of an octavo pamphlet of 32 pages, giving a graphic description of the terrible fires in Chicago, in the states of Michigan Wisconsin and Minnesota, published by S. E. Woodworth and is for sale at this office, at 25 cents per copy. A very liberal discount is offered to agents

The New German Hymn-book. called the *Allgemeine Liedersammlung*, is now completed and ready for delivery. This book is a small work containing 416 pages, and 333 of the best German hymns with an appendix of English hymns, and a variety of metres best adapted to be sung both in private and public worship.

The price of the work is as follows;

By mail postage prepaid per single copy,	.64
" " " " Dozen	$6.50
" Express per Doz.	5.50
" Express per hundred	$45.00

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Menno Simon's Complete Works. — in the English language is now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is $4.50 cents per copy. Any person taking 12 copies will receive one copy gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible.

Conference in Indiana

The annual Conference for the State of Indiana, was held on the second Friday in October, at Yellow Creek Meeting-house. Thirty-seven bishops, ministers and deacons were present. A number of points of considerable interest were brought before the Conference, all of which were discussed and decided upon in the spirit of love and christian kindness.

Sunday Schools were considered as good and beneficial when sustained and carried forward according to the principles of the gospel, and the rules of the Church, and the Testament should be the principal book used in the school. Brethren and sisters should be earnestly exhorted to marry *only in the Lord*. The meeting together of young people for the purpose of spending their time in playing and other vain sports on Sabbath or other days shall be prohibited. When members remove from one Church to another, they shall take letters of good standing, from the Church where they formerly attended.

The marrying of first cousins should be avoided for the reason that in some States the laws of the State prohibit it, and very often nature's laws protest loudly against the marriage of those too nearly related.

Pride in every sense of the term should be avoided, especially among ministers.

A new Conference district was granted for the western brethren. Conference to be held at a time to be hereafter decided upon in Whiteside County, Illinois.

The above is a mere sketch of the principal points brought forward. We have not tried to give a full and complete version for the reason that those who were present have no doubt before this brought the full proceedings before their respective Churches. We merely give a sketch of these proceedings for the use of the general reader, and we hope it may be beneficial.

Our Journey.

(*Continued from the last Number.*)

Rapidly the train bore us along over hill and dale, by fruitful fields and clustering vineyards, loaded with luscious fruits, while ever and anon we saw numerous oil-wells, which forcibly reminded me of the promise of God to Israel. Deut. 11 : 13–15, "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy *corn, and thy wine, and thy oil.*" It was indeed a land of corn and wine and oil.

We also passed through many busy towns and thriving villages, while the intermediate country was dotted over with beautiful farm-houses until we reached the city of Pittsburg. Here, after a short detention and a change of cars we found ourselves amid the mountainous regions of western Pennsylvania. We thought, as we

passed on, of the brethren residing along the line of the road, and much as we should have been pleased to accept their kind and oft proffered invitations to visit them, we knew it could not be so now. Night set in and darkness confined our thoughts to the little world within, while we tried to snatch here and there a little interval of sleep, as amid the noise and bustle which always attends the passing train, we were borne so speedily on.

When the daylight came we were passing through Lancaster Co., Pa., and a white frost like snow covered the green fields, fences and buildings, giving us premonitions of approaching winter, and in a few hours we landed in the city of Philadelphia, often called The Quaker city, from the fact that William Penn, a member of the Society of Friends or *Quakers*, with a colony of his brethren in the faith, on account of religious intolerations in England, his native country, first settled the place and laid out the City. Here on the banks of the Delaware, nearly two hundred years ago, this pious and God fearing man, brought together the Indians from various parts and gathering them under the shade of a large elm-tree in what is now called Kensington, he made a treaty of peace with them which was never broken. "Not a drop of Quaker blood was ever shed by an Indian," says a certain historian; while the country in other places was constantly disturbed by scenes of bloodshed and cruelty of the most heart-rending character. For seventy years, the colony, under the wise and excellent management of Penn, was peaceful, prosperous and happy, almost beyond example." This was owing to the fact that Penn treated with the Indians, used them well, showed them kindness, dealt honestly with them, and adhered strictly to peace principles. How much better if all the early settlers of the country could have observed the same blessed principles! How much of sorrow, of trouble, of terrible suffering and devastation might have been avoided! Even to this day we see and feel the terrible consequences of deceiving and misusing the poor Indians.

About noon I found myself in the home of my sister, who with her husband and family resides in the city, with whom I spent the remainder of the day.

In the evening, according to a previous appointment we had a meeting in the New School Mennonite Meeting-house in that city, where a goodly number assembled, and we had a pleasant meeting. Among others I here met A. B. Shelly, the editor of the Mennonitische Friedensboten, who frequently preaches in this place, as the Church, is at present, without a pastor, her former pastor having been called from his earthly labors by the hand of death some time ago.

The next day (Saturday, Sept. 23rd), I started for the home of my parents, who live some 28 miles north of the city. At Lansdale I met an old acquaintance, who kindly invited me to accompany him home, where I spent several hours in pleasant conversation with the family. The aged father of the household is now nearly blind, but the eye of faith looks forward to that better life, where we shall no more see, "as through a glass darkly," but "face to face," and where the fainting soul shall renew its strength in perfect bliss.

A few hours later I stood in the presence of loved ones at home. Father, mother and sister were there—two years had passed since our last meeting—there too were wife and children, whom a three months absence from home had rendered only the more dear—there, old associations, and scenes of other years crowded upon my mind—there in the presence of all these loved ones it seemed like home again, though the varied scenes and experiences of fourteen years cast their long shadows of toil and labor; of sorrows and trials between.

On Sunday September 24th, I attended meeting at Line Lexington, where a large concourse of people were assembled and where I met many friends and acquaintances. I enjoyed the meeting, though I could not help thinking of the changes time here too had wrought. A new house was built several years since; many of the old familiar faces are no longer there—having gone the way of all flesh; many young people with whom I have not the pleasure of a personal acquaintance occupy the places of the departed; the older and well known ones have changed with the years, and grey hairs and feeble steps tell only too well that we have no abiding city here, but that soon the "time of our departure will be at hand and we shall go to receive the reward of our labors." God grant that we may be faithful unto death and finally obtain the crown of life.

After meeting I also attended at the same place the funeral services of a woman of some sixty years of age, who had brought her earthly pilgrimage to an untimely end by her own hands. Friend Jacob Reiner, of the Brethren Church, preached an appropriate funeral discourse from the words of our Savior, Luke 23:34, "Father forgive them, for they know not what they do."

The afternoon was spent pleasantly at the house of my father where a number of friends were assembled with us.

The next day (Monday), I was confined to my bed most of the day with a severe attack of the bilious fever, which however so far subsided during the night that on Tuesday the 26th, I was again able to attend the appointment made at the Doylestown Meeting-house, where (though the weather was very unfavorable), we had a very pleasant meeting. The afternoon was spent at the house of our fellow-laborer in the vineyard of the Lord, Bro. Isaac Rickert, where also a number of friends met together, and the hours were spent in pleasant, and we hope, not unprofitable conversation.

In the evening in company with Bro. John Haldeman, also a fellow-laborer in the Lord's work, we made a brief call at Mahlon Haldeman's who with his wife also accompanied us afterwards to the Upper End Baptist Meeting-house, where an appointment had been made, and where we also had a pleasant meeting and an attentive audience.

Here too my mind was led back to the memory of other days, and other scenes. Here, where in my younger days I had often sat and listened to the blessed gospel truths, and where from among my schoolmates, acquaintances and friends also many have passed away from earth and many have removed to other parts, so that only a very few of the old familiar faces were yet visible; here, now, after the lapse of many years, it was my lot to stand up and declare Christ and him crucified. Let us mark the change and cast a glance at the future. Years will roll away, and we will sleep in our quiet graves like those who have gone before us, and the little ones whom we now carry about in our arms, and who sit at our feet and play about the house; the little school-boys and girls, whose feet scarcely reach to the floor as they sit upon the benches, will have grown up to be the men and the women, the fathers and the mothers of the coming years; they will stand where we now stand; the duties now devolving upon us will then devolve upon them, and by them the world will be led as it is now by those of the present generation. From among them will be chosen those who will teach and preach and whose influence will be felt in generations to come. Behold, then, how great the responsibility resting upon us as parents, teachers and as christians. Our influence has much to do with those of the next and of succeeding generations. As the Church is now what we make it, so will the Church then be what they make it. The social and moral condition of our children will be greatly influenced by that which we teach them; by that which they receive from us; by our walk, conversation and example; as we have been influenced by the example, walk and conversation of our predecessors, so will the future be influenced by ours. We are building for future generations and for eternity; every word, every action, has its influence! O then let us build carefully! Let us teach right truths, correct sentiments and views, and guard ourselves against the evil, the wrong, the sinful, the erroneous; let us all according to the admonition of Paul, take heed, how we build, "for other foundation can no man lay than that is laid, which is Jesus Christ."

We will close here. Time and the pressing duties of the present hour will not allow me to pursue my subject any further now. In the next issue of our paper I hope to finish the account of my journey, interspersed with such incidents and admonitions as the good Giver of all, may direct my mind to as I wander once more over the scenes of my early home and its vicinity. THE EDITOR.

Children's Department.

For the Herald of Truth.

The Rainbow.

I suppose the little readers of the Herald have seen the rainbow with all its beautiful colors. Have not all of you often seen and admired it? I have no doubt but many of you have wondered for what purpose that beautiful bow with its variety of colors was placed in the sky.

It can be seen in the sky only when the sun shines during a shower. God did not place it in the sky for us to admire its beauty alone, but for a higher and nobler purpose.

The first chapter of the Bible tells us that, "In the beginning God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Just think of it, at one time no person was living upon the earth, nothing that we can see was then yet created. All was darkness; but, "the Spirit of God moved upon the face of the waters." But God said, "Let there be light; and there was light."

God then divided the light from darkness, and thus caused day and night. In six days he created all things, the heaven, and earth, and sky, and sea and all that in them is.

The first man that God created was Adam, and the first woman was Eve. God placed them in the Garden of Eden, where he caused to grow every tree that is pleasant to the sight, and good for food. He said they might eat of every tree that was in the garden, except one; and of that one they were not to take any fruit nor touch it.

Satan persuaded them that it was good, and they disobeyed God, by eating the forbidden fruit, so he drove them out of the beautiful garden.

In the course of time there were a great many people on the earth, and they became very disobedient, and wicked. "And the Lord said, I will destroy man whom I have created from the face of the earth."

God then caused a great rain to fall upon the earth, and every person was drowned except Noah and his family; for they alone were found to be faithful and obedient.

Now we will tell you more about the rainbow. After all this and much more had taken place, God said to Noah, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." God said he would look upon it and remember the covenant, and that there should never be a flood to destroy all the people any more.

Now, dear children, every time we see the beautiful rainbow, we should remember that God is speaking to us the same words that he spoke to Noah. Let us then remember his goodness, and be obedient unto him, to our parents, teachers and all who have charge over us; for Satan is ever busy whispering in our ears, trying to make us be disobedient. Love your brothers and sisters, and be kind to all, and God will love you. J. S.

For the Herald of Truth.

Always Speak the Truth.

Dear little friends. I have thought of writing to you for some time, but a great deal of work and care prevented me. You will forgive me I trust, and remember that I often think of you and pray for you, that you may walk in wisdom's ways while here upon earth, and after death be permitted to range the fields of light, where there is eternal joy and happiness.

My little friends need not be

FOOD FOR THE LAMBS.

Behold, let us love one another: for love is of God, and knoweth God. He that loveth not, knoweth not God; for God is love. 1 John 4: 7, 8.

afraid there, for "there is no night there." You will not suffer pain nor shed tears there, for such things do not belong to that happy place. Do you not want to go there? Yes I am sure you do: and for that very reason I thought I would write to you upon the subject of lying. Oh! what a dreadful thing it is to tell a lie! If you will turn to the twelfth chapter of Proverbs, you will find that "The lip of truth shall be established forever: but a lying tongue *is* but for a moment." And also, "Lying lips are abomination to the Lord: but they that deal truly are his delight." In Revelation, twenty-first chapter, John heard a great voice speaking to him out of heaven, and telling him a great many things, and among them was this, "And all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." Please read that whole chapter and the next, and see if you can find something more about liars, or those who love and make a lie.

I have often been made to feel very sad, by hearing falsehoods told by little folks to their brothers and sisters or playmates; sometimes they did it only for fun, thinking (if they thought at all), there could be no harm in such little lies. But dear children a lie is a lie in the sight of that Holy One "who cannot look upon sin with the least degree of allowance," whether it be little or big. God has not classed sins into big and little ones, but all sin is looked upon in the same light by his holy eye.

Read and consider upon the fifth chapter of Acts, and you will see how God served liars in the time of the apostles. Now I hope none of my little readers will be guilty of telling willful lies; and if any of your little friends tell you any, I hope you will tell them how wrong it is. Brother Henry is very much interested in your spiritual and eternal well being—I hope you will profit by his words; let his writings and instructions sink deep into your hearts. And may the Lord grant us all a seat at his right hand through Jesus Christ our Redeemer, is the prayer of your affectionate friend.

MARY.

Elkhart, Ind., Oct. 17th 1871.

For the Herald of Truth.

You go, I went the other Time.

How often do we hear these words from little boys and girls, when they are told by their parents to do little errands. Perhaps when told to bring a little wood or water, or drive the cows to pasture, or take care of the baby, or do some other little turn about the house, they will say to their brother or sister, "You go, I went the other time." Perhaps the other will say, No you didn't, I went last; and so perhaps they dispute about it until father or mother settles the dispute, by making the first one go, who perhaps does the errand very reluctantly, and says the other one is lazy, or something else.

Would it not be better my little friends, when you are told to do something, for you to run and do immediately; or if your brother or sister is told to go, say, Let me go, or, I will go along and help; thus help each other, and make each other's burdens light, and cultivate love and kindness to one another, and save many hard feelings and your parents will be pleased to see you obedient, lovely and kind.

You ought always to bear in mind, that others have the same feelings that you have, and that working goes as hard with them as with you; and also think how glad you are, if when you have something to do and your brother or sister or some other one helps you to do it.

By so doing you not only please your parents, brothers and sisters, but you also please God, who watches all your ways. You will also feel pleased in your own mind, to know that every one loves you for your prompt odedience to your parents, and your love and kindness to all around you.

Remember the golden rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7: 12.

BROTHER HENRY.

My Travels.

Dear children, In the September number of the Herald I told you something which I did not fulfill. I said I expected to go to Pennsylvania in October, but I remained in Ohio until the first of October, and then had to disappoint the children in one or two neighborhoods; so after remaining at home four weeks I have concluded to go back to Ohio to visit those whom I was obliged to pass by in my last trip, to make good the dis appointment. If I am well, and the weather is not too cold and disagreeable, I shall go to Pennsylvania, perhaps first to Lancaster county; I expect to get there some time in December.

I presume the children all expect me to talk to them and give them some good advice when I come, yet I hope, my little friends, you will not venture to be any thing but good little boys and girls. You have no doubt often been told by your parents and friends, and have read in the Bible, and in the Herald how you ought to be good; and I believe that God has often told you by putting it into your minds, how much better it is, and how much greater your enjoyment will be in this world, if you love him, and always do the things that please him; hence you need not wait for me to come to tell you what to do. But if you are anxious to have me come, I hope you will pray for me, if it be God's will, that I may soon come to see my dear little friends, and you have the privilege to see

BROTHER HENRY.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter
Nov. 17	Matt. 5	Dec. 2	Matt. 20
" 18	" 6	" 3	" 21
" 19	" 7	" 4	" 22
" 20	" 8	" 5	" 23
" 21	" 9	" 6	" 24
" 22	" 10	" 7	" 25
" 23	" 11	" 8	" 26
" 24	" 12	" 9	" 27
" 25	" 13	" 10	" 28
" 26	" 14	" 11	Mark. 1
" 27	" 15	" 12	" 2
" 28	" 16	" 13	" 3
" 29	" 17	" 14	" 4
" 30	" 18	" 15	" 5
Dec. 1	" 19	" 16	" 6

Wanted at the office of the Herald of Truth, a young man to learn the printing trade. He should be able to read and write German, and a brother in the Church will be preferred.

Deliver your words not by number, but by weight.

For the Herald of Truth.

REFLECTIONS,

Written on the death of William Landis.

Just in the morn of life,
The flow'r began to bloom,
O! who of us would once have thought
'Twould "fall away" so soon.

How frail is mortal man,
This life how soon 'tis o'er;
'Tis like "a shadow" or "a span,"
"A hand breadth" and no more.

Dear William, life began,
With prospect bright and fair;
For many years, and happy days,
In which life joys to share.

But now his race is run,
Life's pleasures now are o'er
And we may here his lovely face,
On earth behold no more.

Yet if he sought by prayer,
His sins to be forgiven;
We know God's pleasure he shall share,
And all the joys of heav'n.

Take warning dear young friends,
Prepare yourselves for heaven,
Make use of those most gracious means,
Which God to you hath giv'n.

Your life will soon have fled,
Your day of grace be o'er,
When mercies kind and gracious voice
Will meet your ears no more.

Then come to Jesus now,
Before it is too late;
Those who refuse to him to bow,
Will share a dreadful fate.

DANIEL BRENNEMAN.

Elkhart, Ind., Oct, 31st 1871.

For the Herald of Truth.

Obituaries.

On the 12th of October, in Manor township, Lancaster county, Pa., of typhoid fever, MARY A., daughter of Daniel and Mary BRENNEMAN, aged 22 years, 1 month and 18 days.

Her death caused a vacancy in the family, that will be remembered for time to come. The many tears shed at her funeral, plainly told that many hearts were connected with hers while living, by the ties of sympathy and friendship. In the bloom of youth surrounded by many warm friends, she was taken with a violent fever, attended with pain and suffering; but like Mary of old, she desired to be instructed in the comforts and consolations of the Gospel, to devote them to the benefit of her never dying soul.

The messenger of death knocked at the door for entrance, and O! how consoling it is to hope and believe that the kind and merciful Savior had knocked, and entered before, to set the house in order, and prepare her precious soul for the "Heavenly mansions." There to live in the city of the living God, the heavenly Jerusalem, and in the presence of an innumerable company of angels.

We believe that she is among those "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," Among those who hunger and thirst no more. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes." Some time previous to her sickness, she expressed a desire, while tears rolled down over her blooming cheeks, to live a Christian life. We hope that she was one of the wise virgins, who had her lamp well filled with oil, at the coming of her Lord, and that she entered the gate of the beautiful Zion; which is "of pure gold, as it were transparent glass," "Beyond the dark river of death," which we must all cross before we can enter there. But he who is Almighty said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

Father, can you remember of a Jacob of old, how he was told that his son "Joseph is yet alive, and he is governor over all the land of Egypt." How his spirit revived, and he said, "It is enough: Joseph my son is yet alive." Well mayest thou say, It is enough: Mary my daughter is yet alive. Arrayed in a white robe, a palm in her hand, in the city of the living God; there to "reign for ever and ever."

A. M. KAUFFMAN.

On the 23rd of October, in Holmes county, Ohio, after an illness of several weeks, *Sarah*, daughter of Martin and Barbara *Shoup*. Her pilgrimage in this world, was 18 years and 29 days. On the following day, her mortal remains were consigned to the cold and silent grave, in the presence of many sympathizing friends and relatives, who had assembled to "weep with those who weep." Appropriate remarks were made in the German language, by Bro. Henry Kilmer, and a funeral discourse delivered by Bro. Joseph Bixler, in the German and English language, from Psalm 39: 4, 5. Before she was taken sick, she took an interest in reading the Scriptures. She had such a delight in that great and important work, that she sometimes left her work to read in the Holy Word of our beloved Jesus, and requested her friends, to read to her and give explanations, of God's Word. By her searching in the Scriptures, no doubt she could

feel what Christ said John 5: 39, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." After she took sick, she did not feel satisfied in her mind, that she had yet obtained the one thing needful, to meet her God, as we read in Mark 16: 16, "He that believeth and is baptized shall be saved." During her sickness she had a dream. She said she saw in her dream a very beautiful place, and she was soon going to that place. But Oh! she could not get to that beautiful place unless she was baptized. She could not rest contented until baptism was administered to her. She requested her friends to send for a minister to baptize her. After she was baptized she felt easy and satisfied, admonished her friends to live so that they might be enabled to meet her in that beautiful place she dreamed of. She desired the moments to move on, more swiftly, till the hour would come, that she could depart from this troublesome world, and go to her everlasting rest. She said she was tired of this world, that she was going far away, as a warning to her friends, that they could see how it went with her. At the last moment she breathed, she looked up and smiled, as though she could say with Paul: "Having a desire to depart and be with Christ; which is far better." Then she fell asleep in Jesus.

Seldom does it become our painful duty to record the death of one so universally beloved and esteemed, which she gained by her more than ordinary loving, mild and gentle disposition. The early departure of this young sister, is remembered with feelings of deepest sorrow and regret, by all who knew her. The father and mother's hopes in their declining years were chiefly centered upon her. The brothers and sisters, and indeed all who had been privileged to form an acquaintance with her, looked for and found in her an example of piety and devotedness to the cause of truth and religion, scarcely sought or found in those of maturer age, much less in one so young. Possessing a heart of love to God and man she was enabled to gain the confidence and respect of all. The sound of weeping, lamentation and sorrow as it resounded throughout the solemn assembly on the day of her funeral was in a measure expressive of the confidence and love cherished for her, on the part of the relatives and neighboring friends.

Yes dear Sarah's cup of suffering is filled; though bitter it was, she drank it cheerfully to the very dregs, without a murmuring word, (after she was baptized) with smiles ever beaming from her radiant countenance as though filled with the glory with which her enraptured soul seemed to be overflowing. Oh how solemnly did the thought pierce through the hearts of her relations, and companions, when they first thought of of parting with her, and oh! how keenly did they feel the tender emotions of twining tendrils move around their hearts, when the hour of separation was at hand. But, let us not weep for dear Sarah, for the sunshine of hope is brightly beaming with rays of light and glory, while we have such excellent promises and consolations of meeting with her again in yonder world, on the other side of the grave. How solemn and true it is, that God in mysterious ways, yes unseen, unknown he comes to us, just as a thief in the night, when we least expect him; or at such a time when many are unprepared. Therefore we ought to watch and pray. Little did we think but a few weeks ago when we saw her in all the bloom of health, and the promise of a long life, that her days were so few in number, and that she was so soon to be deposited in the cold and silent tomb. But she is gone. Her race is run, and she has taken her everlasting flight. We hope and feel assured, from the fact that she left this world so peacfully, so willingly, and so joyfully, that she is now in that home, where there is rest from sin, from sorrow and from sickness; rest from troubles, trials and temptations; where there are no false or treacherons friends, no deceitful associates, no unkind relatives, no bitter enemies, no sleepless nights, no wearisome days, no secret sighs, no bitter groans, no scalding tears, no fear of disease; no suffering of pain, no dread of death, no dark and gloomy grave; but all is peace, happiness and love. Let all who read this take warning and not think that you are too young to die! You are young yet, but old enough to die. O, ye young souls, do not live so secure and unconcerned about your souls, and so willing, by trifle away, this precious time of grace, as though there was no heaven or hell to await. Think of it you young unconverted friends, of your end; perhaps it may be very close at hand, for you do not know when, how, or where death will lay its icy hand upon you. Then you will be forever saved, or forever lost.

Be diligently at work to rescue your soul with fear and trembling. Oh! let us prepare ourselves to meet Jesus, while it is yet called to-day; to-day is the accepted time. The Holy Ghost saith, "To-day, if ye will hear his voice harden not your hearts. For we are all made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. We then can be partakers of the enjoyment of rest provided by Christ for his people. Young people, seek the Lord early; the sooner the better it will be with you. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

"Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

JACOB KILMER.

Married.

On the 29th of October, in Beaver county, Pa., *David Wilmer*, of Mahoning county, Ohio, and *Nancy Otto* of Harmony Pa.

On the 12th of October, in Elkhart county, Ind., by Rev. —— Stanly, *Adam Brenneman* and *Lovina Essig*, both of the above mentioned place.

"In purest love these souls unite,
That they with christian care,
May make domestic burdens light
By taking mutual share."

"Oh, guide them safe this desert through,
Mid all the cares of life and love,
At length with joy thy face to view,
In fairer, better worlds above."

Died

On the 30th of September, in Livingston county, Ill., of cronp and inflammation of the lungs, *Charles Haushalter*, aged 1 year, 9 months and 14 days.

On the 19th of September, in Kent county, Mich., of ulcer in the stomach and symptons of typhoid fever, *Daniel*, son of Henry C. and Esther *Wismer*, aged 4 years, 10 months and 6 days. Funeral discourses by Daniel Wismer of Canada in German and Samuel Sherk in English, from Jn. 1: 50.

On the 24th of September, in Stark county, Ind., daughter of David and Magdalena *Yoder*, aged 11 months and 15 days. Text. Luke 18: 15—17.

On the 30th of September, in Stark county, Ind., after a sickness of two days of inflammation of the bowels, *Magdalena*, wife of Amos *Treger*, aged 27 years, 2 months and 8 days. about 15 minutes before she died, her husband asked her whether she knew that she was dying. She replied that she had no pain and only wanted to sleep. She leaves a husband and five children. She was a member of the Omish Mennonite church. Text. 1 Pet. 1: 24, 25. J. D. T.

On the 24th of August, in Hatfield township, Montgomery county, Pa., *Charles*, son of Oliver and Matilda *Reeder*, aged 10 years, 8 months and 18 days. His disease was the sore throat. He was buried at Line Lexington Mennonite Meeting-house, where a funeral discourse was delivered by J Allebach from Psalm 16: 6.

Dear parents and sister he has left us,
And we deeply feel our loss;
Still we hope he is gone to Jesus
Who died upon the cross.

Blessed Savior, wilt thou receive him there
In the sweet home of the blest,
Where sickness and sorrow no more
Shall cross the sorrowing breast.

On the 15th of October, in Sharon township, Johnson county, Iowa, of croup, after a few days suffering, *Anna*, daughter of Levi and Susanna *Knepp*, aged 3 years and 15 days. Buried at Christian Snoetlers burying-ground. Funeral services by Abner Yoder, followed by Moses B Miller of Pennsylvania, from Matt. 19: 13—15.

'Twas but the Saviors gentle voice,
That called an infant home,
Where she forever may rejoice,
In her eternal home. J. J. M.

On the 15th of October, in East Hundington township, Westmoreland county, Pa., *Elisabeth*, wife of Christian *Fox*, aged 76 years, 7 months and 5 days. She was buried in the Mennonite grave-yard on the 16th followed by a large concourse of relatives and friends to mourn her loss. Funeral sermon by Peter Loucks and John D Overholt; text. Judges 5: 31. C. S.

On the 5th of September, near Hudson, McLean county, Ill., of nervons fever, *John F. Nafziger*, aged 29 years and 5 months. He was buried at Rapps burying-ground. He had been married two years and 7 months. He leaves a wife and one child to mourn their loss. A large concourse of people attended his funeral, upon which occasion all present were reminded of their duties to God from the Scriptures by

JOSEPH STUCKEY.

On the 22nd of October, in Elkhart county, Ind., *Conrad Kuanan*, aged about 45 years. The deceased had been working for John Brown. On Sunday morning he left the house, but the family supposing him to have gone somewhere on a visit, felt no alarm. On Monday by chance one of the boys found him lying in the barn a cold and lifeless corpse. He had for many years been subject to apoplectic fits, and in all probability these were the cause of his death. He was buried on Tuesday the 24th, at Shaums burying-ground. Funeral service by Jacob Wisler and Daniel Brenneman from Heb. 13: 14.

On the 28th of October, in Elkhart county, Ind., *William*, son of Frederick and Catharine *Landis*, aged 16 years, 8 months and 15 days. Funeral services by J. Wisler, J. Beutler and D. Brenneman from Eccl. 9: 10.

On the 12th of September, in Kent county, Mich., after an illness of three days,——daughter of Abraham and Barbara *Detweiler*, aged 13 years, 1 month and 17 days. Funeral discourse by John P. Speicher, from 1 Jn. 2: 4 and by Samuel Sherk from Matt. 24: 44. J. P. SPEICHER.

On the 4th of October, of invagination, Mrs *Barbara Albright*, of Jordon Ont. Daughter of John and Elizabeth Rittenhouse of the same place. The deceased leaves a husband and four children.

On the 2nd of May, in McLean county, Ill., of old age, *Christian Schertz*, aged 48 years. He was buried on the 3rd. Funeral services by Christian Schlegel from the 102 Psalm and by G. J. P. Schmitt from the 90 Psalm. He was a faithful member of the Omish Mennonite church. All who visited him were edified thereby. He was rejoiced at the thought of his redemption. Several months before he died, he dreamed that he was in the heavenly Jerusalem, and said that its beauty and glory were indescribable. Thus it seems the Lord gave his faithful servant before his death a foretaste of what he has prepared for those who love him.

On the 25th of July, in Livingston county Ill., of sore throat *Catharine Sutter*, aged 9 years, 7 months and 28 days. Funeral discourses by Chr Schlegel and J. P. Schmitt.

On the 13th of August, in the same county, also of sore throat, *Regina Dierberger*, daughter of Jacob Wagler, aged 27 years, 4 months and 9 days. On the 14th her remains were buried, followed to the grave by a large concourse of friends and relatives. Funeral discourses were preached by the same as the above. She bore her suffering with patience, was willing to die, and desired to be with Christ. A few minutes before she died, she was asked if she wanted water. "No," she replied, "I have now better water to drink than that." She leaves a husband and 4 children. She was a faithful member of the Omish Mennonite church.

On the 19th of August, in Livingston county, Ill., of sore throat, *Magdalena Springer*, aged 7 years, 6 months and 8 days. Funeral discourses by John P. Schmitt and Christian Schlegel.

On the 15th of August, in the same place, *Catharine Kinig*, also of sore throat, aged 5 years, 4 months and 20 days. Funeral service by the same as above.

On the 23rd of August, of the same disease, *Solomon Kinig*, aged 7 years, 3 months and 2 days. Funeral discourses by the same.

On the 26th of August, of summer complaint, *Rebecca Kinig*, aged 1 year, 1 month and 23 days. The above three were all children of Samuel S. Kinig and died in the course of 11 days.

On the 2nd of September, in the same place, of summer complaint, *Maria Stahly*, aged about 1 year. Funeral discourse by Christian Nafziger of Tazewell county.

On the 15th of October, in the same place, of sore throat, *Anna Eicher*, aged 10 years, 4 months and 1 day. Funeral discourses by Chr. Schlegel and John P. Schmitt.

On the 13th of September in Richland Bucks county Pa., after suffering some years of Scrofula, *Oliver M. Landis*, aged 49 years, 6 months and 11 days.

On the 11th of September, in Montville, Medina county, Ohio, of cancer in the face, *Abm Gehman*, aged 75 years, 6 months and 23 days.

On the 12th of September, in Guilford, Medina county, Ohio, of cancer in the bowels *Abraham Leatherman*, aged 65 years.

On the 19th of October, in Francouia, Montgomery county, Pa., *Henry Aldorfer*, aged about 60 years. Funeral discourses by Jacob Landis and J. M. Haldeman.

On the 24th of October, in New-Britain, Bucks county, Pa., at the residence of his son-in-law, Samuel Krout, *Christain Young*, aged 83 years, 11 months and 24 days. Funeral discourse by Samuel Leatherman, J. M. Haldeman and S Godshalk.

On the 31st of October, in Columbiana county, Ohio, *Magdalena*, wife of Anthony *Whisler*, aged 62 years, 1 month and 28 days. She was buried on the 2nd of November, at Oberholtzer's burying-ground, where Funeral discourses were delivered by P. Basinger and J Culp, from the 39th Psalm. She suffered greatly for a long time; but she bore her sufferings with great patience, until death released her, and we trust her soul has gone to the world of eternal felicity. A.

On the 13th of September, in Kalamazoo county Mich., *Julia Ann Kindy*, wife of Jacob Kindy, aged 34 years, 11 months and 13 days. She was buried on the 14th. Funeral sermon was preached on the 5th of November by C. D. Beery from 2 Timothy, 4: 7, 8. She left a husband and 6 children to mourn their loss but they need not mourn as those that have no hope. She was a devoted sister in the Mennonite church. The last word she uttered to her hesband was, "I am going to heaven."

Letters Received.

D Herr, (Pequa) please send P. O. address of Elizabeth Brenneman, Ulrich Hege, Ephraim N Nissley, Jacob Smith, John Hage Noah Graybill, J S Schmitt, Samuel Blaugh, John Hoderich, Jos H Kreider, Jacob Kilmer, Jonathan, A Hartzler, M D R, Chr Herr, H H Blauch, A Metzler, J T Krout.

MONEY LETTERS.

A—Leah Angeny $1; John Albrecht $1 25.

B—Ann E Brubaker $1; Jonas Buchwalter $1 50; John Buchwalter $4; Peter A Blaugh 10cts; Jacob Boorse $1 10; Joseph H Byler 25 cts; Mary Beery $1 50; C C Beery $1; P V Beery $1; J H Blosser 31cts; N A Blosser 50cts; Chr Beck 70cts; Jos L Brandt $1; Jos H Byles 30cts; Joel B Blosser $1 50; John E Brubacher $2 20; Jacob N Brubacher 10cts; George Beery $1.

C—Josiah Clemmer $1.

D—J F Detweiler $1; Allen Delp 50cts.

E—Jonas Eby $1 50.

F—H W Funk $3; John L Frick $1 50; Samuel Frick $1; Rudolph Forry $2; Joseph Forry $1; Klaas H Fisher $1 50; John Fretz $1 10.

G—John B Gerig $5; Daniel Gross $1; Wm Gross $1; Jacob Geil $1 50; John Gloucer $1; Samuel Good $2; Samuel Gochenaur $1.

H—John Hege 70cts; Isaac J Hartzler 35cts; Wm Haldeman $1 50; S R Hess $1; Henry Hummel $1 50; Susan Hollowpeter $1; J D Hershey $4 20; Cyrus Hersh $1 50; Joseph Helmuth $2; J J Hartzler $2; A Z Hartzler $1; C J Hochstetler $2 75; J H Hershey $2.

K—John Kindig $1; Abm Kratz $1; Mary Kratz $1 50; D H King 30cts; J Kurtz $1 50; A M Kauffman $2; Chr 1 Kennel $2; Jacob Kauffman $1; John Kennel $1 50.

L—J H Landis $1; 1 Leatherman $2; Saml Lehman $1 30; John T Landis $1; Chr Lehman $1.

M—J J Marner $1; Mrs M Moyer $2; Abm Metzler $2; Christian Metzler $1; Annie G Missimer $1; E J Miller $1; Allen H Moyer $1; S C Mellinger $2 25; Omish Conference Minutes are all; Solomon H Myers $3; T L Miller $2 10; S C Mellinger 70 cts.

N—A B Nissley $2 50; Christian Natziger $2 80; D Nunemaker $1; Peter Nusbaum $2 10; Jacob Neweomer 50cts; Peter Nell $7 50.

R—Samuel Ranner $2 80; Susan Rickert $1; Daniel Roth $2; Annie Ressler 70cts; Barbara Ravenacht $1 70.

S—O Shimmel $1; J Shadinger $1; D G Swartz $1; Henry Stemen $1; Joseph Stuckey $3; Joseph Stauffer $1 50; Peter E Stuckey $2 40; Mollie Schadt $1 10; David Schneck 25cts; Jacob Sharp $2; Jacob H Strohm $1 50.

V—Vitner $1.

W—P Wideman $2 45; J Wyse $3; Abm Wimer 10cts.

Y—Samuel Yoder $3; David Yoder $2; David D Yoder $1 75; please send your P. O. address.

Z—Samuel Zimmerman $3 50; Peter Ziegler 60 cts; George Zehr $1 20; Christian Zehr $1 50.

For the Church in Elkhart Rebecca Hoover $3.

For Books—Joseph S Angsperger $5 70; Joel Hartzler $19 92; J C Hunsicker $20.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after Oct. 1st, 1871, leave Elkhart as follows:

GOING EAST.

Accommodation,	(Main Line,)	11,20, A. M.
Toledo Accom., Mail	(Air Line,)	12,55, P. M.
Special New York Expr.,	(Main Line)	1,10, " "
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,10 A. M

FREIGHT.

Air Line.—6: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 25 A. M., and 10: 00 P. M.

GOING WEST.

Special Chicago Express	(Main Line,)	3,35 P. M.
Night Express,	(Main Line)	2,40 A. M.
Pacific Express,	(Air Line,)	4,30 A. M.
Accommodation		3,45 P. M.

FREIGHT.

1: 05, 3: 50, 10: 10 A. M., and 9: 00 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	1,10, P. M.
Night-Express,	1,10, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

S. D. BANCROFT, Agent, Elkhart.

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The following books are sent by mail, postage prepaid.

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	$6 00
" " sent by express at purchasers' expense - - - - - -	5 00
Pocket edition, - - - - - -	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail. - - -	25
Per dozen, by express at purchasers' expense - - - - -	$2 50

For larger quantities special rates will be given on application.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

GERMAN CATECHISM OR QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	$ 0 20
Per dozen, " " "	1 90
" hundred, by express, - -	12 50

ANGENEHME STUNDEN IN ZION. The little Book, *"Angenehme Stunden in Zion,"* written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid, -	$0 10
" dozen, " " - - -	1 00
" hundred, by express, at purchasers' expense, - - - - - - -	7 50

This is a beautiful little work, in the German anguage, w orthy of being read by all.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

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Conversation on Saving Faith, (Confession of Faith,) English	.75
" " German	.60
English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1,00
German Testaments, small size	.20
" " large size, with clasps	1.50
" " with notes	2.00
English Testaments, small size	.15 to .50
" " large size	.40 to .60
Dymond on War	.50
Should Christians Fight?	.10
Peace Manual	.50
Prince of the House of David, English,	2.00
" " " " German,	1.65
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German and English Primer	.45
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Bible Text Book	.45
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Adlers " " "	2 80
Adlers large " " " by express	7 00
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" English " "	30
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" " " German	4 00
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" " " Psalms	1 40
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Huebners Bible History, English	1 75
Fleetwoods Life of Christ	3 75
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Unparteiische Lieder-Sammlung (amisches Liederbuch)	.60
Spiegel der Taufe (Ger.)	40
Ernsthafte Christenpflicht	65
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Buck's Theological Dictionary "	3 25
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☞ Any person desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

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A Religious Monthly Journal.

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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 8.—No. 12. ELKHART, INDIANA, DECEMBER 1871. Whole No. 96.

The End of the Year

Another year has gone—
Come to join the ranks that stand
Motionless in the silent land,
Dim caryatides that bear
On their prone heads the weight of care,
The burden of the vanished time,
The noble purpose and the baffled scheme,
The good man's deed, the visionary's dream,
The victor's wreath, the martyr's bloody cross,
The stake of all most dear, the gain, the loss;
Loss of our loved ones vanished from our side,
Gain through eternity that thus they died—
Oh, loss unspeakable! oh, gain sublime
Years that stand shrouded in the mantle drawn
To hide their faces, till the glorious dawn
Of God's effulgent light shall make all clear,
Reveal the mystery of each patient year,
And they shall lift their heads and say,
"Lord here we stand."

For the Herald of Truth

Temptation.

"Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord has promised to all that love him." Jas. 1: 12.

The value of precious metals can only be discovered by testing them. This is accomplished by some purifying process which separates the dross from the pure metal. It is the refiner's fire which discloses its true value.

So with the human mind. Its virtues and noble attributes often lie hid among the rubbish of vice and sin, and nothing but the severest trials and temptations will develop and bring to light its hidden beauty. If man would only regard temptation as God's opportunity of ennobling and leading him to a higher life; he would cease to murmur at the dealings of Providence. Instead of resisting temptation he resists the Holy Spirit and aids the evil one to drive the Lord from his heart.

It is true that evil is ever present to fill the mind with doubts and fears, which produce error and confusion. We must ever be on our guard, for in a moment when we feel secure, the tempter comes to us disguised as a friend, offering worldly honor, wealth, distinction and such things as deprave the heart and becloud reason.

We often see those around us, when the spirit is strong within them, resolve to live for the glory of God; erect family alters and as often as they sit down at the table, thank the Lord for his blessings and for a time they seem to be near the throne of grace. Feeling safe, they allow the press of business to make excuse for family devotions for one morning. Soon these omissions become frequent; a change comes over that family, and those who once enjoyed the song of praise and the season of prayer, now neglect those means of grace. Conscious of not doing their *whole* duty and despisers hypocrisy, they give up through shame and are overcome by the tempter.

Oh! that men would always detect the presence of evil and prayerfully resist it. The history of Christ's temptation shows us how powerful Satan's influence is upon man, and yet how little to be feared if resisted. He that is careful in little things is fortified against danger. "He that is master over a few things, shall be master over many things." "He that is guilty of the least is guilty of all." How often persons bring upon themselves trouble and disease through a want of care and then charge it all to Providence. For instance a man sits down to a well filled table and because food tastes well, eats more than his system can appropriate and falls sick. He alone is responsible, for God has endowed him with reason and judgment which if not abused is always a safe guide.

He cannot commit indiscretions without being aware of it, and the probable results. Hence it is his fault if he allows his passions to control his will. "Man shall not live by bread alone." There is a higher and nobler work for man to do than *feed* himself. We can do but little to the glory of God unless we have sound minds and healthy bodies.

Hence it becomes a duty to observe the rules of health, and when neglecting them we are yielding to a temptation, which may destroy body and soul. The love of show has been a fatal temptation to many. Like the barren fig-tree, such promise much but yield nothing. They are ever trying to compromise the vices of the world with the fruits of the Spirit. In trying to serve two masters they forget that the "love of the world is enmity to God." Go into any of the many Churches of our land, on a Sabbath morning and you will find those who profess Christ, the servants of *fashion* and *pride*. The apostle says, "be not conformed to the world." He never will own such as have their hearts settled on adornment. Let not the flatterings of a vain world deprive you of a heavenly inheritance. Love of wealth exerts such a power among mankind that even the Savior was led to exclaim, "How hardly shall a rich man enter into the kingdom of heaven!" Myriads of souls have been lost through its influence. Go out into the business world and separate the children of the kingdom from those of the world. You fail to find that difference which should characterize them. And yet that love which wrongeth not its neighbor should show itself in the counting house as well as in the Church. Even ministers have proved so corrupt as to give rise to the adage, "Steal the livery of heaven and serve the devil." Greatness is not incompatible with goodness, neither must a man be lost on account of his wealth,

but to build a great fortune in one life time necessitates a combining of energy and purpose which starves the spirtual man while it builds up the financial.

Oh! let us avoid these temptations which have ruined thousands; and let us seek strength from Him who has promised he will not allow us to be tempted above that we are able to bear; who will give us victory, glorious victory over the prince of darkness and a place in the realms of light and joy forever.

R.

For the Herald of Truth.

Young Pilgrims in the Faith.

Dear young brethren and sisters in the Lord, it is to you chiefly that I would speak: Be not so soon shaken in mind or troubled; let no man deceive you by any means, for some have departed from the faith, giving heed to seducing spirits and doctrines of men; stand fast and hold the traditions which ye have been taught; comfort your hearts and stablish yourselves in every good word and work; be vigilant; be sober; walk worthy before the Lord; be sincere children of God; walk worthy of your high calling in Christ Jesus; for he is mighty to save; he has a strong and mighty arm stretched out over you; he who hath said, I will never leave you nor forsake you, is faithful to his word; fear him; walk in his footsteps; walk as he walked; be ye holy as he is holy, in all manner of conversation; adorn yourselves with the shining garments of white linen; let your lights shine bright and pure; seek the pure oil of divine grace; let the wick of your lamp be attached to the soul that the lamp may burn and shine with the oil of a Savior's love; love those that hate you; render not evil for evil, but contrary wise a blessing, as did Jacob to Esau; give to him that asketh thee and from him that would borrow of thee turn not thou away; love your enemies from a pure heart; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; when he was reviled he reviled not again, when he was persecuted he threatened not.

He was not of the world as ye are not of the world; he was chosen us out of the world, therefore the world hateth us.

In the world we have tribulation, but be of good cheer, he has overcome the world. Yes dear young brethren and sisters, the Captain of our salvation has gone before us; the way is open, but it is straight and narrow so that nothing that is of a high and haughty nature can enter therein, but alone the contrite and humble soul; here is where father, mother, brother, sister, wife, husband, children, gold and silver must be forsaken.

The soul that is poor in spirit, the soul that mourns, the soul that is meek, the soul that doth hunger and thirst after righteousness, the soul that is merciful, the soul that is pure in heart, the soul that makes peace, can enter the strait gate and narrow way and follow the Prince of peace, Christ Jesus. Oh come, ye young, new born babes, that have been born through the incorruptible seed, by the word of God, which liveth and abideth forever, Oh be not so unstable; stand firm in the combat; put on the whole armor, stay your anchor; the storms of tribulation and the waves of sorrow will soon be over, and Zion's ship will land us safe in the harbor of Canaan's heavenly land. Oh is it not worth our watching for a few years to obtain a rest in heaven? what is this world? what is its pleasure? its honors? its fame? all is vexation of spirit. May the Lord keep us faithful unto the end, is the prayer of your brother

B. F. Newcomer.

Medway Ohio.

For the Herald of Truth.

The Duty of Parents to Children.

We read and hear very much how children should obey their parents. I think if more would be said how and what parents should teach their children, they would be more obedient. If parents teach their children what is good and right until they are so old that they know themselves what is good and right, and they then go astray and become disobedient the parents are not in fault; but if parents do as too many parents do, speak harsh words, scold and provoke their children, and never tell them what is good, it is no wonder that they become wicked young men and women.

How many become drunkards and die in drunkenness, and who is to blame but those who did not teach them better while they were young? If parents would wish to have good children, as they should, they should not speak what is unnecessary to them, but be kind and gentle, give them what they need, and they will be kind and affectionate also. We have all experienced that if we are made to feel angry, there is nothing good in our thoughts and we do a great many things for which we are afterwards sorry and wish we had not done it. So it is with children; if they get angry, and the parents also get impatient and scold, the children will learn to get angry also, until their own conscience will tell them that it is not the right way. Now if parents in a kind way tell the children that they should not get angry, that it is wrong, and might lead them into other evil acts, it will be better.

If children have not these things explained to them when they are young, they will keep on from bad to worse until there is very little good in them, and when they are old it is hard to get rid of these bad habits.

They do not then think of how wicked they are. And now parents and all others who have children to take care of, think of what you say to them, how you speak to them: and when you speak to them, treat them so that they may love you: teach them what is right. Then you have done your duty, but I am young and cannot explain these things as they ought to be explained, so I hope some older friends will take up this subject and explain it more fully. It would perhaps do some good, but parents should bear it in mind also themselves.

A. R.

For the Herald of Truth.

The Kansas Colony.

In the last issue of the "Herald" I gave no notice as to the prospect of the Kansas Colony, from the fact that I could not give the desired information to those interested, that those R. R. lands were yet in the market, in the vicinity where our colony had decided upon locating, neither can I now give that information. But inasmuch as some of the members of the colony from this place have gone to see the country, we will patiently await their return, perchance they may be able to give us satisfactory information with reference to the whole matter.

In the meantime we would still advise those who have means, to go and see the country for themselves, in order to be able to satisfy their own minds in regard to it.

For the sake of brevity (as I do not consider it expedient, nor prudent, to consume too much space in the columns of the Herald, inasmuch as its object is more particularly to instruct the minds of the people with reference to obtaining a home in the better land, far beyond the limits of this unfriendly world), I will conclude my remarks for the present; hoping that God in this, as well as in all other matters, will guide, and direct us, by the unerring counsel of his will. I for one would truly desire at all times to be in possession of that spirit of submission to God that in all things I might ever be able to say in the language breathed forth by the suffering Savior, in the garden of Gethsemane, "Not my will but thine be done."

Daniel Brenneman.

Elkhart, Ind.

THE CLOSING YEAR.

God has spared us to write up the closing numbers of Volume Eight of the Herald of Truth. We feel thankful to our heavenly Father for the blessings he has bestowed upon us, for the measure of success which has been given us; we feel also truly thankful to our friends and patrons for their kind support, for their strong efforts in extending the circulation of the paper, for their manly help in the production of articles to fill our columns, and for the encouraging words bestowed upon us. When we look back over those eight years of toil and labor and anxiety, we can see the progress made in the work, we see how our people have learned to appreciate a religious paper, we see the earnest zeal with which they sustain it, we see how many have learned to write for it, and we believe, yea we have the strongest proofs that souls have been led nearer to God by it, and that thousands have been cheered, encouraged and blessed by reading it. We have the evidences of this on every hand, and this gives us encouragement to labor on, though sometimes the way be dark and the burden heavy. We are inclined under all circumstances to look at the *bright side* and hope on. We love the sunshine; it always makes us feel stronger and happier, and so we try to gather the sunbeams of life and scatter them abroad upon those whom we can reach. And thus we should all try to do and so help one another.

Now the year again closes, and no doubt we must say farewell to some of our subscribers. We feel sorry for this, we would not lose one willingly, not so much on account of the dollars and cents, though that also is a necessary consideration, but because we want many to read the paper. We would like to see every family in the Church have the paper, and every member read it, and we would like to have every member at times contribute something to its columns. We should have an original paper, and we should have plenty to select from; shall we not try to have it so? Let every member try to do something during the coming year.

Let us also try to extend the circulation further and further. There yet is room for many more.

And so far as we ourselves are concerned and our duties and labors, we would, with all deference to the feelings, judgment and views of our patrons, say, that we have tried to do our duty. Faithfully have we tried to labor and to do our duty to all. That we have not been able to please everybody, is not a strange matter, for if an angel should come from heaven, with all the perfections of his divine nature, we do not believe that he could satisfy everybody. Christ, who was perfect, could not please all, neither did he try, but his purpose was to please his heavenly Father. And so we cannot expect to meet the views of all, in our great weakness, and therefore we must learn to bear and forbear, to give and forgive, to correct, reprove and set right that which is wrong so far as we can; and thus through joy and sorrow, through pleasure and displeasure, through good report and evil report, we must still press forward towards the mark of the high calling in Christ Jesus.

If we have offended any, we ask their kind and christian forbearance; if we have wronged any one, we ask them to inform us of it and we will make it right; if our views differ from those of our readers, "come, let us reason together" and bear one with another and so let us enter together, if the Lord spares us, upon a new year, in the spirit of love, walking together in peace, helping one another, praying for one another, and so build the great temple of Christ until its peaceful work shall bless and regenerate the world.

We hope therefore not only to retain the greatest number of our old subscribers, but to attain many new ones. Let us all work.

The Strength or Weakness.

Human strength is weakness. Before adversity or affliction or passion, it fails and disappoints our trust, and the greater our confidence the greater our disappointment. When we feel strong we are weak. When we think we stand we are to take heed lest we fall. Peter boasting of his fidelity and love was weak; Peter weeping bitterly was taking hold of strength. "When I am weak then I am strong." That which causes us to trust in ourselves is a source of weakness. That which drives us to the Lord points out the path of strength. Without Christ men can do nothing; opposed to him they are as chaff before the whirlwind. Every hope fails when we trust in the might of our own arm, or the strength of our own right hand. The pinnacles of our self confidence are the slippery places whence we slide to dangerous falls; and every effort and struggle but accelerates our downfall and completes our ruin; and it is only when we turn in brokenness of spirit to the Lord, that we find help and strength and salvation. The plea that prevails before the Lord is not innocence but repentance; not strength but weakness: not riches but poverty; not fullness but hunger, misery, wretchedness and rags. It is by these clasping hands that we take hold upon the eternal arm; It is when we lie prone and helpless in the dust that this arm is reached down to take hold on us. The plea of ruin wakes up the might of the Redeemer, the cry of the lost brings

the Almighty Savior nigh, the sobs of the wretched prodigal find their answer in such mercy, plenty and bounty that the obedient son is envious at the greater favor shown to him who had naught to commend him but his ruin and his need. Here then is the strength of weakness; and many a soul has found rest by boldly venturing to a throne of grace.

An English minister, named Toller, who was preaching from the text, "Let him take hold of my strength that he make peace with me." Isa. 37: 5, Said on commencing his discourse—I can convey this passage so that every one may understand it, by relating what took place in my own family within a few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it; he heard me in silence and then rushed into my arms and burst into tears. I could sooner have cut off my arm than struck him for his fault; he had taken hold of my strength and made peace with me.

Then oh, burdened, wearied, wayward, sinful soul, may you find strength and peace; "Your strength is to sit still"—to fling yourself before the Savior's throne and accept the mercy that he longs to give.

Selected by J. M. Stoltzfus.

HOREB.

Ex. 3: 1.

To understand the relative situation of the interesting group of mountains, to which Horeb and Sinai belong, and the scenes which were witnessed upon them, it is necessary to go into some detail, as it respects the face of the country.

The peninsula formed by the two branches in which the gulf called the Red Sea terminates, constitutes part of a wild and desolate region. It has been called "a sea of desolation." It would seem as if it had once been an ocean of lava, and that, while its waves were literally running mountain-high, it was commanded suddenly to stand still. The whole of this region is composed of bare rocks and craggy precipices, among which narrow defiles and sandy valleys are interspersed. There is little vegetation. Many of the plains are covered with loose flints and pebbles, and others are sandy. The few plants and shrubs that are to be found are such as love a dry, sandy soil, or such as contrive to draw nourishment from the fissures of the rocks, or from a thin mixture of clay, which may be found in some parts of the soil. Rain rarely falls in this wilderness, and fountains or springs of water are exceedingly rare; and, when found, the water is generally either brackish or sulphurous, though not unwholesome.

In the central part of this peninsula, stands the group of the Sinai mountains, to which great celebrity has been given by its connection with several important circumstances in the migration of the Israelites from Egypt to Canaan. This group is composed almost entirely of granite, and forms a rocky wilderness of an irregular, circular shape, intersected by many narrow valleys, and is from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shaggy and pointed peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this region of the peninsula that the fertile valleys are found which produce fruit trees. Water is found in plenty in this district; on which account it is the place of refuge to all the Bedouins, when the low country is parched up. Its advantage in this respect may have operated in the selection of the spot for the encampment of the Israelites, who remained here nearly a year; for there seems little doubt that this upper country or wilderness formed exclusively the desert of Sinai, so often mentioned in the account of their wanderings. It is perhaps impossible to ascertain with distinctness which of the different elevations comprised in this chain forms the *Horeb*, where Moses received the call to his great work, or the *Sinai*, where the tables of the law were committed to his hands. There has been a good deal of discussion on this point, into which we do not feel it necessary to enter, contenting ourselves with an account of the part of the group to which that distinction is restricted by local traditions and religious associations, and to which the descriptions of travelers more particularly refer. The interesting part of the Sinai group consists of two adjoining elevations, or, perhaps we would say, one mountain with two summits, respectively known as Djebel Mousa (mount Moses) and Djebel Katerin, (mount Catharine); the former, being in common opinion, Sinai; and the latter, Horeb. Without attempting to decide the point, we must observe that some authorities incline to reverse this arrangement; considering Djebel Mousa as Horeb, and Djebel Katerin as Sinai; while others question whether either of the two has any just claim to be considered as Sinai or Horeb. A more elevated summit, with five peaks, to the westward, called mount Serbal, seems to have been at some early time considered as the "mount of Moses;" a comprehensive term, implying both Sinai and Horeb.

A very discerning, modern traveler expresses the opinion that mount Serbal was at one time the chief place of pilgrimage in the peninsula, and that it was then considered as the mountain where Moses received the tables of the law; though he is equally convinced, from a perusal of the Scriptures, that the Israelites encamped in the upper Sinai, and that either Djebel Mousa or mount St. Catharine is the real Horeb.

Between Sinai and Horeb is the valey of El Ledja, in which is the small convent of El Erbayn, which is in good repair, and affords a convenient resting-place to travelers descending from the barren mountains above. This valley, though narrow and encumbered with blocks of stone rolled down from the mountain, is, upon the whole, very pleasant and agreeable.

It presents many objects of veneration, particularly the supposed rock which Moses struck for a supply of water. This lies very insulated by the side of the path, and is about twelve feet in height, of an irregular shape, approaching to a cube. There are some apertures on its surface, through which the water is said to have burst out; they are for the most part ten or twelve inches long, two or three broad, and not more than from one to two inches deep; but a few may be as deep as four inches. Most of these fissures are evidently the work of art; but three or four of the twenty may be natural; and these probably first drew the attention of the monks to the stone. That it is really the rock of Meribah is sincerely believed by the present monks of Sinai, as well as by the Bedouins, who put grass into the fissures as offerings to the memory of Moses, in the same manner as they place grass upon the tombs of their saints; because grass is to them the most precious gift of nature, and that upon which their existence depends. They also bring hither their female camels, believing that by making the animal crouch down before the rock, while they recite some prayers and renew the grass in the fissures of the stone, their camels will become fertile, and yield their milk in abundance. That this is not the real rock of Meribah, nor the vale the "valley of Rephidim" of the Bible, is clear from the fact, that here and elsewhere, in the upper Sinai, perennial springs are so numerous as to supersede all occasion for a miraculous supply of water. Not far from this is shown a small and apparently natural excavation in a granite rock, resembling a chair, where it is said that Moses often sat. Near this is shown the petrified pot or kettle of Moses, as they call it, being a circular projecting knob in a rock, resembling the lid of a tea-kettle in size and shape. The Arabs have often in vain endeavored to break this rock, supposing it to conceal great treasures.—*Union Bible Dictionary.*

For the Herald of Truth.

No one like Jesus.

There is no one like Jesus,
God's own "beloved Son;"
That name indeed is precious,
Through which life may be won—
Glory, and lasting riches
Through that dear name are giv'n,
And crowns of life eternal,
Likewise reserved in heaven.

There is no one like Jesus
So friendly and so kind,
To ev'ry trembling sinner,
Who would salvation find;
He's full of love and mercy,
He freely will forgive,
The sinner heavy laden
May come to him and live.

There is no one like Jesus,
So wond'rous is his love;
He left the courts of heaven
His Father's throne above;
He offered as a ransom,
His life for sinful men,
To save them from perdition,
With him in heaven to reign.

There is no one like Jesus,
He always is at hand,
And we may always find him,
In ev'ry different land;
When called upon in prayer,
By all his children dear,
He can at one time hearken,
And each one's prayer can hear.

There is no one like Jesus;
Then let us worship him
In meekness and submission,
To him our will resign;
In sorrow and affliction,
His grace will well sustain
The children of his kingdom,
Who put their trust in him.

There is no one like Jesus;
High priest and King is he;
He offered as a ransom
His life upon the tree;
As King he reigns forever
In glorious majesty,
And all his loyal subjects,
His glory too shall see.

Daniel Brenneman.

Elkhart, Ind.

God's Loving Care.

We too often read the Holy Scriptures as we read human writings, with a sort of general belief, but without a deep impression of the perfect truthfulness of every statement. We shall find this to be the case in regard to such passages as "Not a sparrow falleth to the ground without your Father." We may have read it twenty times and received from it only a pleasant impression of diffusive benevolence which pervades the universe. But the simple conviction of its truthfulness, when it arrests the heart, is so very different from this passing emotion that the passage seems to acquire a new meaning.

The full belief of God's care in every event of life, however minute, and as we say, unimportant, or even trifling, cannot be received into the heart without touching all the springs of sensibility. It sinks, like a cordial drop into the soul, and warms and exhilarates it into childlike love and trust, a trust the simplest, clearest and most endearing.

We expect to find God in the tempests and earthquakes of life. We look for these, and stand helpless and bewildered without him; but we hardly ask for the constantly needed fatherly tenderness which relieves an anxiety, heals a strife, dissipates a dread, composes the spirit and smooths the path to a dull or painful duty. And yet these little things which are revealed only to our own consciousness, of which the world about us takes no heed, and of which our hand-in-hand friend knows nothing, are the things which make up life.

For weeks and months our existence may not be marked by a single event claiming even a mention, and yet, all the time, we are inwardly busied in our social and spiritual relations, and are incessantly thinking, dreading, hoping, going about with all our sensibilities and infirmities, exposed in our own persons and in those of our loved ones to the thousand ills of life. We toil on, suffer on, hope on, unmindful of the tender superintendence of that eye which never sleeps, of that guiding and guarding hand which directs every footstep.

What a loss is suffered by those, who, though they may believe to the final saving of the soul, yet fail so to believe that their mortal pilgrimage is relieved of the dismay and apprehension to which they are exposed by the susceptibilities and weaknesses of humanity.—*S. S. Times.*

The Poorest Man in the World.

BY FRANCES LEE.

Many years ago, two brothers went from Connecticut to Western New York to live. The country was new, and the land was cheap: so these brothers, who were young men, bought a great deal of it. They added acre to acre, and farm to farm, until they could go over whole townships without taking their feet from their own soil. Other emigrants came about them; and their land, which was fertile, became of great value: so, by the time the brothers were old men, they were very rich.

At last, the elder brother came to die; and, as he lay upon his death-bed, he asked to be lifted, so that he could look from the window. His friends raised him upon pillows, and threw open the window.

The dying man looked out over miles and miles of forest and hill and meadow, where grain was ripening in the sunshine, cattle and sheep were feeding, and the Genessee River was flowing through the midst in its beautiful vally.

Hill, meadow, and forest were all his,—every thing his eyes looked upon: yet in a few hours he must go away, and take none of his riches with him,—go away alone, and in darkness, and without Jesus; for he was not a Christian. He had been so busy buying farms and houses and cattle, that he had no time to think of any thing else.

The rich man looked from the window a long time at his worldly riches.—at the waving grain, the shining river, the wide-spreading trees, and the grazing cattle,—and then turning away his head, burst into tears, saying, "I am the *poorest* man in the whole world."
—*Child at Home.*

In any temptation, that which is worth doing is worth doing right.

Never put off until to-morrow that which should be done to day.

Living Near the Cross.

ADELAIDE POMEROY,

How few realize what a blessed privilege our Savior conferred upon a dying world, when he gave the divine command, "Take up thy cross and follow me." Not follow Peter, nor Paul; neither Felix, nor Herod, nor even Abraham, nor David, but "follow me;" the man of sorrows, the Savior of the world, that where I am ye may be also. It is only by bearing the cross daily that we can attain unto life; and though many times the weakness of the flesh shrinks from the task, yet we may be strengthened by the promise that He will make the yoke easy, and the burden light. No matter how heavy the affliction, nor how deep the sorrow we may be called to pass through, we have the comforting assurance that Jesus knows it all. He has passed through every phase of human suffering; he has been tempted in every point of human endurance, and he can sympathize whith us under every trial. He has promised those who trust in him the he will never leave nor forsake them; and though our Father often chastizes his children, and at times the cross seems almost unsupportable, yet we must bear in mind that those "whom the Lord loveth he chasteneth," for their good, and the "nearer we can get to the hand that wields the rod, the lighter falls the blow."

It should be a great comfort and consolation to the lovers of Jesus, that he left us such explicit instructions as to the manner in which he would have us follow him; the peculiar duties which are incumbent on every cross-bearer, and the glorious reward which awaits the faithful servant when the Master returns.

There are many who profess to love Jesus, who look with longing eyes on the crown, but who shrink with dread at the sight of the cross; hoping against hope, and looking this way and that, in the fruitless endeavor to find some pleasanter path to heaven than the one our Savior commands us to follow. It is a vain search. Christ has cleared the path through the wilderness of bigotry and superstition, and has set the finger marks along the way so plainly, that he who runs may read. And it is impossible to carry the cross in any other path; for the moment we step from the narrow way, we run against the stumbling blocks of pride, and vanity, and self-conceit, and hosts of others; and the further we go the harder it is to find our way back, and we are soon bewildered in the mazes of worldliness, and the whirl of fashion; and before we are aware of our danger, we are standing on the brink of ruin, whence another step would hurl us to destruction.

Oh, we have need to live nearer the cross. We have need to discipline ourselves with much prayer and watchfulness. We have need to gird ourselves with the whole armor of faith, for never was the enemy more vigilant. Truly,

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

And if we are living acceptably, and doing our whole duty, and patiently carry the yoke and burden even to the end, it will soon be more than sublime; it will be glorious, heavenly.

Oh, that all who read these lines may feel the importance of following more closely in the footsteps of our blessed Savior. May those who are already laboring under the burden, take hold with a firmer grasp and a strengthened heart; and may those who are wandering from the way, be warned in time, and turn back ere they are lost forever. To-day you may be saved; to-morrow it may be too late. Jesus bids you come to-day; he gives us no promise for to-morrow, "Now is the accepted time; behold, now is the day of salvation." Now turn from the evil of your ways and accept of pardon while it is offered to you. To-day he is your pleader; to-morrow he may be the Judge.

"To-day if you will hear his voice,
Now is the time to make your choice;
Say, will you to Mount Zion go?
Say, will you follow Christ or no?"—
Exchange.

Purity of Thought.

Sin begins in the heart. If you keep your thoughts pure, your life will be blessedness. The indulgence of sinful thoughts and desires, produce sinful actions. When lust has conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasure or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the Devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasures in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin, the least hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep yor spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.—*Exchange.*

We are often apt to criticise little faults in others and to overlook even great faults of our own.

Tribulation.

Every christian must at times pass through the valley of tribulation. Mental anxiety, sickness, loss of friends, property, persecution and death, with many other things, make the material of the valley of tribulation; the blessed Savior said that, All who will live godly must pass through this valley and again, Through much tribulation ye must enter the kingdom of God, and John the beloved, looking with wonder at the glory of some who were seen before the throne of God, was informed by the angel that they were those that came out of great tribulation.

Stephen was a good man yet he had to pass through the valley of tribulation. Perhaps he was more highly favored than any other man in similar circumstances; probably this was on account of his being the first christian martyr, the model for all succeeding martyrs. He looked up through the clouds of persecution, that surrounded him and saw "the glory of God and Jesus;" he could not keep silent; "Behold," he cried, "I see the heavens opened and the Son of man standing at the right hand of God," the glorious light shone in him and through him and around him; he looked as an angel of the Lord.

Afflictions though they seem severe,
In mercy oft are sent,
They stopped the prodigal's career
And caused him to repent.
—*Selected.*

The Treasures of the Wicked.

Every man is treasuring up stores for eternity; the good are laying up "treasures in heaven, where moth doth not corrupt;" the evil and impenitent are treasuring up "wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth—but he is treasuring up wrath. He may be forming pleasing connections—but he is treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin, the book of God's remembrance records it against him.

The impenitent man has a weightier treasure of wrath to-day than yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he rose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment.

All the checks of conscience—all the remonstrances of friends—all the advice and prayers of parents, will be taken into account, and will tend to increase the treasures of wrath laid up against the day of wrath.—*J. A. James.*

For the Herald of Truth.

The Soul's Refuge.

"My soul, be on thy guard,
Ten thousand foes arise;"
Let Jesus peace and love impart,
And bear me to the skies.

'Tis He who loves thee dear,
'Tis He who makes thee feel
The goodness of a world sincere,
To animating zeal.

O that the Savior's hand
Might lead thee to that world,
Where dwells the joyous happy band,
Through an eternal day.

Here storms and fears rebel,
To urge thee from thy path—
To bring thee nearer unto hell,
The place of woe, alas!

When Jesus' hand draws near,
To save thee from dismay;
Arise, and meet him without fear,
And thine shall be the crown.

A. METZLER.

LINES

On the death of Daniel F. Eby.

Death has been here and borne away,
A school-mate from our side;
Just in the morning of his day,
As young as we he died.

Not long ago he filled his place
And sat with us to learn,
But he has run his mortal race,
And never can return.

Perhaps our time may be as short,
Our days may fly as fast,
O Lord, impress the solemn thought,
That this may be our last.

All needful strength is thine to give,
To thee our souls apply,
For grace to teach us how to live,
And make us fit to die.

Selected by WILLIE H. STONER.

If we intend to undertake something or make some future arrangements, we should always say, "If the Lord will; we shall live, and do this, or that." James 4 : 15.

Herald of Truth.

Elkhart, Ind., December 1871.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. — Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .06 cts. on the dollar as long as gold is about its present rate.

How to send Money.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

MEETING CALENDER.

For December 1871.

NAMES OF CHURCHES.			DECEMBER.					Jan.
Elkhart County, Ind.								
Elkhart	Church	2	3		17		31	14
Yellow Creek	"	2	3		17		31	14
Shaum's	"	2		10		24		7
Holdeman's	"	2	3		17		31	14
Blosser's	"	4		10				7
Christophel's	"	4				24		21
Clinton	"	2		10		24		7
Culp's	School-house	4			17			14
Jones'	"	4		10				7
Metzler's	"	4		10				7
St. Joseph County.								
Mixel's	School-house	4			17			14
Johnson's	"	4		10				7
Poplar Grove	"	4				24		21
LaGrange County.								
Lake	School-house	2	3		17		31	14
Adams County.								
Augspurger's	Church	2	3		17		31	14
Branch County, Mich.								
Pleasant Hill		2		10		24		7
York County, Pa.								
Baer's	Meeting-house	6			17			28
Hershey's	"	6					31	
Crolltown	"	8				24		
Baer's	(Hanover) "	4		10				7
Garber's	"	6					31	
Nieman's	"	8	3					28
Stauffer's	(Stony Run) "	4	3				31	28
Lower	(near River) "	4			17			14
Adams County, Pa.								
Shank's	(Mummaw.) "	4				24		21
Hostetter's	"	4	3				31	28
Cumberland Co., Pa.								
Slate Hill	"	2		10		24		7
Cochlin's	"	4	3				31	28
Mechanicsburg	"	8			17			
Hertzler's	(near Carlisle)	4			17			14
Herr's	School-house	8						21
Perry Co., Pa.								
Hornish's	Meeting-house	8			17			
Dauphin Co., Pa.								
Schop's	(near Middlet.) "	4			17			14
Lebanon County, Pa.								
Gingr'ch's	(east of Lebanon)	4	3				31	28
Overholt's		4			17			14
Carroll Co., Md.								
Zimmerman's	"	8						21
Allen Co., Ohio.								
Reily Creek	"	2		10		24		7
Ohio.								
Medway	School-house	4	3				31	28

List of Meeting-houses in Lancaster County, Pa.

CHURCHES.	TOWNSHIP.	PREACHERS.	ADDRESS.	W	DECEMBER.				J.
Hess's	Warwick	Christ. Bomberger, B.	Litiz	4			17		14
Hammer Creek	Elizabeth	John Risser	Brunersville	4	3			31	28
Indiantown	Clay	John R. Hess	Lincoln	4		10			7
Schœneck	West Cocalico			4			24		21
Swamp	"			8					14
Groff's Valley	West Earl	Jos. Wenger	Farmersville	2			17	31	14
Metzler's	"	Abraham Martin	"	4		10			7
		Elias Nolt	Reidenbach's Store						
Mellinger's	East Lampeter	John Landis	Binkley's Bridge	2	3		17	31	14
Stumptown	Upper Leacock	David Witmer	Enterprise	2		10	24		7
		Adam Rank	"						
Weberland	East Earl	Geo. Weaver, B.	Reidenbach's Store	2		10	24		7
Zimmerman's	Earl	Tobias Wanner	Blue Ball	4	3			31	28
Lichty's	Caernarvon	Samuel Good	Terre Hill	4			17		14
Schirk's	"	Em. Newswanger	Churchtown	8	3				28
Bachman's	Manor	Abm. Witmer	Millerstown	2	3		17	31	14
Habecker's	"	Benjamin Lehman	Mountville	2		10		24	7
Gehman's	Berks Co.	Jacob Moseman, B.	Adamstown	4				24	21
Bowmansville	Brecknock	Peter Mosser	Bowmansville	4	3			31	28
Alleghany	Berks Co.	Benjamin Horning	"	4		10			7
Strasburg	Strasburg	Benjamin Herr, B.	Lampeter	2		10		24	7
Black Horse	Providence	Jacob Andrews	Strasburg	2	3		17	31	14
Herr's	West Lampeter	Amos Herr	Lampeter	4			17		14
Reading Road	Manheim	Charles Hostetter	Landis Valley	2		10		24	7
		Martin Moyer	Lancaster						
		Jacob Zimmerman	Leacock						
Millerstown	Lancaster Tp.	Christian Herr	Lancaster	2		10		24	7
Rohrerstown	East Hempfield	Jacob Brubaker	Hempfield	2	3		17	31	14
Steinhause	Conestoga	J. Burkholder, B.	New Danville	2	3		17	31	14
Beyerland	Pequea	M. Harnish	"	4		10			7
J. Miller's	Conestoga	Martin Miller	Safe Harbor	4				24	21
Hershey's	Salisbury	J. P. Hershey	Paradise	2		10		24	7
Paradise	Paradise	Jacob Hershey, Sen.	"	4	3			31	28
Old Road	Salisbury	Samuel Wenger	"	4			17		14
Ebersole's	West Donegal	Peter Ebersole	Bainbridge	2	3		17	31	14
Bassler's	"	Daniel Ebersole	"	4				24	21
		——— Root	Elizabethtown						
Chestnut Hill	West Hempfield	Henry Shenk	Columbia	4	3			31	28
Greybill's	East Donegal	Peter Nissley	Marietta	4			17		14
Petersburg	East Hempfield	John B. Landis	East Hempfield	4			17		14
Landisville	"	Tobias Shenk	"	4				24	21
Manheim	Rapho	Jac. N. Brubaker, B.	Mount Joy	4		10			7
Ebrisman's	"	Abm. Horst	Manheim	4			17		14
Erb's	Penn	Samuel Hershey	"	4				24	21
Kauffman's	"			4	3			31	28

Compiled by Philip Stauffer, Stevens, Lancaster County, Pa.

[Should any of the above not be correct, some one will please inform us of the fact.—The Editor.]

Index to the Herald. — We shall issue a Title page and Index to the Herald of Truth with the December number as usual, but inasmuch as many of our subscribers do not get their papers bound, and consequently have no use for the title page and Index and do not care to have it, we will only issue a small number, and those who wish to have the title page and index can have it sent to them free of charge, by sending us their name and address.

New Subscribers. — With the commencement of the New Year will be a good time to gather new subscribers. We hope our friends will make an effort to extend the circulation of the Herald as much as possible. As an inducement to this we will renew our former offer, that any person sending us four new subscribers with four dollars to pay for the same shall have the Herald a year free for his trouble. This will be an easy way to obtain the paper free and we hope many will avail themselves of the opportunity to do so.

Write for the Herald. — We hope our friends will not forget to employ their talents in writing for the Herald; we need more copy again, so that we may have plenty of original matter to fill our columns. It will make our paper much more interesting. Let us all help in the good work.

Chicago Burned.— This is the Title of an octavo pamphlet of 32 pages, giving a graphic description of the terrible fires in Chicago, in the states of Michigan, Wisconsin, and Minnesota, published by S. E. Woodworth, and is for sale at this office, and the balance still on hand will be closed out at 12 cents a copy by mail or 75 cents a dozen.

Please Pay up. There are some few of our subscribers who are behind with their subscriptions for the paper several years. We hope they will use all reasonable diligence in trying to pay up. Our expenses are heavy and we need our money. And in this way our friends can help us a great deal.

In Sending the Names of Subscribers, write the name, Post-Office, County and town plainly, so that no mistakes may occur. Send money in Drafts, Post-Office Money Orders, or registered letters. Renew your subscriptions as early as possible.

The List, of Meeting-houses and meetings, which we have so far published in the paper, will be printed in the shape of a little almanac for the coming year and every subscriber of the Herald will receive one copy gratis. We do this to avoid the trouble of revising every month, which makes a good deal of labor for the printer, and perhaps will be more convenient. Those who wish to have their meetings inserted in the little almanac will please send them in immediately.

Our Family Almanac for 1872 is now ready for delivery. It contains many good and interesting articles, and should find its way into every Mennonite family. All orders will be promptly filled by mail at 10 cts. per single copy, or 70 cts. per dozen, or when sent by Express at $5. 00 per hundred, Express charges to be paid by the purchaser.

J. B. McConnell, from Long Lane, Dallas Co., Mo., writes, "Pre. Brundage from Morgan County has just been here and we had two meetings, and I trust that his counsel and admonitions may be productive of good among us."

The Martyrs' Mirror.— The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs $6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

The New German Hymn-book. called the *Allgemeine Liedersammlung*, is now completed and ready for delivery. This book is a small work containing 416 pages, and 333 of the best German hymns with an appendix of English hymns, and a variety of metres best adapted to be sung both in private and public worship.

The price of the work is as follows;

By mail postage prepaid per single copy,	.65
" " " " Dozen	$6.50
" Express per Doz.	5.50
" Express per hundred	$45.00

Menno Simon's Complete Works.— in the English language is now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is $4.50 cents per copy. Any person taking 12 copies will receive one copy gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible.

Menno Simon Complete.—We have sent a box of Menno Simon's Works to Bro. Jacob N. Brubaker, at Mount Joy, Pa., where those in that neighborhood who wish to get it can do so. We also send a number of them to Jacob Funk, near Line Lexingtou, Bucks Co., Pa., where those in that neighborhood may obtain them.

In neighborhoods where a number of them are wanted, the brethren would better club together and order in one lot as manyas are wanted; they will in this manner save a good deal in freight, and where a dozen books are ordered together they will obtain one book free.

Wanted at the office of the Herald of Truth, a young man to learn the printing trade. He should be able to read and write German, and a brother in the Church will be preferred.

Our Journey.

(*Conclusion.*)

Without much prelude, I will proceed with the account of my journey, lest I weary the patience of my readers, by its too great length.

After the meeting on Tuesday evening, we spent the night with my father-in-law's, and the next morning proceeded to Deep Run Meeting, a distance of some eight miles, where it was our happy privilege to meet many relatives, friends, and acquaintances. Here is still one of the largest and oldest churches in the country. The house is a substantial stone building, part of which was erected in 1776, and is now 95 years old, as may be seen on one of the corner stones. The oldest minister of whom anything can now be ascertained, was Abraham Swarts. He was a bishop, and in his latter days was blind. At this place meeting is held every Sabbath, and the large house is generally well filled. God grant that the church here may grow in purity and may her virtues continue to shine brighter and brighter, and may her influence be blessed to the salvation of many souls.

The afternoon was pleasantly

spent at the house of our fellow-laborer, Samuel Godshalk, where the brethren Isaac Moyer, Isaac Oberholtzer, and J. M. Haldeman were also present. Towards evening I went some distance with Bro. Isaac Oberholtzer on my way to visit an aged uncle near Perquesec Meeting-house. After leaving the brother's carriage, to walk the remaining distance to my uncle's, as I passed along the road, alone, meditating up on the past, recalling sweet memories of old, I came to the old meeting-house (Perquesec) and the graveyard near by. I opened the rustic gate and entered the solemn place. I looked round among the tomb stones and read the inscriptions, for here there were stones with names familiar to my mind. Here I thought of the many friends and relatives who have passed from earth away to slumber there; here I thought of the time when a mere child I wandered oft over the green sod that covers the ashes of my ancesters and many of their progeny. They sleep so still—they wake no more till the resurrection morning. God grant that they may then arise to enjoy the glories of heaven forever.

After my mind dwelt on these thoughts a short time, I proceeded to the house of my uncle Samuel Funk, who lives near by, and remained with him all night.

The next morning (Thursday) we rose betimes and my uncle in the enjoyment, apparently, of good health, proceeded to the meeting-house to open it and make fire, as the weather was then already somewhat cool. A short time after cousin John and the rest of the family with myself followed; the people assembled and by the help of God, I was permitted to speak from Luke 15: 2, to quite a goodly number of my fellow-pilgrims through this vale of tears, who on this occasion met together at that place. Yet little did I think (though ever conscious of the uncertainty of life), that this should be my last visit to Uncle Samuel, and that in the short space of six weeks he too should lie with the silent sleepers in the old graveyard, for information has reached me to-day that on the 9th of November, at the age of 76 years, 6 months and 25 days he was gathered to his fathers. Peace to his ashes.

From meeting, while my wife went with her parents to visit a friend, I also went with father and mother to visit an aged relative living in the vicinity, with whom we spent a part of the afternoon, after which we visited Pre. Isaac Oberholtzer and spending some time with him, we returned to the house of my father-in-law's, where we spent the night.

Early on Friday morning we were on our way to Rockhill, where there was an appointment for preaching that forenoon, at which place we also had apleasant meeting and met a number of our fellow-laborers in the vineyard of the Lord, whose presence and kind conversation afforded us much pleasure and encouragement.

According to the earnest request of our kind friend preacher Fisher, of Sellersville, I consented to speak in his church in the English language that evening. So after a short visit at Bro. Horning's, and a little sojourn at Bro. Detweiler's, where quite a number of persons were assembled together, the afternoon wore away. The evening came in upon us a little cool, yet withal pleasant, and we proceeded to the church, where a large and very attentive audience was present, and we hope our meeting together was not in vain; we hope God's blessing may rest upon our humble efforts.

We spent the night with Bro. John Allabach, who accompanied us the next morning to the Plain Meeting-house, where we felt also that the blessing of God rested upon our meeting, and we could say with Peter, "Lord, it is good for us to be here." After meeting we went home with the aged bishop, Jacob Culp, and spent a few hours at his house with the other brethren who were with us, so pleasantly, that we felt loth to part, but we have no abiding city here—"we are pilgrims and we are strangers," and we must journey on, so the farewell word spoken, and we proceeded to make a brief visit at Bro. Loux's, after which we went home with Bro. J. M. Haldeman, where we met quite a little company of friends, who had gathered together to spend the evening with us and were waiting our arrival when we came.

Pleasantly and happily the evening passed, and the company separated and we also, wearied with the severe application of our physical as well as mental powers, during the labors of the week, willingly yielded to

"Nature's sweet restorer, balmy sleep."

On Sabbath morning it was my privilege to speak to an attentive audience at a school-house in the neighborhood, and in the afternoon, a large number of people were present at another school-house near Whitehallville, where many familiar faces greeted my eye, and many a friendly shake of the hand brought back to my mind the dear association of other years. There again I met the familiar face of my old Sabbath-school Superintendent. More than 25 years have passed since I used to sit in the old school-house and listen to his kind admonitions; methinks I hear and see him yet as he used to stand in his place behind the desk, seeking to instil into our young minds the precious truths of the Bible; I still recall many parts of Scripture, many sweet hymns from the hymn book that I committed to memory while attending that school; I think too of a little Testament which, with his own hand he gave me as a reward for committing so many verses and hymns to memory, with the promise that I should read it through. That promise I performed to the best of my ability; that book I prize as a treasure of other days, and I must be permitted to say that to-day as I think over these things, I do, from my heart, feel thankful to God and to my old friend that the Sabbath-school was instituted and maintained; again I feel thankful to my kind parents who permitted me to go there; and that I am permitted to live in an age of the world in which the value thereof is appreciated. For thirty years has this man stood at his post as a Sabbath-school Superintendent, and I hope, yea, I know, if he has been faithful and sincere in all his ways, and will so remain unto the end, he shall in no wise lose his reward. Let no one therefore despise the Sabbath-school. They are a blessing to the children when conducted in a manner not at variance with the Scriptures. But it is a great detriment to the cause to have so many vain and sinful amusements mixed in with this cause by many of the churches. O could they but see the positive injury they are doing to the cause of Christ and to their own souls, by bringing into these schools all the pride, pomp, vanity and folly, and we might even say, a great deal of the unrighteousness of the world in ten thousand ways, so that in many localities and in many churches a Sabbath-school

leads the children rather in the world, into sinful pleasures and unrighteousness, than to God — to Jesus. These things must be guarded against if we wish to do good and glorify God.

On Monday and Tuesday were days of rest for me. Being well nigh exhausted, and my health not very good, and some temporal matters requiring my attention, no appointments were made for these days and we took the opportunity to enjoy the pleasant country air, pass over the old, familiar scenes and visit a few friends.

On Tuesday evening it was my privilege to speak in the Lower End Baptist Meeting-house, in the English language. Here again Bro. J. M. Haldeman met me. Friend Yerrick also was present and we had a pleasant little meeting, after which Bro. Haldeman accompanied me to my father's from whence we intended the following morning to start for Montgomery county, there to attend two appointments the next day, and conference on the day following.

The morning came and we were astir betimes. The hour was at hand and again the farewell hand is taken, the farewell words are spoken: Good-bye, father! Good-bye, mother! Good-bye, sister! and I go once more from the parental home; I meet those tearful eyes, perhaps, for the last time. God grant if we may meet on earth no more, that we may meet again on those bright shores beyond, where farewells are never heard, and where no tears shall ever bedew the eye, and where the heart knows no feeling of sadness forever.

At Franconia a large congregation was present, and I felt as though we had a good meeting. Here I visited my old Uncle and Aunt Rudolph Moyer's; they are old and feeble; long years have they borne the burden and heat of the day, and now too, are only waiting for their appointed time. God give them grace and let their evening sun go down amid all the glory of an unwavering hope and a firm reliance on him who is the christian's staff and stay when the last trying hour comes over him.

In the afternoon we attended meeting at Salford Meeting-house, where Bro. M. Horst, from Maryland, was also present, with a number of other brethren. We had an encouraging meeting, and hope some good may have been accomplished.

I spent the night with an aged and widowed aunt and her family, who live in this vicinity. Some years have passed since I had seen her last, and it was a real pleasure once again, amid the hurried scenes of life, to meet the dear old friends and relatives. May God bless them all, and lead them gently by the hand and bring them safely home where there are joys unceasing in the world of light and glory. Old age seems all the more beautiful when graced with the religion of the meek and lowly Jesus.

On Thursday we attended conference at Franconia. There were present five bishops and some forty ministers and deacons. Nothing of special importance, aside from the usual points which are generally discussed at these places, was brought before the meeting. The importance of the preacher's calling was set forth, and ministers were earnestly exhorted to faithfulness in the work of Christ. Lotteries of every kind should not be meddled with by the brotherhood. Insurance of property was not strictly prohibited, yet testimony should be given against it. Plainness in dress was reccommended. Ribbons, ruffles, with the whole list of senseless gewgaws with which many foolishly adorn themselves, should be avoided by both old and young, and we will add, parents should not array their children with such vain things. Gaudy and varied colors should be avoided. We profess to be a plain people; let us try to be so. Brethren should not take part in exhibitions, fairs, &c. When female members are baptized, some of the sisters should assist, and after baptism receive the baptized with the kiss.

The points that were brought before the conference, were all discussed in the spirit of christian love, and all present, I believe, were edified, strengthened and encouraged to labor on and not grow weary in well doing. May the blessing of God abide upon what was done.

After conference Bro. Haldeman took me to Bro. Krupp's, and after dinner to Lansdale Station, where I took the train to Philadelphia, to meet my family and the remainder of our party. After a brief stay at my brother-in-law's, we proceeded to West Philadelphia, and there took the train for Lancaster City, where in due time we found ourselves at Cooper's Hotel, where we were well entertained, and the next morning, Friday, October the 6th, we met there several brethren, among others, Bro. Christian Herr, and were provided with a carriage in which we proceeded to Mellinger's Meeting-house to attend Conference. Ten bishops and seventy-one ministers and deacons were present, including several from the state of Ohio.

I will not enter upon a detailed account of the proceedings at present. As occasion may offer, different points may be referred to, but I will say that I was well pleased with the proceedings, and the generous christian feeling, the earnest, devoted zeal of the many brethren there; the reports of peace, good feeling and unity which prevailed in the different congregations, could not fail to be encouraging and cheering to all present, and though there are some points in which the brethren in the east differ from those in the west, we hope by a friendly interchange of thought and brotherly intercourse, we may in time become more of one mind, and here (because such differences do exist), appears the necessity of a General Conference, where the brotherhood from all parts should be represented, and where such rules for the government of the church should be established, as would tend to unite the whole church, to build up Christ's kingdom, and which would serve for the church throughout the whole country. I believe such a Conference would be good — I believe it would prove a great blessing to the church.

I met here a great many of my fellow-laborers in the vineyard of the Lord. I had intended to stay a few days there, but circumstances would not admit of it, so with a friendly greeting, a few hasty words, the parting hand was given, and we returned to the city to wait for the midnight train that should bear us again to our home in the west. The hours wore slowly away, but finally we found ourselves again on the way, and without detention we came safely to Elkhart, at half past four o'clock on Sunday morning. Thus ended our journey. Thanks be to God for his protecting care; thanks to the brethren for their love and kindness wherever we were. God bless you all and give us grace that we may meet again on yon brighter shore.

THE EDITOR.

Correspondence.

A Visit to Pennsylvania.

At the call of our brethren in Pa., I, accompanied by Bro. Joseph Summers, left Elkhart, on the night of the 1st of Nov., with the expectation of arriving in Fayette Co., on the morning of the 3d, to attend a meeting on that day. But in consequence of an accident to a freight train near Waseon, thirty miles West of Toledo, we were detained by the way so that we did not get to Pittsburg until the night of the 2nd. We remaind in Alleghany city over night. In the morning we went to seek for, and soon found Bro. U. Hege, and sister Hoke, residing in the city, children of Bro. Hege, editor of the "Gemeinde-Blatt." We were most hospitably entertained, and had soon formed such an acquaintance, that we could no longer feel towards each other, as strangers. So after spending some hours in conversation, read a chapter, singing and prayer, we bade the dear sister farewell, giving her the conditional promise, that if time and circumstances would permit, we would call and see them again on our return, and hold a meeting with them.

The dear young brother who had been apprised of our coming, kept himself in readiness to accompany us in our visit. So after spending some time in viewing the city of Pittsburg, with its surroundings, we took the steamboat to McLean's Landing, some 80 miles from Pittsburg, up the Monongahala river. The night sped quickly and pleasantly by, and we arose in the morning from our berths as much refreshed as though we had been reposing in the house of a friend. Landing upon the shore we were met by Bro. Nicholas Johnson, who conveyed us to his house a distance of nearly 2 miles, in the vicinity of Masontown, where we met with Bishops Nicholas Johnson, and John Overholt; also Dea. Christian Stoner. There was meeting appointed the same day near by in their new meeting-house which they had just completed. The meeting was well attended and was one of interest. Thirteen persons, mostly young in years, were received into the Church by baptism, which indeed was a most lovely sight to behold. "Oh! that more his salvation might see." God bless our dear young brethren, and sisters, and help them to be faithful soldiers of the cross. The day following the dying love of the Savior was celebrated, and feet washing observed. It was to us a happy season of refreshing. It was estimated that twelve or fifteen hundred persons were present upon the occasion.

We attended here four meetings, and were much encouraged by the good order preserved, and the strict attention given to the preaching of the word. From here Bro. Hege returned, on the boat to Pittsburg whilst Bro. Summers and I accompanied the brethren Overholt and Stoner, on the train, from Uniontown to Broadford. There Bro. Stoner left us, whilst we remained here yet some hours and then proceeded on the train to West Overton, went home with Bro. Overholt and staid over night. Sister Overholt (sad, in a measure, to say) has been for several years entirely blind. She however bears her affliction in patient submission to the will of him who "doeth all things well." She converses freely, and seems to enjoy company very much. Although to her all nature is veiled in darkness, yet to the spiritual vision, has the light of God's Spirit been shed forth, to the exceeding joy and comfort of her soul.

God revive the spirit of our sister in view of an approaching day, when she, if faithful, with all God's children "shall be like" the blessed Savior, and "shall see him as he is." It afforded us real joy to notice the kindness manifested on the part of the children towards their step-mother. God, we feel sure, will bless the efforts put forth on the part of our dear sister Bettie, who seems to find pleasure in attending to the wants of a blind step-mother. We feel that to her the promise of the Savior is extended that he "shall in no wise loose her reward."

Taking leave of these our dear friends, Bro. Summers and I now proceeded on our journey, promising, by the will of God, to return again to attend their sacramental meeting on Sunday following. From Mount Pleasant we took the coach to Greensburg, thence the train to Johnstown, in Cambria Co. From here by the kindness of A. Blough, we were conveyed to Pre. S. Blough's, a distance of three miles. In this neighborhood we spent two days, and attended two meetings, and one funeral. The deceased was a son of Bro. and Sr. John Thomas. There is in this place a congregation of some two hundred members. They have four ministers and rather singular to relate, they are all of the same name, Blough.

On the morning of the 10th, we returned to Johnstown, where in the depot we met with Pre. Moses Miller (Omish Mennonite), with others who had just returned from a visit to the West with whom we enjoyed a short but pleasant interview. Thence taking the train we came to Greensburg, and from here took the coach to Mount Pleasant, accompanied by M. W. Keim of Johnstown, at whose house we had been, but did not find him at home. At Mount Pleasant, Bro. Overholt was awaiting our arrival, and conveyed us to his house. The next day (Saturday), there was meeting at their Meeting-house, preparatory to holding communion the day following, both of which meetings it was our pleasure and happy privilege to attend.

The ministers here are John Overholt and Jonas Blough. Our time here as elsewhere was too limited, and we again were constrained to bid farewell to the dear brethren and sisters, some of whose eyes were bathed in tears of affectionate love.

We now accompanied Bro. C. Stoner, and spent the night at his house. Monday morning he brought us to Greensburg, where we again took the westward train. Arriving at Pittsburg, we well remembered our promise left with Bro. Hege and sister Hoke; which we would most gladly have fulfilled, but for the reason, that the time had already arrived when my family at home, were awaiting my return, and Bro Summers felt as though he ought to speed hisway to Holmes Co., Ohio to visit his friends there. So taking our leave of each other we proceeded each on our way. I came to Cleveland the same evening, and the day following arrived in safety, at home, and found my family in a better state of health, than when I left them. To God be thanks, and praise.

To those amongwhom I have gone preaching, I presume I would be perfectly safe in saying with an apostle Paul, that "I know ye all shall see my face no more." Yet there is one thought which causes my heart to rejoice; that a way has been opened which if we obediently and faithfully follow, we may meet again to part no more for ever.

Oh, then my dear brethren, sisters and friends, let us be faithful. God help us, that we may so spend the few days allotted to us here below, as to glorify God, and to be able through the power of his Spirit and grace, to meet at last his divine approbation; to be recognized as his children in his kingdom, to receive the crown of glory, and to rejoice in his presence forever.

To this end let us earnestly pray God, to qualify us, for the respective duties resting upon each of us. Let us redouble our energies in winning souls to Christ; let no sacrifice be too great, for us to take upon us, for Jesus, sake. Ministering brethren, let us remember the sacred injunction of our Savior: "As ye go, preach." Can we fill this demand by remaining at home? Each one answer for himself.

DANIEL BRENNEMAN.

Elkhart, Ind.

A Journey to Ohio.

According to the request of the brethren in Butler County, Ohio, I left home on the 30th of October, 1871, and took the cars at Bloomington at twelve o'clock, noon, and by way of Indianapolis went to Hamilton, where I arrived at ten o'clock, a distance of nearly three hundred miles over which I traveled in about ten hours. Here I was received by Bro. Jacob Augspurger, who took me to his brother-in-law, Joseph Augspurger, a distance of about six miles, where we arrived at twelve o'clock, where supper was prepared, of which we partook and immediately retired

On the 31st, we visited the aged bishop, Nicholas Augspurger, who has already for a long time been suffering of consumption, and is very weak, so that he can no longer attend to the duties of his office.

On the 1st of November we visited the brethren and sisters in the vicinity, and on the 4th and 5th there were meetings in Nicholas Augspurger's Meeting-house, at which time the communion of the Lord's Supper was celebrated, and an appointment was made on the 7th for the purpose of electing and ordaining a bishop.

The congregation assembled on the 7th and an appropriate discourse was delivered by the writer, after which, in the name of the Lord, we proceeded to the work for which we had met, and Bro. Peter Inhoff was chosen and ordained as bishop, to assist the aged bishop Schantz.

On the 9th another meeting was appointed in Collinsville, ten miles from the above place, and a goodly number were present, and were reminded of their duties. Since many of these have far to go, they do not often get to meeting where they can hear the preaching of the word, by which faith cometh and is strengthened. I rejoiced to see the good attention given, and I hope they will give heed to the divine word and not be forgetful hearers.

On the 12th we had meeting in Joseph Augspurger's Meeting-house, and a large audience was present. There also, all were reminded of their duties. On the 13th I started home, where I arrived safely on the morning of the 14th, and, thanks be to God, found them all well.

I feel thankful also towards the beloved brethren and sisters whom I visited, for the kindness and friendly attention they manifested towards me; the Lord will reward them in his glorious kingdom through Jesus Christ. I also hope all that I in my weakness have done may redound to the honor and glory of God, as it was done out of love both to God and man.

JOSEPH STUCKEY.

Danvers, Ill.

Letter From Bucks Co., Pa.

Beloved brother I take this opportunity of informing you that we are well at present hoping these few lines may find you enjoying the same blessing. Further I let you know that I and Bro. Walter have been to Franklin County and also to Maryland.

On the morning of the 12th of October we left Philadelphia, passing through Lancaster, Harrisburg, and Chambersburg, and arrived at Morgantown Station about sunset, which is but one fourth of a mile from Bro. Michael Horst's, with whom we stayed all night. The next morning we accompanied Bro. Horst to Miller's Church, where we attended conference in the forenoon.

At two o'clock in the afternoon we returned to the church again, where according to previous appointment eighteen young persons were assembled who were willing to be admitted into the church through the ordinance of baptism. They were instructed in the duties that would be required of them as church members, as also in the church discipline, to which they all assented. We then accompanied Bro. Jacob Overholt to his home where we spent the night.

On Saturday the 14th we again repaired to the same church and the eighteen were admitted, through the ordinance of baptism into the church. May God bless them in their undertaking. We then accompanied Bro. Jacob Martin to his house and spent the night with him. The next morning (Sunday the 15th) we again accompanied Bro. Martin to Clear Spring Church, where communion was held to commemorate the sufferings and death of our Lord and Savior. We then accompanied Bro. Daniel Roth to his home and then went to Daniel Rieff's where we spent the night. On Monday the 16th we had meeting at Whitmer's Church, from which place I accompanied Bro Christian Horst to his house. Then we went to Bro. Michael Hege, and spent the night with him. On Tuesday the 17th we had meeting at the Marion house. Then we went to Bro. John Lesher's; then to Bro. John Hunsicker's where we spent the night. In the morning I accompanied him to Chambersburg Church, then we went to Bro Peter Lehman's; then to Bro. Jacob H. Lehman's where

we remained all night. The next morning we accompanied Bro. Lehman to the Row Church and then went to Bro. David Lesher's where we took dinner, after which Bro. Lesher conveyed us to Shippensburg where we took the cars for Philadelphia and arrived there about ten o'clock on the night of the 19th of October, well pleased with our journey, and rejoiced to find so many brethren whom we had heretofore not known.

J. M. HALDEMAN.

Whitehallville, Bucks Co., Pa.

Children's Department.

My Travels.

Dear children, I will tell you about my second visit to Ohio. I left home on the 27th of October, and went to Allen county. On Sunday the 29th there was meeting, but as the children were not all present, I said nothing to them, but an appointment was made for the next Sabbath, for Sabbath-school.

The children all seemed glad when they heard I had come, and on the next Sabbath quite a large number were present, and I can tell you it was a very pleasant time to me, and I hope it was to all that were present.

I also hope and pray that God may add his blessing to what was done and said, that the good seed which was sown may take root in those young, tender hearts, and bring fruit that will shine with such brightness and splendor as will astonish, and convince those who behold it that it is the fruit of the Spirit of Jesus; and that many others may be influenced to come into his fold and realize the pleasantness of wisdom's ways.

There are a great many Swiss Mennonites in this neighborhood, and as some of them were present at the Sabbath-school, they invited me to come and talk to their little folks on the next Sabbath, which I agreed to do, but felt rather timid about it, as I was afraid the children could not understand me.

FOOD FOR THE LAMBS.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Peter 3 : 10.

Imagine my feeling when I came to the church and found perhaps nearly two hundred little boys and girls, and over two hundred big folks assembled. But God helping me, I took courage, and talked to them in such language as I thought they could best understand.

I talked to them of the goodness of God towards us, and of the great love of Jesus—what he had done for us, and how he wishes to make us all happy in this world, and to live with him and the holy angels, in that beautiful home above.

Then I asked them how many loved this dear Jesus, and said that all who thought they loved him should hold up their hands; and O how it affected my heart to see more than a hundred little hands go up! even now while I write this, my eyes are filled with tears, and my heart with prayer to God for these dear little lambs.

Now my dear little friends, you acknowledged that you love Jesus; now I will tell you what he says, "If ye love me, keep my commandments." And, "If ye keep my commandments, ye shall abide in my love." And, "Ye are my friends, if ye do whatsoever I command you."

Be very careful, dear little friends, that you do not deny him, by doing things that he wants you not to do, and not doing what he wants you to do. For if you really love him as you ought; if there is no other friend that you can think of, so dear to you as he, you will try very hard to please him, and you will ask him to help you to keep his commandments; and you will ask him to give you a new, clean heart.

When I see people do many things that we are told in the Bible not to do, then I know that they do not love the Lord Jesus; for they that love him dearly, are always trying to please him.

Now if I should hear that you are all trying to be good little boys and girls, and trying every day to please God and this dear Jesus whom you said you love when you held up your hands, I shall believe that you do love him; but if I should hear that you are disobedient to your parents, or tell lies, or take the name of God in vain, or speak ugly words of any kind, or meet together on the Sabbath to sport and frolic, then I could not believe that you love him.

May God bless you all, and help you to love him, and please him. I want you all to read in the Testament, and learn what Jesus wants you to do, and also ask your papa and mama what he says. "Cease to do evil, learn to do well."

BROTHER HENRY.

To my Little Bible Readers.

At the beginniug of this year, when I proposed to have the children read a chapter in the Testament every day, I told them that before the close of the year I would explain to them why I had selected the fourth chapter of Hebrews to begin on.

Now I will tell you. I calculated so that in reading that chapter on the first day of January, then a chapter every day as they come in rotation, we should read the second chapter of Luke on the twentyfifth of December (which is Christmas), the chapter which is most suitable to read at that time, because Jesus was born on that day; but I am sorry to say that a mistake has occurred. The mistake was made by the printers in the June number, in the last day of the table, and without noticing the mistake, the calculations for the next month were made from that table, and so it has remained ever since; and in making up the table for December, I found that there must be a mistake somewhere, and searched till I found it.

In this number the mistake is corrected, and you will all read the chapters as they are given in the table.

Now children, shall we continue to give these tables through the next year? How many of you have read a chapter every day this year? Send in your names, and if I find that a good many of you have done so, and desire to continue, we will give the tables the same as this year.

Let me also hear how many more are willing to undertake the task this year. Direct your letters to

BROTHER HENRY.

Elkhart, Ind.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Dec. 1	Matth. 22	Dec. 17	Mark. 10
" 2	" 23	" 18	" 11
" 3	" 24	" 19	" 12
" 4	" 25	" 20	" 13
" 5	" 26	" 21	" 14
" 6	" 27	" 22	" 15
" 7	" 28	" 23	" 16
" 8	Mark 1	" 24	Luke 1
" 9	" 2	" 25	" 2
" 10	" 3	" 26	" 3
" 11	" 4	" 27	" 4
" 12	" 5	" 28	" 5
" 13	" 6	" 29	" 6
" 14	" 7	" 30	" 7
" 15	" 8	" 31	" 8
" 16	" 9		

I am Coming.

I will inform my little friends in Lancaster county, Pennsylvania, that I expect to be with them during the present month, and shall probably remain in that county over the holidays. I expect also to visit one or two other counties before I return home; but to visit all my friends in Pennsylvania, will be impossible, as it would take me two or three years to do that. May God grant that my visit to you may be both pleasant and profitable to you and me. Pray for your

BROTHER HENRY.

Married.

On the 3rd of September, by Peter Lehman, *Albrecht Schiffer* of Livingston county, Ill., and *Mary Althaus* of Woodford county, Ill.

Died

On the 11th of June 1871, in Fayette county, Pa., *Chauncey B.* son of Jacob J. and —— *Johnson*, aged 10 years and 4 months. He was buried on the 13th. Services by David Johnson and Hugh O. Rosborough.

On the 27th of September, in Summit township Somerset county, Pa., Bro. *Christian Sigler*, aged 78 years, 3 months and 4 days. He suffered about 4 weeks, which he bore with christian fortitude, praying for his time here to end. He was a brother in the Mennonite church for many years. His departure is deeply felt by the brethren and sisters. He was buried on the 29th in the family burying-ground. Funeral services by the writer in German and by C. Lint in English from Eccl. 9 : 10.

On the 28th of September, *Charles Franklin*, son of William C. *Livengood*, aged 21 days. He was buried at the same time and place as the above. Services by the writer in German and —— Koplin in English from Rev. 20 : 6.

H. W. BLOUGH.

On the 4th of October, in Jordan, Canada, *Barbara Albrecht*, aged 78 years, 5 months and 15 days.

On the 24th of October, in Hilltown, Bucks county, Pa., *Christian Young*, at the advanced age of 81 years, less 4 days. On the 27th his lifeless remains were interred in Line Lexington burying-ground. Funeral discourses at the house by John Walter and Samuel Leatherman, and at the Meeting-house by John Holdeman and Samuel Gottschall.

On the 2nd of November, in the same place, *John Beechtel*, aged about 76 years. Buried at Line Lexington. Discourses were delivered by S. Leatherman, John Allebach and J. M. Haldeman.

On the 8th of November, 1871, in wakarusa, Elkhart county, Ind., of erysipelas, *Joseph Beubaker*, aged 40 years, 2 months and 26 days. He was buried on the 10th. Funeral discourse by Jacob Beidler and J. F. Funk. He leaves a wife and five children to mourn their loss.

On the 9th of November, in Hilltown, *Samuel Funk*, at the age of 76 years, 6 months and 25 days. He was buried on the 11th at the Perquasie burying-ground. Funeral addresses by Isaac Oberholtzer and Abrm. F. Moyer.

On the 10th of November, in Elkhart county, Ind., *Allen*, twin son of John and Esther *Walter*, aged 1 month, 2 weeks and 5 days. Funeral discourse by J. F. Funk.

On the 11th of November, in Sharon township, Johnson county, Iowa, after 4 days suffering of putrid sore throat, *Nancy*, daughter of Jonathan and Elizabeth *Marner*. Her body was consigned to the grave on the 12th at Christian Shoetler's burying-ground, followed by a large concourse of friends and acquaintances, mourning her early departure. Funeral address by Paul P. Harshberger, from Matt. 24: 42—44.

Dearest Nancy thou hast left us,
Here our loss we deeply feel,
But 'twas God that hath bereft us,
He can all our sorrows heal.

J. J. Marner.

On the 12th of November, in New Britian township, Bucks county, Pa., at the residence of William Haldeman, where she had been living since she was a small girl, and was much beloved by the family, *Catharine Ann*, daughter of Jacob *Lopp*, of Hilltown, aged 21 years and 12 days. Her disease was typhoid fever. Interred at Line Lexington. Funeral discourses by J. M. Haldeman and Isaac Richert. She was a sister in the Mennonite church.

On the 11th of November, in Carroll county, Ill., *Martin Eshelman*, aged 60 years, 2 months and 1 day. His remains were interred the 13th. He leaves a wife and seven children to mourn their loss. Funeral services by the Rev. Trump from Heb. 9: 27, and 14: 13.

Father sweetly rest thee now,
Undisturbed by pain or woe;
In submission thou didst bow,
To the ills of life below.

Now from all thy labors rest
In the bosom of the Lord;
Now enjoy that state so blest,
God has promised by his word.

On the 29th of October, in Paint township, Somerset county, Pa., Bro. *Joseph Lehman*, aged 70 years and 11 months. He was buried on the 31st in Henry Foust's grave-yard, followed by his aged companion, seven sons and four daughters, and a large concourse of friends and relatives to mourn his loss. They need not mourn as those who have no hope, for he has put his trust in Jesus. He bore his sickness with patience, till death released him. Funeral sermon by the aged brethren Samuel and Jacob Blaugh

On the 7th of November, in Conemaugh township, Somerset county, Pa., *Noah*, son of John *Thomas*, aged 11 years, 10 months and 11 days. He was buried on the 9th. Funeral discourse by Daniel Brenneman of Elkhart, Indiana to a large concourse of relatives and friends, from a part of the eleventh chapter of St. John.

SAMUEL BLOUGH.

Letters Received.

R N Kratz, A Maust, John M Holdeman, Anna H Stoner, D Herr, Jos Stuckey, Jacob Hallman, C Stoner, C B Brenneman, George Funk.

MONEY LETTERS.

A—Joseph Augsperger $3 55; Jonas Amstutz $1.

B—George Bowenderfer $1 70; Jacob Burky $1; Jonathan L Tyler $1 10; John Brackbill $1 10; Andrew Bachman $1 70; J B Benbow 60cts; John Burky 10cts; Menno Burkholder $1; D Basinger $1 50; J Bucher $2; Jacob Bixel $1; Barbara Belsley $1; Laura G Brubaker 25cts; Henry Balley 70cts; Jacob Brenneman 70cts.

C—Joseph Cooper 50cts ; John Cassel 20cts.
D—S H Detweiler 35cts ; Wm Donver 30cts.
E—J H Eshleman $1 85 ; Samuel Eshleman 75cts.
F—Jacob K Freed $1 ; Am Farney 70cts ; Rev J Freed $1 ; George Funk $1 ; Rachie Fretz $5.
G—S F Geil $5 ; C E Goshert $1 ; Chr Gingrich $1 ; Joseph Gerber $1 ; J E Gerber $1 ; Michael Gingrich $2 20 ; Joseph Good 10cts.
H—Jacob L Huver 12cts ; Bejamin Hoover $1; Simeon Heatwole $1 ; Gabriel Heatwole $1 ; J B Hunsberger 70 ; John Hege 70cts ; Joseph Helmuth $1 ; J R Hoffer $1 05 ; Christian Herr $1 ; Christopher Haag 40cts ; Benj F Hamilton 25cts ; Samuel Hirstein $1 75 ; Amos Hunsberger 35cts ; John Huber 70cts ; Jacob B Hunsber 25cts ; A R Housekeeper 30cts.
K—Isaac King 80cts ; John Kennel 70cts.
L—Christian Litwiller $1 ; D H Landes 70cts. Peter Lehman $10 15.
M—John Miller $7 ; Samuel Musselman $2 75 ; J J Marner 30cts ; Joseph Myers 60cts ; Abm Mast $3 90 ; Isaac H Moyer $14 58 ; Chas Melott $1 ; A H Moyer 10cts ; Catharine Myers $1 60 ; Jacob Martin $1.
N—B F Newcomer 50cts ; John S Nissley $1 50 ; D Neuschwander $1.
R—Lewis Ridenour $1 ; Andreas Rapp $1 ; John Reist $1 50.
S—Jacob Shenk $2 50 ; Christian Stuckey $2; Jacob Smith $2 ; C L Schoetler 50cts ; Samuel Scibach 50cts ; Chr Schneck $5 ; Jacob Scharp $5 ; Nicholas Smith $2 20; Addison Shelly $1 75cts ; A Shiffer $2 ; John Schmidt $1 ; Chr Shenk $1 ; D Spitnail $3 ; Fanny Shenk $2 ; Jacob B Snyder $6 50 ; Levi Stahly 10cts ; Christian Schneider $1 25.
T—Jeptha Troyer 10cts.
U—Jacob Ulrich $1 50.
W—G M Walter $1 50 ; Jacob Weaver 13cts ; Benj Witmer 25cts ; Barnhard Werner $3 30. Catharine Wanner $3 30.
Y—Elias Yoder 45cts ; S Yoder Jr $2 55 ; Elias Yoder 15cts.
Z—Peter Ziegler $1 25 ; J B Zook $1 40 ; Joseph Zehr 25cts ; John H Zook $3 ; Frederick Zierlein $2 55 ; J M Zimmerman $2 ; P Zimmerly $7 50 ; J Zimmerman $1 ; Abm Zuercher $1.

For the Church in Elkhart A O Overholt 60cts.

For Books.—Jonathan Kolb $18 50.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger and freight trains on and after Oct. 1st, 1871, leave Elkhart as follows:

GOING EAST.

Accommodation,	(Main Line,)	11,20, A. M.
Toledo Accom., Mail	(Air Line,)	12,55, P. M.
Special New York Expr.,	(Main Line)	1,10, " "
Atlantic Express,	(Air Line)	9,55, " "
Night Express,	(Main Line,)	1,10 A. M

FREIGHT.

Air Line.—6: 20, 6: 35, A. M., and 9: 15 P. M.
Old Line.—6: 25 A. M., and 10: 00 P. M.

GOING WEST.

Special Chicago Express	(Main Line,)	3,35 P. M.
Night Express,	(Main Line)	2,40 A. M.
Pacific Express,	(Air Line,)	4,30 A. M.
Accommodation		3,45 P. M.

FREIGHT.

1: 05, 3: 50, 10: 10 A. M., and 9: 00 P. M.

Trains for Detroit for the Great Western Railway leave Elkhart as follows:

Express,	1,10, P. M.
Night-Express,	1,10, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

S. D. BANCROFT, Agent, Elkhart.

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Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

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English Mennonite Hymn Book,	$.60
Conversation on Saving Faith, (Confession of Faith,) English	.75
" " German	.60
English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1,00
German Testaments, small size	.20
" " large size, with clasps	1.50
" " with notes	2.00
English Testaments, small size	.15 to .50
" " large size	.40 to .60
Dymond on War	.50
Should Christians Fight?	.10
Peace Manual	.50
Prince of the House of David, English,	2.00
" " " " German,	1.65
American Tract Primer, Eng. or Ger.	.40
German and English Primer	.45
German Spelling Book by B. Eby.	.25
Bible Text Book	.45
Bible Reader's Help	.40
Alphabetical Index to the New Testament	.25
Ahn's German Grammar	1.25
Heinrich Funk's Erklærung	1.60
Oehlschlagers Eng & Ger Dictionary,	1 70
Adlers " " "	2 80
Adlers large " " " by express	7 00
Letter Writer, Eng and Ger	1 75
Websters Dictionaries, 75, 90, 1 20, 1 45 & 2 50	
Habermans German Prayer Book	30
" English " "	30
Fox's Book of Martyrs, English	3 00
" " " German	4 00
English Testaments with notes	1 10
" " " Psalms	1 40
German " " "	1 10
Dictionary of the Bible, by express	5 00
" " " Illustrated	1 85
Pilgrims Progress, English or German	75
History of the Patriarchs, Eng and Ger	65
Huebners Bible History, English	1 75
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Gemeinschaftliche Lieder-Sammlung (mennonitisches Liederbuch)	.60
Unparteiische Lieder-Sammlung (amisches Liederbuch)	.60
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